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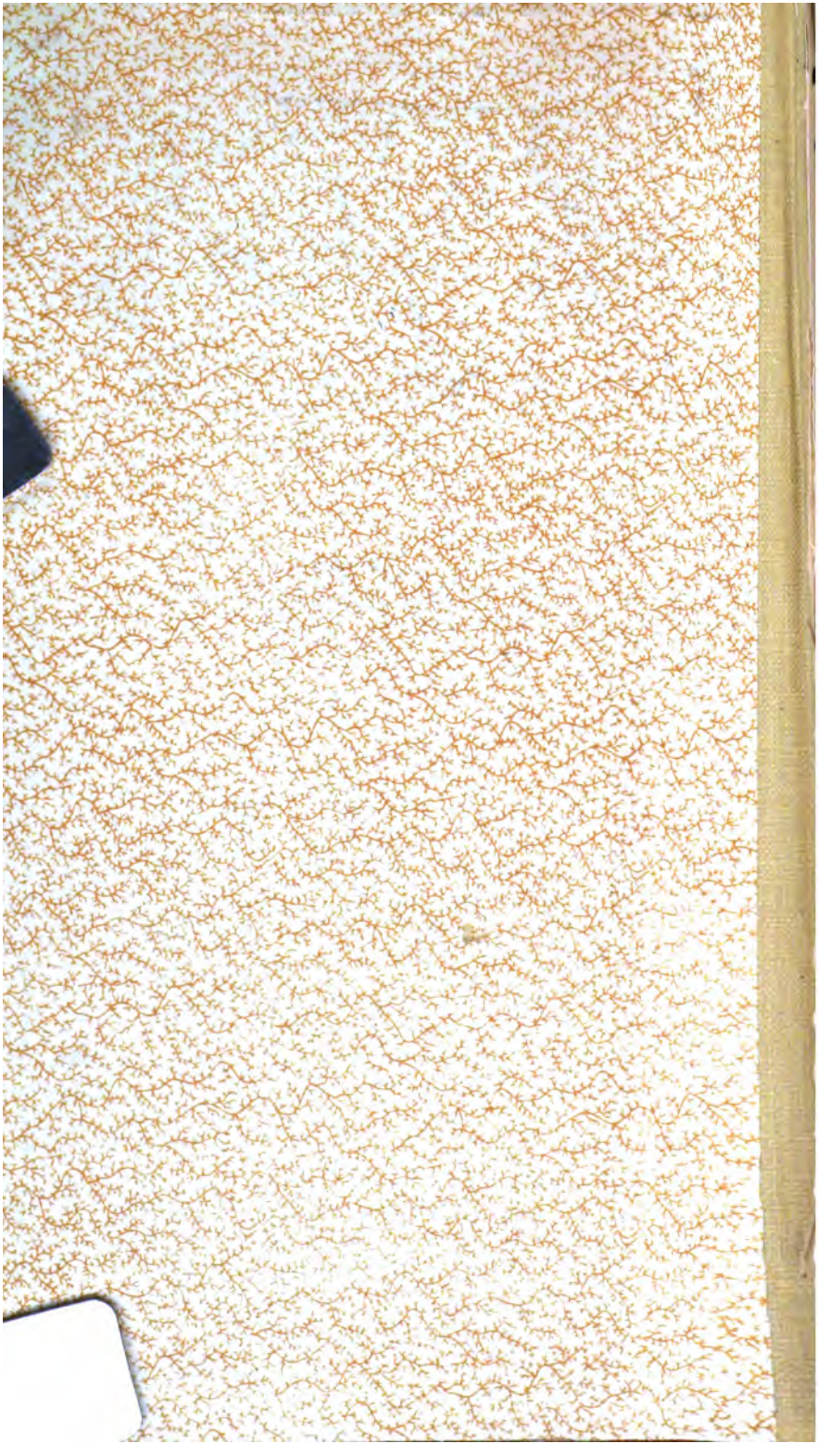

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WITH

AN APPENDIX

Containing the FOREIGN LITERATURE.

BY SEVERAL HANDS.

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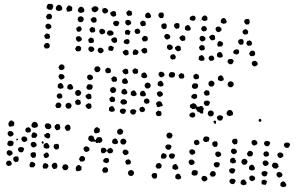

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THE

THE

MONTHLY REVIEW,

For JULY, 1774.

ART. I. *Comedies of Plautus*, tranſlated into familiar Blank Verſe, by the Gentleman who tranſlated *The Captives*. Volume the Fifth and laſt. 8vo. 6 s. bound. Becket. 1774.

THIS very ingenious and reſpectable tranſlation now calls for our laſt attention: and in the capacity of public criticiſm, we have nothing more to do than to ſet down, for the Tranſlator's future conſideration, ſuch remarks as may occur to us in comparing certain parts of the Engliſh Plautus with the original.

In the *Bacchides*, or Courtezans, the firſt comedy in this volume, we could wiſh the Tranſlator had not followed the French editors in admitting the ſpurious *firſt* ſcene.

BACCHID. ACT I. Sc. I.

——— *Mala tu es beſtia.*
Nam huic ætati non conducit latebroſus locus.

You're a ſly ſerpent; ſuch a dark retreat
Suits not my youth ———

The metaphor here is not ſupported, nor the happy ſenſe of the original conveyed in the tranſlation. The alluſion is borrowed from hunting the wild beaſt, and to attack him in his den was too bold an enterprize for a ſtripling, *non* HUIC ÆTATI *latebroſus locus.* We are ſorry this fine idea is not preſerved.

IB. ——— *Homo adoloſcentulus*
Penetrare hujuſmodi in palæſtram, ubi damnis deſudoſcitur,
Ubi pro diſco damnum capiam, pro curſura dedecus.

TRANSLATION.

———In the heydey of my blood,
To enter one of theſe academies,
Where people toil and ſweat for their undoing,
I my own ruin for a quoit ſhall take;
My running will be my diſgrace and ſhame.

We cannot ſay that this ſatisfies us. The fourth line in particular has no preciſion of idea, nor propriety of expreſſion. The word *academies* does not correſpond with the idea of toil and ſweat, as *deſudaſcitur* does with *palæſtra* in the original.—Simply in proſe it might ſtand thus, 'a pretty field of exerciſe this for a young man, where he muſt play—to loſs, and run to ſhame!'

IB. *At nimium precioſa es operaria.*

TRANS. Alas! you'll be a *miſtreſs* too expenſive.

The word miſtreſs here ſeems a little unlucky as a tranſlation of *operaria.*

IB. ACT IV. SC. I.

Quæque harum ſunt ædes, pulta.

——————— whichſoe'er's the houſe,
Knock at it———

The original led the Tranſlator into this little inaccuracy, which, however, may as well be removed.

Who i'ſt comes out,

in the ſame ſcene, is rather harſh, and may be omitted.

IB. ACT IV. SC. VIII.

Æquom eſt tabellis conſignatis credere.

——————————— It is but right,
That, when they're ſeal'd, I ſhould give credit to them.

The original ſeems to be a general obſervation on the credit due to ſealed writings, in contraſt to the *verba danti ſervo*, whoſe faith Nicobulus had been juſt then doubting, rather than to have any particular reference to the letter of Mneſilochus, which the Tranſlator has given it.

IB. SC. IX.

Nunc Priamo noſtro ſi quis eſt emptor, coëmtionalem ſenem
Vendam ego, venalem quem habeo, extemplo ubi oppidum expugnavero.

LITERALLY,

'Now if I can find a purchaſer for our Priam, I will ſell an old man, whom I have for ſale, in the ſame lot with him, immediately after I have taken the town.'

We have quoted the original as it is pointed in our editions of Plautus, and we entirely agree with Gronovius in his ſenſe of *coëmtionalis.* By the *ſenem coëmtionalem*, Chryſalus moſt probably means the father of Piſtoclerus.

We leave this conſtruction of the paſſage, which Mr. Warner has not followed, to his better judgment.

IB. ——————— *periſſe ſuavius eſt*———

Suavius

Suavius ſhould have been tranſlated *more agreeable*; a ſenſe which it commonly bore in the time of Plautus.—*Sweeter* ſeems here uncouth.

I'll *return* hither *back* immediately

in the ſame ſcene wants correction.

PERSA. ACT I. Sc. II.

Si id fiat, næ iſti faxim nuſquam apparent,
Qui hic albeâ' ariete aliëna oppugnant bona.

TRANSLATION.

Was this a law in force, we ſhould not ſee
The white net ſpread to take our neighbour's goods.

The commentators have both miſread, and miſunderſtood, this paſſage, and it is, therefore, no wonder if they have led the Tranſlator into their miſtake. Not knowing what to make of *albo ariete*, and modeſtly concluding, according to cuſtom, that what they did not underſtand muſt needs be wrong, ſome of them, to reconcile it to their ignorance, had the hardineſs to alter the text to *albo rete*; which, indeed, made abſolute nonſenſe of it. The alluſion is military; the metaphorical conſtruction this, 'We ſhould ſee none of thoſe fellows who lay ſiege to other mens goods with a white ram.' The real ſenſe, 'We ſhould ſee none of thoſe informers who, by inſidious means, get poſſeſſion of the property of others.' The application of the metaphor, which is very happy, would probably have occurred to them, if they had recollected the following paſſage in Pliny: EQUUM *(qui nunc* ARIES *appellatur) in muralibus machinis primum epeum ad Trojam.* Plin. Nat. Hiſt. lib. vii. cap. 56. The inſidious conduct of the informer repreſented by the equally inſidious inſtrument of the *equus ad Trojam, qui nunc aries appellatur*, gives to the alluſion the greateſt propriety.

If the Tranſlator of theſe comedies has fallen into any conſiderable error, it is when, through too great diffidence, he has departed from himſelf, and too implicitly given into the opinions of the commentators—that generation of moles, for ever groping and blundering, who, in general, without taſte, penetration, or judgment, fell into the moſt miſerable quibbling, and torturing of words. Mr. W. with all his merit, we can hardly forgive for his acquieſcence in their interpretation of the following paſſage:

IB. ACT V. Sc. I.

——— *Hic ſtatui volo primum*
Aquilam mihi———

The commentators will have *aquilam* in this place to ſtand for *aquulam*, a little water: now, not to mention that Toxilus calls for this article afterwards——

——— *Date aquam manibus,*

nothing can be more clear than that this expreſſion is a continuation of the military metaphor with which he begins—

Hoſtibus victis, civibus ſalvis, &c.
——— *Hic ſtatui volo primum*
Aquilam mihi ———

The enemy ſubdued, the ſtate in ſafety,
* * *
Here ſhall my ſtandard firſt be placed, the eagle.

The Perſian abounds with more unaffected wit and nature than almoſt any other of the comedies of Plautus. It is interſperſed with fine ſentiments, and the general purpoſe is truly comical, if not moral. A miſchievous Pandar, impoſed upon by the art of Toxilus (who had previous connections with him ſufficient to make him wiſh for revenge) and drawn in to purchaſe a freeman's daughter, under pretence that ſhe was a Perſian ſlave, when he finds his miſtake, and that he has thrown away his money, becomes a fine ſubject for comic ridicule. He appears venting his rage in the laſt act, when he finds Toxilus and his coadjutors exulting over his misfortunes.

ACT V. SCENE I.

Enter TOXILUS *and Slaves.*

TOXILUS. The foe ſubdu'd, the citizens all ſafe,
The ſtate ſecure, peace firmly ratified,
The war extinct, and ended with ſucceſs,
Our army and our garriſons compleat,
Since thus, O Jove, and all ye heavenly powers,
You've aided us effectually, I'm grateful;
And pay you my acknowledgments, that I
So fully am reveng'd upon my foe.
Go out then and prepare—Before the door,
Here, 'twixt my fellow ſoldiers I'll divide
The ſpoil, and make them be partakers with me—
Here my co-mates I'll entertain—Come forth—
[*to the ſlaves.*
Set down the couches here—Bring every thing
Uſual on ſuch occaſions—Here I'll have
* The water plac'd—Here will I make all gay,
Free and rejoicing; that all thoſe, by whoſe

* *The water plac'd—*] The original is *aquilam*, the *eagle*, which the Romans carried on their enſigns. The commentators ſeem to agree, that the ſpeaker uſes it for *aqualem, a little water*, in order to make a kind of *jeu des mots* (as the French call it) on the words. That the Romans uſed warm and cold water both before their meals, moſt probably to waſh their hands, appears from many paſſages in our author.

Age accumbe igitur—cedo aquam
Manibus, puer appone hic menſulam.
Moſtellaria, Act I. Scene III. v. 130.
Then take your place—Some water for our hands—
Boy, ſet the table here———

Aſſiſtance

Aſſiſtance I've ſo eaſily accompliſh'd
The thing I wiſh'd for, may have ſome reward—
The man's a knave in grain, who can receive
A favour, and yet knows not to return it.

Enter LEMNISELENE, SAGARISTIO, *and* PÆGNIUM.

LEM. My Toxilus, why ſtand I diſtant from you?
Or rather ſhould I ſay, why you from me?
TOX. Go to—Why don't you come then and careſs me?
LEM. I will with all my heart—[*embracing him.*] There's nothing ſweeter.
Prithee, why don't you take us to our couches
At once, * my dear—
TOX. Your wiſh is mine—
LEM. And mine
Is yours—
TOX. Come, Sagariſtio, come and take
The upper couch—
SAG. I care not much 'bout that,
† Do you but make the agreement good betwixt us.
TOX. All in good time—
SAG. All in good time's too late.
TOX. Attend the preſent buſineſs—Take your couch—
This happy day let's celebrate with joy,
It is my birth-day—Bring us water, boy, [*to* PÆG.
To waſh our hands—Set ſupper on the table—
To you, ſweet flower, this wreath of flowers I give,
[*giving a wreath to* LEMNISELENE.
For you ſhall be the miſtreſs of our feaſt—
Start from the top ‡ with ſeven cups, my boy,
Move your hand briſkly, ſtir—Thou art an age,
Pægnium, in giving me the cups—Come, give them me—
Health to my noble ſelf, and health to you, [*drinking.*
And health to my fair miſtreſs—The kind gods
Have granted me this day, this day I long'd for—
When in my arms I may unfold you freed [*to* LEM.
From ſlavery.
LEM. You've made us happy all—
As it becomes a miſtreſs to her love,

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* —*my dear*—] The original is, *oculus meus, my eye. Oculus* and *ocellus* are often made uſe of by Plautus in an endearing ſenſe.

Bene vale, ocule mi——— *Curculio*, Act I. Scene III. v. 47.
Adieu, my dear———
Meus oculus, da mihi ſavium—— *Stichus*, Act V. Scene VI. v. 3.
Give me a kiſs, you rogue———

† *Do you but make*, &c.] The original in moſt of the editions is *cedè partem*. Aldus and Lambin read *cedè partem*. If the former is adhered to, it is, ſay the commentators, addreſſed to Toxilus, and means, *do you provide a miſtreſs for me, that I may be as happy as you are.* If the latter, it means, *give me the money, according to agreement.*

‡ —*with ſeven cups*—] This is an alluſion to the game the Romans called *circulia*, which were races with chariots, which they were to drive round the courſe. The Grecians drove round twelve times. Therefore *pergræcari, to drink like Grecians*, was to drink largely. *Limiers* from *Bl. De L'Oeuvre.*

My hand preſents this cup to yours—
Tox. Come, give it me—
Lem. Take it— [*giving him the cup.*
Tox. To him, who in this joy rejoices,
Health; and to him, who does not grudge it me—

SCENE II.

Enter DORDALUS *at a diſtance.*

Dor. Who are, who ſhall be, or whoe'er have been,
Or who from this day forth ſhall ever be,
I, ſingle I, ſurpaſs them all—And am
Without a peer, the greateſt wretch alive.
I'm ruin'd, totally undone—This day
Has been to me the worſt of days—That cheat
Has by his crafty tricks quite ruin'd me.
* I've loſt my ſilver hook, nor ta'en my prey—
May all the gods confound this raſcal Perſian,
And every Perſian—every perſon too—
I'm ſuch a miſerable, luckleſs wretch—
'Tis Toxilus has conjur'd up theſe plagues—
Becauſe I would not truſt him with the money,
He has contriv'd theſe engines of deceit;
Whom, if I live, if I do not to chains
And torture drive, ſhould but his maſter once
Return again, as I do hope he will—
But ha!—What ſee I!—Do but look at them!
What comedy is this?—They're drinking here—
By Pollux! I will venture to accoſt them—
My honeſt friend, my honeſt freed ſlave too!
Hail to you both!
Tox. This ſurely muſt be Dordalus—
Sag. Why not invite him hither—
Tox. Let him come—
We'll ſhout applauſe—My moſt conſummate Dordalus
All hail!—This is your place—Come, here recline—
† Water to waſh his feet—Come, bring it boy!— [*to* Pæg.
Dor. Touch me but lightly, with a ſingle finger,
I'll ſell you to the ground, you raſcal you—
Pæg. I'll inſtant daſh your eye out with my cup—
Dor. What ſay'ſt thou, gallows!—Wearer out of ſcourges!
How thou haſt cheated me this day, how hamper'd me!
How lent a hand about this Perſian too!

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* *I've loſt my ſilver hook*—] The commentators give themſelves much trouble in explaining this paſſage, which to us ſeems very eaſy to be underſtood. Dordalus, by his having parted with the girl who had brought griſt to his mill, in order to have a ſum of money, and by the purchaſe he had juſt made of a girl whom he was obliged to give up, loſes both the money, and the one as well as the other of theſe perſons, at the ſame time. Herein ſeems to be the whole myſtery of this paſſage, which on following the diſpoſition of the piece, and not loſing ſight of the ſubject, as moſt commentators do, by quitting things for words, is very clear. Limiers.

† *Water to waſh his feet*—] The commentators inform us, that it was the cuſtom of the Gentiles as well as Jews, to have their ſlaves waſh the feet of their gueſts before they ſat down to meals. Lambin, not aware of this, will have it to be ironical.

Tox.

TOX. If you were wiſe, you'd wrangle ſomewhere elſe.
DOR. And you, my dainty freed woman, you knew
All this full well, and yet conceal'd it from me.
LEM. What folly 'tis, when one may live at eaſe,
To chuſe the ſtirring of contentious brawls—
To live at eaſe, in time may ſuit you beſt—
DOR. My heart's on fire—
TOX. Give him a bowl of wine—
Extinguiſh it—For if his heart's on fire,
His head may catch the flame—
DOR. I underſtand you—
‡ You fool me now—Flout on as you were wont—
This is a place of liberty— [*to* PÆGNIUM,
TOX. Well done!
What a facetious, princely ſtrut thon'ſt got—
PÆG. Facetiouſneſs becomes me mighty well.
Beſides, I long to play this knave ſome pranks,
Since he deſerves them well—
TOX. As you've begun
Go on—
PÆG. Have at you, pandar— [*ſtriking him.*
DOR. Oh! undone,
He has almoſt knock'd me down—
PÆG. Here, mind again—
DOR. Play on your pranks at will, while far from hence
Your maſter's abſent—
PÆG. See how I obey—
Why ſhould not you obey then, in return,
All my commands, and do what I perſuade you?
DOR. What's that?—
PÆG. Why, take a rope, a ſtout one though,
And hang yourſelf—
DOR. You'd beſt be cautious how
You touch me, boy; leſt I, with this my ſtaff
Should do your buſineſs—
PÆG. Well, well—Uſe your ſtaff,
I'll pardon you—
TOX. Come Pægnium, * have done—
DOR. I'll utterly deſtroy you all, by Pollux!
PÆG. But he who dwells above me will, ere long
Utterly ruin you—who is your foe,
And will not be your friend—It is not they
Who tell you ſo—But it is I, myſelf—
TOX. Come, carry round the wine, and in full bumpers—
We have not drank this age—Our lips are parch'd—
DOR. Would to the gods your drink † might not paſs thro' you!

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‡ *You fool me now—*] After theſe words a ſentence is not tranſlated. The learned reader will know the reaſon.

* *—have done—*] The original is *da pauſam.* Greek, παῦσις, *a ceſſation.*

† *—might not paſs through you!—*] We have tranſlated it literally. The ſpeaker means, *I wiſh your drink would poiſon you.*

PÆG. Well, I muſt dance ‡ the ſtationary dance,
The ſame which ‖ Hegea heretofore compos'd—
But pray now look and ſee how well you like it—
SAG. I'm willing alſo to repeat the dance
Which § Diodorus * in Ionia made.
DOR. I'll make you ſuffer if you march not off—
SAG. What, brazen-face, and do you ſtill keep muttering?
Provoke me but—I'll bring again the Perſian.
DOR. By Hercules! thou ſt clos'd my lips at once.
Thou art the Perſian, who haſt maim'd me quite.
TOX. Peace, ſimpleton; why this is † his twin-brother.
[*to* SAGARISTIO.
DOR. Is he?
TOX. Moſt certainly—His very twin-brother.
DOR. The gods confound your twin brother and you.
SAG. Yes, him who ruin'd you—I've deſerv'd nothing—
DOR. But may the plagues which he deſerv'd, plague you!
TOX. Come, let us play a little more upon him,
Unleſs you think he is not worthy of it.
SAG. No need—
LEM. For me, it is by no means decent.
TOX. What! I ſuppoſe, 'cauſe when I purchas'd you,
‡‡ He gave no trouble, none at all—
LEM. But yet—
TOX. Truce with but yet—Beware of a miſhap,
And follow me—I'm ſure it well becomes you,
Nay, it is decent to obey my orders—
Had it not been for me, and my protection,
He ſhortly would have turn'd you on the town
‡ A common ſtreet-walker—But ſo it is—
Some who have gain'd their freedom never think
Themſelves genteel enough, nor free enough,
Nor wiſe enough, unleſs they thwart their patrons—

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‡ —*the ſtationary dance*—] The original is *ſtatticulum*, which the commentators tell us is a grave ſlow dance, what the French call *paizne*. It is mentioned by Macrobius, in Saturnal. lib. ii. cap. 10.

‖ —*Hegea*—§ *Diodorus*—] Theſe, the commentators ſay, are the names of two dancing-maſters—Of whom nothing more is known, than from this paſſage.

* —*in Ionia made.*] Concerning the Ionic dance. See *The Cheat*, Act V. Scene I. v. 29, note, Vol. III of this tranſlation.

† —*his twin brother.*] See Act IV. Scene VI. v. 17, note.

‡‡ *He gave no trouble*—] Lambin ſays this is ſpoke ironically.

‡ *A common ſtreet walker*—] The original in moſt of the editions is *proſtibilem*. That of Aldus reads *proſtibulum*, which reading Lambin approves of. The difference, the grammarians tell us, is this: *Proſtibilis* means a courtezan, or kept-miſtreſs, *proſtibula*, one that plies in the ſtreets as a common proſtitute. The word *proſtibilis* alſo occurs again in our author,

Proſtibili eſt autem ſtantem ſtanti ſavium
Dare amicum amice—— *Stichus*, Act V. Scene VI. v. 4.
—— A rare whore's trick,
To give a friend a kiſs juſt as he paſſes——

We could wiſh the editions gave authority, for the ſame reaſons, to read *proſtibulæ* alſo in this paſſage.

Nor beſides this, unleſs they curſe him too,
And are ungrateful to their benefactors.
LEM. Your kindneſſes to me command obedience.
TOX. I, who have paid this m[illegible]n my money for you,
Am, without doubt, your patron, and I'd have him
Moſt exquiſitely foal'd—
LEM. I'll do my beſt—
DOR. As ſure as I'm alive, theſe are conſulting
Something, I know not what, to injure me.
SAG. Hola!
TOX. What ſay'ſt?
SAG. Is this the pandar, Dordalus,
Who buys free virgins here? And is this he
Who was ſo valiant once?
DOR. What can this mean?
Out and alas! he has ſlap'd me on the face;
[PÆGNIUM *ſtrikes him.*
I'll do you ſome curs'd miſchief, that I will.
TOX. 'Tis what we've done to you, and ſhall again.
DOR. He pinches me—
PÆG. And wherefore ſhould he not?
Your back's been pinch'd ere now—
DOR. Do'ſt thou prate too?
Thou fragment of a boy—
LEM. My patron, come—
Let me intreat you to come in to ſupper—
DOR. O thou memorial of my heedleſſneſs!
Doſt thou deride me too, and ſcoff?
LEM. For why?
Becauſe I aſk you to regale yourſelf?
DOR. I won't regale myſelf—
LEM. Well, do not then.
TOX. O what ſtrange things ſix hundred pieces do?
And what diſturbances can they excite?
DOR. Undone! Undone!—Now to requite a foe
They know full well—
TOX. We've puniſh'd him enough—
DOR. Well, *I knock under—I confeſs—
TOX. And ſhall
Under the gibbet—In then—
SAG. To the ſtocks— [*to* DORD.
DOR. Have not theſe fellows work'd me then enough?
TOX. You'll ne'er forget you met with Toxilus.
Spectators, fare ye well—The pandar now
Is quite demoliſh'd——
[*to the* Spectators, *by way of* Epilogue.]
Give us your applauſe.

We have now, through two comedies, minutely compared the tranſlation with the original, and have thereby had ſuffi-

* —*I knock under*—] The original is, *manus vobis do, I agree to you, I yield.* We have here taken a little liberty in the tranſlation, in order to accommodate it to what follows; *et poſt dabis, ſub furcis: and ſhalt, under the gibbet.*

cient

cient proof of its merit and fidelity. Under this idea we recommend it to the public, as a valuable acquiſition to the claſſics in our language, and a proper companion to the ingenious Mr. Colman's Terence.

ART. II. *A Philoſophical Analyſis and Illuſtration of ſome of Shakeſpeare's remarkable Characters.* 8vo. 2s. 6d. Boards. Murray. 1774.

WE ſincerely congratulate the friends of learning and philoſophy, on the appearance of this young and ſpirited candidate for literary honour and fame*. He has choſen to enliſt himſelf in a band, already ſuppoſed to be too numerous, the commentators and criticks upon Shakeſpeare: but a man of genuine merit will do honour to his ſtation, be what it may; and throw a luſtre about him wherever he moves. We cannot help viewing this young man with a mixture of love and admiration, carrying a philoſophical and claſſical taſte into ſubjects which have been generally treated in the detached, dry, and unentertaining manner of notes and commentaries. We hope the following pieces are only ſpecimens of his productions in this way; and that they will lead other ingenious men to quit their contentions upon words, to make criticiſm ſubſervient to philoſophy, and not merely to philology and grammar.

The introduction is replete with excellent obſervations on the human mind; and affords the reader a very pleaſing view both of the abilities and deſign of the Author. Mr. Richardſon then proceeds to give what he very juſtly calls a philoſophical analyſis of the character of Macbeth. There is hardly a page of the book, which we might not quote for the entertainment of the reader. But perhaps we cannot pleaſe him more and inſtruct him better in the general deſign of every analyſis, than by giving him the Author's own ſummary, after he has conſidered the ſeveral parts of every character. He concludes his obſervations on Macbeth in the following words:

'Thus, by conſidering the riſe and progreſs of a ruling paſſion, and the fatal conſequences of its indulgence, we have ſhewn, how a beneficent mind may become inhuman: And how thoſe who are naturally of an amiable temper, if they ſuffer themſelves to be corrupted, will become more ferocious and more unhappy than men of a conſtitution originally hard and unfeeling. The formation of our characters depends conſiderably upon ourſelves; for we may improve, or vitiate, every principle we receive from nature.'

Mr. Richardſon enters, in the ſame manner, into the character of Hamlet; he tranſports his reader as it were into the mind and ſoul of that amiable and unfortunate prince; and

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* Mr. Richardſon, Profeſſor of Humanity in the univerſity of Glaſgow.

intereſts him in the events of the play, in a manner which we really think peculiar to the ſtyle and method of criticiſm which he has adopted. On reviewing the analyſis of the character of Hamlet, the Author ſays,—'A ſenſe of virtue, if I may uſe the language of an eminent philoſopher, without profeſſing myſelf of his ſect, ſeems to be the ruling principle. In other men, it may appear with the enſigns of high authority: in Hamlet, it poſſeſſes abſolute power. United with amiable affections, with every graceful accompliſhment, and every agreeable quality, it embelliſhes and exalts them. It rivets his attachment to his friends, when he finds them deſerving; it is a ſource of ſorrow, if they appear corrupted. It even ſharpens his penetration; and, if unexpectedly he diſcerns turpitude or impropriety in any character, it inclines him to think more deeply of their tranſgreſſion, than if his ſentiments were leſs refined. It thus induces him to ſcrutinize their conduct, and may lead him to the diſcovery of more enormous guilt. As it excites uncommon pain and abhorrence on the appearance of perfidious and inhuman actions, it provokes and ſtimulates his reſentment: yet, attentive to juſtice, and concerned in the intereſts of human nature, it governs the impetuoſity of that unruly paſſion. It diſpoſes him to be cautious in admitting evidence to the prejudice of another: it renders him diſtruſtful of his own judgment, during the ardor and the reign of paſſion, and directs him in the choice of aſſociates, on whoſe fidelity and judgment he may depend. If ſoftened by a beneficent and gentle temper, he heſitates in the execution of any lawful enterpriſe, it reproves him. And if there is any hope of reſtoring thoſe that are fallen, and of renewing in them the habits of virtue and of ſelf-command, it renders him aſſiduous in his endeavours to ſerve them. Men of other diſpoſitions would think of gratifying their friends by contributing to their affluence, to their amuſement, or external honour: but the acquiſitions that Hamlet values, and the happineſs he would confer, are a conſcience void of offence, the peace and the honour of virtue. Yet, with all this purity of moral ſentiment, with eminent abilities, exceedingly cultivated and improved, with manners the moſt elegant and becoming, with the utmoſt rectitude of intention, and the moſt active zeal in the exerciſe of every duty, he is hated, perſecuted, and deſtroyed.'

In the character of the melancholy Jaques, the Author has illuſtrated 'how ſocial diſpoſitions, by being exceſſive, and by ſuffering a painful repulſe, may render us unſocial and moroſe; how

Goodneſs wounds itſelf,
And ſweet affection proves the ſpring of woe.'

'If theſe reaſonings, he adds, have any foundation in nature, they lead us to ſome concluſions that deſerve attention. To judge

judge concerning the conduct of others, and to indulge obſervations on the inſtability of human enjoyments, may aſſiſt us in the diſcipline of our own minds, and in correcting our pride and exceſſive appetites. But to allow reflections of this kind to become habitual, and to preſide in our ſouls, is to counteract the good intentions of nature. In order, therefore, to anticipate a diſpoſition ſo very painful to ourſelves, and ſo diſagreeable to others, we ought to learn, before we engage in the commerce of the world, what we may expect from ſociety in general, and from every individual *. But if, previous to experience, we are unable to form juſt judgments of ourſelves and others, we muſt beware of deſpondency, and of opinions injurious to human nature. Let us ever remember, that all men have peculiar intereſts to purſue; that every man ought to exert himſelf vigorouſly in his own employment; and that, if we are uſeful and blameleſs, we ſhall have the favour of our fellow citizens. Let us love mankind; but let our affections be duly chaſtened. Be independent, if poſſible; but not a ſtoic.'

He laſtly conſiders the ſoft delicate enchanting Imogen; in whom love is the ruling paſſion, and whoſe ſufferings have always been peculiarly affecting:

'The ſtrength and peculiar features of a ruling paſſion, and the power of other principles to influence its motions, and moderate its impetuoſity, are principally manifeſt, when it is rendered violent by fear, hope, grief, and other emotions of a like nature, excited by the concurrence of external circumſtances. When love is the governing paſſion, theſe concomitant and ſecondary emotions are called forth by ſeparation, the apprehenſion of inconſtancy, and the abſolute belief of diſaffection. On ſeparation, they diſpoſe us to ſorrow and regret: on the apprehenſion of inconſtancy, they excite jealouſy or ſolicitude: and the certainty of diſaffection begets deſpondency. Theſe three ſituations ſhall direct the order and arrangement of the following diſcourſe.'——

He concludes this very pleaſing diſquiſition in a moral and uſeful manner,—'I ſhall conclude theſe obſervations, by explaining more particularly, how the repulſe of a ruling and habitual paſſion could diſpoſe Imogen to deſpondency, and render her careleſs of life: in other words, what is the origin of deſpair; or, by what lamentable perverſion thoſe, who are ſuſceptible of the pleaſures of life, and in ſituations capable of enjoying them, become diſſatisfied, and riſe from the feaſt prematurely.

'Happineſs depends upon the gratification of our deſires and paſſions. The happineſs of Titus aroſe from the indulgence of a beneficent temper: Epaminondas reaped enjoyment from the love of his country. The love of fame was the ſource of

* Bruyere.

Cæſar's

Cæſar's felicity: and the gratification of grovelling appetites gave delight to Vitellius. It has alſo been obſerved, that ſome one paſſion generally aſſumes a pre eminence in the mind, and not only predominates over other appetites and deſires; but contends with reaſon, and is often victorious. In proportion as one paſſion gains ſtrength, the reſt languiſh and are enfeebled. They are ſeldom exerciſed; their gratifications yield ſtudent pleaſure; become of ſlight importance, are diſpirited, and decay. Thus our happineſs is attached to one ruling and ardent paſſion. But our reaſonings, concerning future events, are weak and ſhort ſighted. We form ſchemes of felicity that can never be realized, and cheriſh affections that can never be gratified.

If, therefore, the diſappointed paſſion has been long encouraged, if the gay viſions of hope and imagination have long adminiſtred to its violence, if it is confirmed by habit in the temper and conſtitution, if it has ſuperſeded the operations of other active principles, and ſo enervated their ſtrength, its diſappointment will be embittered; and ſorrow, prevented by no other paſſion, will prey, unabating, on the deſolate abandoned ſpirit.

We may alſo obſerve, that none are more liable to afflictions of this ſort, than thoſe to whom nature hath given extreme ſenſibility. Alive to every impreſſion, their feelings are exquiſite: they are eager in every purſuit: their imaginations are vigorous, and well adapted to fire them. They live, for a time, in a ſtate of anarchy, expoſed to the inroads of every paſſion, and, though poſſeſſed of ſingular abilities, their conduct will be capricious. Glowing with the warmeſt affections, open, generous, and candid; yet, prone to inconſtancy, they are incapable of laſting friendſhip. At length, by force of repeated indulgence, ſome one paſſion becomes habitual, occupies the heart, ſeizes the underſtanding, and impatient of reſiſtance or controul, weakens or extirpates every oppoſing principle: diſappointment enſues: no paſſion remains to adminiſter comfort: and the original ſenſibility which promoted this diſpoſition, will render the mind more ſuſceptible of anguiſh, and yield it a prey to deſpondency. We ought, therefore, to beware of limiting our felicity to the gratification of any individual paſſion. Nature, ever wiſe and provident, hath endowed us with capacities for various pleaſures, and hath opened to us many fountains of happineſs: 'let no tyrannous paſſion, let no rigid doctrine deter thee; drink of the ſtreams, be moderate, and be grateful.'

We have thus given, we hope, an adequate view of the deſign and merit of this ingenious analyſis. We muſt ſincerely wiſh the Author may obtain all the honour and advantage from his work which he can hope for. We are however apprehenſive that this method of criticiſm, while it is the only one that can pleaſe the philoſopher and man of taſte, will be deemed refinement, and unintelligible, by the common tribe of readers.

ART.

ART. III. *A Political Survey of Britain:* Being a Series of Reflections on the Situation, Lands, Inhabitants, Revenues, Colonies, and Commerce of this Iſland. Intended to ſhew that we have not as yet approached near the Summit of Improvement, but that it will afford Employment to many Generations before they puſh to their utmoſt Extent the natural Advantages of Great Britain. By John Campbell, LL.D. 4to. 2 Vols. 2l. 2s. unbound. Richardſon and Urquhart. 1774.

WE have not had, for many years, a deſign in the republic of letters better conceived, more important in every view of it, and on the whole better executed, than Dr. Campbell's Political Survey. We are really aſtoniſhed at the compaſs of the Author's knowledge, as well as pleaſed with the uſefulneſs and goodneſs of his views.

Dr. Campbell gives, in his preface, a ſhort account of the nature of his undertaking; and he beſpeaks the candour of the Public in a manner which cannot fail of well ſecuring it from every conſiderate and ſenſible reader.

'In a work which, from its nature, ſays he, required the inveſtigation and diſcuſſion of ſuch a variety of arduous and difficult ſubjects, it would be very great preſumption to ſuppoſe that the Author, in ſpite of all his care and attention, hath not committed a multitude of miſtakes, which, no doubt, will appear to ſuch as are better acquainted with particular ſubjects, than he is or pretends to be; this put him under the neceſſity of applying to the candour of the judicious reader, and this flatters him with the expectation, that his appeal will not be vain. In proportion as men are judicious, they are uſually impartial and compaſſionate, diſpoſed to excuſe involuntary errors, and thoſe miſtakes that ariſe without any ill deſign. The truth is, that ſuch an attempt was almoſt beyond the reach of any one man's abilities, of which none could be more conſcious than himſelf. If it ſhould be aſked, Why then did you undertake it, or perſiſt in your undertaking? To this it is ingenuouſly anſwered, from a full conviction, that a work of this kind might be of the greateſt public utility, and that it had better be imperfectly performed than not performed at all. The ſenſe of this he expreſſed when he offered his propoſals to the Public, and the kind reception they met with leaves him no room to doubt that his imperfections, whatever they may be, will not cancel the only merit to which he pretends, that of having a ſtudious regard to truth, and, as far as his underſtanding could direct him, to the public good.'

He begins the Political Survey, by a general eſtimate of the nature and value of any country, and of the principles on which the celebrated empires of antiquity were founded. He then ſhews, in a variety of inſtances, that the ſituation of a country

try is a matter of the greateſt importance to the happineſs of the people. It may be pleaſing to Britiſh readers to know what are the principal reaſons which he offers for preferring an iſland to a continental ſituation.

'An inſular ſituation, ſays Dr. Campbell, amongſt thoſe recommended by the ableſt and moſt capable judges, has been repreſented as preferable to any, as enjoying ſome benefits inſeparably peculiar thereto, and being at the ſame time free from many inconveniences to which countries ſeated on the continent are, from that very ſituation, neceſſarily expoſed. The ſoil of iſlands, more eſpecially if of any great extent, is commonly rich and fertile, and the climate rather milder than, under the ſame parallel of latitude, upon the main land. The ſea being the ſafeſt and moſt natural boundary, affords the inhabitants great ſecurity in ſettling, cultivating, and improving their country; and a good government being once eſtabliſhed, the inhabitants of an iſland muſt, for theſe reaſons, thrive quicker than their neighbours, and, being naturally prone to navigation, ſupply their wants, export their own commodities, eſtabliſh an extenſive communication with the countries round them, and thereby attain an influence over their neighbours, ſtrengthen themſelves at home, augment their riches by trade, and, in conſequence of that naval power, of which commerce only is the natural baſis, commonly enjoy a greater proportion of freedom, affluence, and grandeur, than can well be attained, or, if attained, be for any length of time preſerved, by inhabitants of countries of the ſame extent on the continent. As theſe are points of fact, they are beſt eſtabliſhed from hiſtory; and the reader, when he carefully reflects on thoſe inſtances that may and ſhall be produced from thence, will find himſelf much better enabled, than by any other method he could have been, to judge of the propriety of the reaſons and remarks that will occur in a particular application. Beſides, he will alſo ſee, and be convinced, that many things which he might have otherwiſe miſtaken for the bold flights of a luxuriant fancy, or the chimerical and deluſive inventions of a fertile imagination, are really ſober and ſolid truths, ſuggeſted from the writings of men of ſound judgment, and which may at any time, in any like place, be certainly reduced to practice, becauſe the light of experience ſhews us that they have been actually practiſed already. A manner of writing in reſpect to the utility of which we may cite the authority of the celebrated John de Witt, than whom, in things of this nature, a better cannot be mentioned, whether ancient or modern.'

We think his introductory obſervations, in the next chapter, are very important; for example:

'The

'The love of our country, like all other natural paſſions, is in itſelf not only innocent, but laudable; though it may alſo, for want of being kept within due bounds, become the ſource of error, and, in conſequence of that, ſubject us to ridicule. We are offended when we find the Greeks and Romans, at every turn, calling all other nations barbarians. We treat contemptibly ſuch kind of diſtinctions, when introduced by the moderns; and very juſtly blame a mixture of pride and prejudice, that ſerves to maintain cauſeleſs animoſities, without ſo much as having one good effect. That a man ought to love his country merely becauſe it is ſo, is out of diſpute; but he ought not to magnify it beyond the truth, ſince if this proceeds from an over-weening fondneſs, it is downright folly; if from a deſign of impoſing on others, it is falſehood. But, on the other hand, we are aſſuredly at full liberty to maintain the honour of our country againſt the prejudices, miſtakes, and miſinformations, that may have miſled others; and ſo long and ſo far as we have veracity on our ſide, we need be under no apprehenſions of tranſgreſſing the bounds of decency. It is highly commendable to examine this point minutely, and to underſtand it exactly, that we may be at all times in a condition to ſpeak pertinently on a ſubject ſo frequently brought upon the carpet, and in reſpect to which, in a free country eſpecially, every member of ſociety has ſuch an immediate intereſt, that he ought intimately to know his country, from the ſame principles that lead him to know his own eſtate. With this view, and that we may be the more able to render ſervice to the Public, and know what may turn to her detriment, what to her advantage, after having made the previous inquiries we judged the moſt requiſite, in order to ſtrengthen our judgment, we will addreſs ourſelves to the taking a candid ſurvey of this iſland.'

His account of the ſituation, extent, climate, and inhabitants of the Britiſh iſlands is very full, minute, and yet entertaining. He deſcribes at large our peculiar felicity in the diſtribution of water; and gives a general and philoſophical account of our moſt celebrated ſprings and baths. What he ſays of meers and lakes might be very uſeful if attended to. He has ſuggeſted a method of improving them by ſtocking them with fiſh, and ſupports it in the following manner:

'But I ſhould be wanting to myſelf, and to the ſatisfaction of the inquiſitive reader, ſhould I neglect to inform him, that this method of improving is already practiſed in China, where their pedlars carry jars of ſpawn about from one province to another through the whole empire, for this very purpoſe of ſtocking every lake with all the different kinds of lake fiſh. A circumſtance that certainly demands the notice of an age and nation

nation that ſeem ſo much diſpoſed to do the ſubjects of this empire juſtice in every other reſpect. We already imitate the Chineſe in a multitude of things; why not in this? We adopt their groteſque paintings; we are proud of imitating their porcelain; we are daily quitting our own principles of architecture, in order to follow theirs; why not copy them in a matter of ſuch apparent benefit? We might then have all the lake fiſh of this iſland in every lake, with as much eaſe as they tranſport them from this province of their empire to that. We might then procure the ſtreamling, which is the prime fiſh, in the Swediſh lake Maeler; the Rheinlacker, or Rhine ſalmon, which are two ells long, and forty pounds weight, from the lake of Conſtance; and thoſe enormous trouts, that are the glory of the Geneva lake, with as little trouble, without queſtion, as the Chineſe carry their jars even from the remoteſt diſtricts of their extenſive empire. We might imitate them alſo, when our lakes were thus ſtocked (for that of courſe would bring us waterfowl of every kind) in making uſe of birds of prey to fiſh for us, before they were permitted to feed themſelves. And thus employment and ſubſiſtence too being found for an acceſſion of people, every little lake would quickly have its village; every larger one, in proceſs of time, would have its town, as well in the rough parts of Britain, as in Switzerland. In order to effect many things of this kind, there is nothing more requiſite than to convert that reſtleſs paſſion of curioſity, which is the characteriſtic of the preſent age, into a laudable view to utility; which, by a few exalted and conſpicuous examples, might certainly be done. We had heard that gold and ſilver fiſh ſerved to amuſe the idle in China. We longed for them here. Experience has ſhewn that this longing might be gratified; and the ſame experience has ſhewn us that this is a mere piece of amuſement. Surely the trouble would not have been greater, or the acquiſition leſs ſatisfactory, if it had produced us fiſh that were fit to eat. We very readily admit that this, as it ſtands, was a very innocent experiment; and on the other hand, we hope it will be allowed that our propoſal is more uſeful, and that there is not the ſmalleſt room to doubt that it may be attended with as much ſucceſs.'

Dr. Campbell proceeds to enumerate and deſcribe our rivers and ports, and ſuggeſts to us ſeveral improvements which deſerve the public attention. He has ſome ſtriking, and, we think, new obſervations on the benefits ariſing from the particular form and great extent of our coaſt. He then retires into the midland provinces, and gives the materials of a complete diſſertation on each of the following ſubjects,—meadows, arable lands, mountains, and metals. He next proceeds to the leſſer iſlands depending on Britain; and he gives an affecting account of their preſent ſtate: particularly of the Shetland iſles. It is

indeed ſurpriſing that our political guardians ſhould overlook them for the ſake of thoſe dazzling but precarious advantages which ariſe from remoter ſettlements!

'If the proſpect of theſe iſlands, ſays the public-ſpirited Author, ſeems to occupy a large ſpace in this volume, it may be ſome apology to ſay, that their having been hitherto very indifferently, indeed hardly known, and conſequently little attended to, not only recommended them to, but required for them a larger conſideration in a political ſurvey; and if ſtill more is neceſſary to be ſaid, let me have permiſſion to obſerve, that the preſent ſtate and circumſtances of this country made it at this time ſtill more peculiarly requiſite. For the Britiſh dominions being now grown not only to an empire, but to a moſt extenſive empire, there ſeems to be nothing of ſo great importance towards ſupporting its ſplendor and authority, as ſtrengthening the center and ſeat of government, towards which, it can be eſteemed no trivial ſupply, if by connecting more cloſely to us theſe iſlands, we may have the uſe and aſſiſtance of ſo many thouſands of active and able men, equally capable of being employed at land or on ſea, and who, from the ſituation of the countries they inhabit, may be at any time employed to the moſt uſeful purpoſes with the greateſt facility. Theſe iſlands are our own, we have not only an indiſputable title, but an uninterrupted poſſeſſion, ſo that we need not go to ſeek or to diſcover them; but barely to examine their utility, and by what means and methods we may avail ourſelves of them and their inhabitants to the utmoſt.——It ought to be no bar to ſuch enquiry, that in their preſent ſtate they ſeem to be almoſt uſeleſs; for if we call to mind the ancient condition of Cornwall, of ſeveral of the northern counties of England, and the beſt part of Ireland, and compare them with what we now ſee to be the produce of theſe countries, and of which they were always capable; we can entertain no doubt that, by a like application of ſkill and aſſiſtance, the like effects may follow even here. Some difficulties will very probably occur, but they will be far from being great; for we need not either forces or fleets, we need not depopulate the happy regions of South Britain to plant theſe. They are for our purpoſe ſufficiently peopled already; and if thoſe who now inhabit them had the power of providing for their poſterity, they would quickly become, in proportion to their extent, as populous as any other province that we have.

'The people who are at preſent in them are our ſubjects, and as well affected as any ſubjects can be, which affords them a juſt claim to our protection and aſſiſtance. That they have not either wealth or rich commodities to attract notice is alike their misfortune and ours. But if even in this ſtate, they ſhould be ſo fortunate as to draw the attention of government, there

there is no room at all to doubt, they would in a very ſhort ſpace emerge from this unhappy ſituation, to the common benefit of themſelves and of the mother country. In reſpect to religion, the far greateſt part of them are ſincere and zealous Proteſtants, and the reſt may be eaſily made ſo. The better ſort every where ſpeak the Engliſh language, and there are none amongſt them who have not an ambition to learn it; nor are they leſs deſirous of feeling the benefit of our laws, and of participating in the effects of that admirable conſtitution, which ſecures to men wherever it reaches, the moſt proſperous ſtate of rational liberty. Their old prejudices, which in giving their hiſtory we have fairly repreſented, are long ago extinguiſhed, their ill habits are entirely worn out, they are exceedingly ſenſible of their own misfortunes, clearly diſcern the cauſes of them, and would not only ſubmit to, but eagerly welcome and embrace any new eſtabliſhment by which they might be removed. As they muſt recover, if ever they recover, by the favour and kindneſs of Great Britain, ſo in conſequence of this recovery they muſt be always and entirely dependent upon her. The benefits they receive will, and of neceſſity muſt, be in proportion to the ſtrictneſs of their connection; and in conſequence of their utility, and from their ſize, ſituation, and circumſtances, it is ſimply impoſſible, that their intereſt and happineſs can have any other baſis than the countenance and protection of Britain. In virtue of this, they may, by a proper diviſion of what is now uſeleſs property, come to have all their lands cultivated that are capable of culture, and theſe will be then found of much greater extent than can be conceived even by themſelves at preſent; and, in conjunction with their ample fiſheries, would furniſh a comfortable ſubſiſtence to the preſent poſſeſſors, and, however numerous they may prove, to their poſterity. If the certainty of this could admit of any doubt it might be removed, by conſidering attentively the number of ſhips of all nations which, by annually fiſhing upon their coaſts, extract that wealth which might be acquired by them with much more eaſe. If the permanence of their proſperity ſhould be queſtioned, let us recollect, that if once they were in poſſeſſion of the fiſhing, curing, and exporting thoſe inexhauſtible ſtores that are daily within their reach, they would be able to do this at ſo cheap a rate, that, while under the protection of the mother country, no foreign nation could ever interfere with them more, as their numbers, and the capacity of managing their fiſheries would increaſe every day.'

We ſhall conclude our account of this important work in our next Review.

ART. IV. *Poems*, by Mr. Potter. 8vo. 3 s. ſewed. Wilkie. 1774.

THE Author of theſe Poems is known to the literary world by a pretty deſcriptive piece, called Holkham, the celebrated ſeat of Lord Leiceſter; by Kymber, an encomium on the Wodehouſe family, in the ſtyle and taſte of Milton's Lycidas, and written with conſiderable ſpirit and enthuſiaſm; but, more particularly, by a very beautiful Farewel Hymn to the Country, in imitation of Spenſer. With theſe poems, already publiſhed at different times, and reſpectively noticed in our Review, a few others of leſs character and conſequence contribute to make up this volume;—at the end of which we find an advertiſement, that the Author is preparing for the preſs a tranſlation of the entire tragedies of Euripides; a piece of intelligence, which we cannot conſider as unimportant to Engliſh literature, becauſe ſuch a tranſlation was wanting, and it ſeems here to have fallen into proper hands. The Chorus of Trojan Dames, tranſlated from the Hecuba, ſtands at the end of theſe poems; and as we may preſume that it appears here by way of ſpecimen, we ſhall ſo far coincide with the Author's deſign as to allow them a place.

STROPHE I.

Tell me, ye gales, ye riſing gales,
That lightly ſweep along the azure plain,
Whoſe ſoft breath fills the ſwelling ſails,
And waft the proud bark dancing o'er the main;
Whither, ah! whither will ye bear
This ſick'ning daughter of deſpair?
What proud lord's rigour ſhall the ſlave deplore
On Doric or on Pthian ſhore;
Where the rich father of tranſlucent floods,
Apidanus pours his headlong waves
Through ſunny vales, through darkſome woods,
And with his copious urn the fertile landſkip laves?

ANTISTROPHE I.

Or ſhall the wave-impelling oar
Bear to the hallow'd iſle my frantic woes,
Beneath whoſe baſe the billows roar,
And my hard houſe of bondage round incloſe?
Where the new palm, the laurel where
Shot their firſt branches to the air,
Spread their green honours o'er Latona's head,
And interwove their ſacred ſhade.
There 'midſt the Delian nymphs awake the lyre,
To Dian ſound the ſolemn ſtrain,
Her treſſes bound in golden wire,
Queen of the ſilver bow, and goddeſs of the plain.

STROPHE.

STROPHE II.

Or where th' Athenian tow'rs ariſe
Shall theſe hands weave the woof, whoſe radiant glow
Rivals the flow'r-impurpled dies
That on the boſom of the young ſpring blow;
And on the gorgeous pall preſent
Some high and ſolemn argument;
Yoke the proud courſer to Minerva's car,
And whirl her through the walks of war:
Or, 'gainſt the Titans arm'd, let thund'ring Jove,
In all heav'n's awful majeſty,
Hurl hideous ruin from above,
Roll his tempeſtuous flames, and vindicate his ſky.

ANTISTROPHE II.

Alas my children, battle-ſlain!
Alas my parents! Let me drop the tear,
And raiſe the plaintive mournful ſtrain,
Your loſs lamenting, and misfortune drear.
Thee chief, imperial Troy, thy ſtate
I mourn ſubverted, deſolate;
Thy walls, thy bulwarks ſmoking on the ground,
The Grecian ſword triumphant round,
I, far from Aſia, o'er the wide ſea born,
In ſome ſtrange land am call'd a ſlave,
Outcaſt to inſolence and ſcorn,
And for my nuptial bed find a deteſted grave.

This is ſpirited and poetical; but, perhaps, the Trochaic tone is too laborioufly indulged.

ART. V. *Poeſeos Aſiaticæ Commentariorum Libri Sex, cum Appendice; ſubjicitur Limon, ſeu Miſcellaneorum Liber: Auctore Gulielmo Jones, A. M. Collegii Univerſitatis in Academia Oxonienſi, & Societatum Regiarum Londinenſis atque Hafnienſis, Socio.*——Commentaries on the Aſiatic Poetry, in Six Books, with an Appendix. To which is added *Limon*, or Miſcellaneous Pieces. By William Jones, M. A. Fellow of Univerſity College, Oxford, and of the Royal Societies of London and Copenhagen. 8vo. 9 s. Boards. Cadell. 1774.

IN this volume the learned Author has treated, in an elegant and ſpirited latinity, a variety of ſubjects relative to the Oriental poetry. The firſt book turns chiefly on that ſtrong attachment the Aſiatics in general have for poetry; ſhews that their genius is particularly adapted to it, and enters into the cauſe. The Author takes notice of the ſeveral Eaſtern nations that appear to have cultivated poetry. The Indian, Chineſe, Tartarian, Syrian, and Armenian, and even the Ethiopic poetry are reſpectively attended to. Some incidental obſervations on the connection between the Aſiatic and the Greek poetry likewiſe occur. Theſe are followed by remarks on the Arabic, Perſian, and Turkiſh poetry in particular, ſpecimens of which are

introduced; and by a view of the characteriſtic excellencies of their different languages.

The ſecond book treats of the compoſition of the Aſiatic poetry; of the Arabic and Perſian meaſures which are generally uſed by the Turks. The Author obſerves that the knowledge of the Hebrew metre is not ſo entirely loſt that we ſhould deſpair of recovering it; that it does not altogether correſpond with the Arabic metre, the verſes of the latter terminating in an uniform manner, which is not the caſe with the Hebrew; that in the Arabic poetry the ſame meaſure is continued through the whole of a poem, but not quite ſo in the Hebrew; yet that there is, notwithſtanding, a great ſimilarity, at leaſt, in the numbers. In this book the Kaſida of the Arabs, a ſpecies of poetry that anſwers to our elegy, or rather to the Greek *Idyllium*, is treated of, and a ſpecimen of a ſhort Idyllium is introduced; ſeveral of the beſt poems of this kind are noticed, together with the ſeven Idylliums hung up in the temple of Mecca, called *Moallakat*; and an elegy of *Faredhi* is tranſlated in the manner of Ovid.

This tranſlation is ſo truly ingenious, and ſhews the happy imitative powers and command of language which Mr. Jones poſſeſſes, in ſo eminent a degree, that we cannot forbear preſenting it for the entertainment of our learned Readers.

E L E G I A.

Fulgur an è denſâ vibratum nube coruſcat?
An roſeas nudat Leila *pudica genas?*
Baccíferumne celer fruticetum devorat ignis?
Sidera an Solimæ *lumina dulcè micant?*
Nardus an Hageri, *an ſpirant violaria* Meccæ,
Suavis odoriferus an venit Azza *comis?*
Quàm juvat ah! patrios memori tenuiſſe receſſûs
Mente, per ignotos dum vager exul agros!
Valle ſub umbroſâ, pallens ubi luget amator,
Num colit aſſuetos mollis amica lares?
Jamne cient raucum præfracta tonitrua murmur
Montibus, effuſæ quos rigat imber aquæ?
An tua, dum fundit primum lux alma ruborem,
Lympha, Azibe, *meam pellet, ut antè, ſitim?*
Quot mea felices vidiſtis gaudia, campi,
Gaudia væ! miſero non renovanda mihi?
Exquis apud Nagedi *lucos aut paſcua* Tudæ
Paſtor amatorum ſpeſque metúſque canet?
Ecquis ait, gelidâ Salæ *dum volle recumbit,*
"Heu! quid Cademeo *in monte ſodalis agit?*
Num graciles rident hyemalia frigora myrti?
Num viret in ſolitis lotos ameta locis?

Num

Num vernant humiles in aprico colle myricæ?
Ne malus has oculus, ne mala lædat hyems!
An mea Alegiades, *dulciſſima turba, puellæ*
Curant, an zephyris irrita vota dabunt?
An viridem ſaliunt, nullo venante, per hortum
Hinnuleique citi, capreolique leves?
Viſamne umbriferos, loca dilectiſſima, ſaltûs,
Ducit ubi facilem læta Noama *chorum?*
Num Daregi *ripas patulâ tegit arbutus umbrâ,*
Ah! quoties lacrymis humida facta meis?
Grata quis antra colit, nobis abſentibus, Amri,
Antra puellarum quàm benè nota gregi?
Forſan amatores Meccanâ *in valle reductos*
Abſentis Solimæ *commeminiſſe juvat.*
Tempus erit, levibus quo pervigilata cachinnis
Nox dabit unanimi gaudia plena choro;
Quo dulces juvenum ſpirabit cœtus amores,
Et lætos avidâ combibet aure modos.

Our *Engliſh* Readers would hardly think us excuſable, if we did not, in ſome form or other, give them a tranſlation of this beautiful

ARABIAN ELEGY.

Are theſe heaven's lightnings that illume the day?
Or are they LEILA's lovely looks, more gay?
From burning groves do theſe bright ſplendors riſe?
Or are they beams from SOLYMA's fair eyes?
From HAGER's nard, from MECCA's violets flow
Theſe ſweets? Or theſe do AZZA's locks beſtow?
O memory dear! that former ſcenes explores,
Loſt in long exile, and on foreign ſhores!
Where now the loves that languiſh'd in the ſhade?
The fond appointment, and the faithful maid?
Secure, while o'er the mountain's murm'ring head
The long, ſlow voice of diſtant thunders fled;
Secure, while down that mountain's wounded ſide,
In the ſtrong torrent roll'd the ſhowery tide.
As late, when morning led the glowing day,
My thirſt, O AZIB, ſhall thy ſprings allay?
O plains belov'd! to joys that once ye knew
Sad, ſweet remembrance ſighs her laſt *adieu!*
Shall NAGID's groves, ſhall TUDA's paſtures hear
The amorous ſhepherd's hope, the ſhepherd's fear?
From SALA's vale does no companion ſend,
To CADEM's hills, fond wiſhes for his friend?
Yet ſmile your myrtles, unrepreſt by cold?
Yet blooms your *lotus*, where it bloom'd of old?
Love your low tam'riſks yet their ſunny hills?
Far be each eye that blaſts, each ſtorm that kills!

Still are we dear to ſoft ALEGIA's fair?
Still waſte they wiſhes on the empty air?
Still, unpurſued, along the flowery lawn
Leaps the light kid, and flies the bounding fawn?
Thoſe Sylvan wilds ſhall I behold again,
Where gay NOAMA leads her happy train?
Still deign your banks the *arbutus* to rear,
Ye ſtreams of DAREG, ſwell'd with many a tear?
Who now ſhall near your lov'd retreats repair,
Ye ſhades of AMRI, favour'd of the fair?
Yet ſhall ye, ſwains of Mecca's happier vale,
Not long your abſent SOLYMA bewail!
Gay youth again ſhall form the feſtive choir,
Lead the light dance, and wake the ſprightly lyre;
Again ſhall love our gentle cares employ,
And muſic breathe the living ſtrains of joy.

For the many other curious particulars contained in this volume we muſt refer the Reader to the work itſelf.

ART. VI. *Lord* Cheſterfield's *Letters*, concluded.

IN the ſecond volume of this *pleaſing*, this *ſeducing* collection, we find a letter to Monſ. de Voltaire. It is dated Aug. 27, 1752, and we ſhall inſert it for the ſake of a paſſage relating to a little piece of Swift's, which (we believe) is not to be found in any edition of the Dean's works.

'As a moſt convincing proof how infinitely I am intereſted in every thing which concerns Mr. Stanhope, who will have the honour of preſenting you this letter, I take the liberty of introducing him to you. He has read a great deal, he has ſeen a great deal; whether or not he has made a proper uſe of that knowledge, is what I do not know: he is only twenty years of age. He was at Berlin ſome years ago, and therefore he returns thither; for at preſent people are attracted towards the north, by the ſame motives which but lately drew them to the ſouth.

'Permit me, Sir, to return you thanks for the pleaſure and inſtruction I have received from your Hiſtory of Lewis the XIV. I have as yet read it but four times, becauſe I wiſh to forget it a little before I read it a fifth; but I find that impoſſible: I ſhall therefore only wait till you give us the augmentation which you promiſed: let me intreat you not to defer it long. I thought myſelf pretty converſant in the Hiſtory of the Reign of Lewis the XIV. by means of thoſe innumerable hiſtories, memoirs, anecdotes, &c. which I had read relative to that period of time. You have convinced me that I was miſtaken, and had upon that ſubject very confuſed ideas in many reſpects, and very falſe ones in others. Above all, I cannot but acknowledge the obligation we have to you, Sir, for the light which you have thrown upon the follies and outrages of the different ſects; the weapons you employ againſt thoſe madmen, or thoſe impoſtors, are the only ſuitable ones; to make uſe of any others would be imitating them; they muſt be attacked by ridicule,

and

and punished with contempt. *A propos* of those fanatics; I send you here inclosed, a piece upon that subject, written by the late Dean Swift: I believe you will not dislike it. You will easily guess why it never was printed: it is *authentic*, and I have the original *in his own hand-writing*. His Jupiter, at *the day of judgment*, treats them much as you do, and as they deserve to be treated.

'Give me leave, Sir, to tell you freely, that I am embarrassed upon your account, as I cannot determine what it is that I wish from you. When I read your last history, I am desirous that you should always write history; but when I read your *Rome Sauvée* (although ill printed and disfigured) yet I then wish you never to deviate from poetry: however, I confess that there still remains one history worthy of your pen, and of which your pen alone is worthy. You have long ago given us the history of the greatest and most outrageous Madman (I ask your pardon if I cannot say the greatest Hero) of Europe; you have given us latterly the history of the greatest King; give us now the history of the greatest and most virtuous Man in Europe; I should think it degrading to call him King. To you this cannot be difficult, he is always before your eyes; your poetical invention is not necessary to his glory, as that may safely rely upon your historical candour. The first duty of an historian is the only one he need require from his, *Ne quid falsi dicere audeat, ne quid veri non audeat*. Adieu, Sir, I find that I must admire you every day more and more; but I also know that nothing ever can add to the esteem and attachment with which I am actually,

Your most humble, and most obedient servant,

CHESTERFIELD.'

The performance alluded to in the foregoing letter, is not inserted in the volume before us; but we conclude that it can be no other than the following little poem, entitled, *The Day of Judgment*; of which, some time ago, an incorrect copy found its way into one of the public papers. We give it to our Readers as a curiosity, and as a key to the Dean's religious character; which was oddly compounded of the opposite principles of Freethinking and Bigotry:

The DAY *of* JUDGMENT.

With a whirl of thought oppress'd,
I sunk from reverie to rest.
An horrid vision seiz'd my head,
I saw the graves give up their dead!
JOVE, arm'd with terrors bursts the skies,
And thunder roars, and lightning flies!
Amaz'd, confus'd, its fate unknown,
The world stands trembling at his throne!
While each pale sinner hung his head,
JOVE, nodding, shook the heavens, and said,
"Offending race, of human kind,
"By nature, reason, *learning* blind;
"You who through frailty step'd aside,
"And you who never fell,—*through pride*;
"You who in different sects were shamm'd,
"And come to see each other damn'd;

"(So

" (So some folks told you, but they knew
" No more of Jove's designs than you)
" —— The world's mad business now is o'er,
" And I resent these pranks no more.
" —— I to such blockheads set my wit?
" I damn such fools!—Go, go, you're *bit*."

'*Bit*,' or "*a bite, a bite!*" was once the fashionable cant wit and phrase of the times; and Swift, we see, condescended to adopt it. It has since given way to the *hum*, or *humbug*; which, in its turn, has been succeeded by a variety of kindred nonsense. Let us now return to our noble Author.

In Letter LXXI. we find his Lordship figuring away in the character of a reviewer; and we respectfully veil our bonnets to our illustrious Brother:

(Addressed to Mr. S. at Berlin.) Oct. 4, 1752.

'I consider you now as at the court of Augustus, where, if ever the desire of pleasing animated you, it must make you exert all the means of doing it. You will see there, full as well, I dare say, as Horace did at Rome, how states are defended by arms, adorned by manners, and improved by laws. Nay, you have an Horace there, as well as an Augustus; I need not name Voltaire *qui nil molitur inepté*, as Horace himself said of another poet. I have lately read over all his works, that are published, though I had read them more than once before. I was induced to this by his *Siècle de Louis* XIV. which I have yet read but four times. In reading over all his works, with more attention I suppose than before, my former admiration of him is, I own, turned into astonishment. There is no one kind of writing in which he has not excelled. You are so severe a Classic, that I question whether you will allow me to call his *Henriade* an Epic poem, for want of the proper number of Gods, Devils, Witches, and other absurdities, requisite for the machinery: which machinery is (it seems) necessary to constitute the Epopée. But whether you do or not, I will declare (though possibly to my own shame) that I never read any Epic poem with near so much pleasure. I am grown old, and have possibly lost a great deal of that fire, which formerly made me love fire in others at any rate, and however attended with smoke: but now I must have all sense, and cannot, for the sake of five righteous lines, forgive a thousand absurd ones.

'In this disposition of mind, judge whether I can read all Homer through *tout de suite*. I admire his beauties; but, to tell you the truth, when he slumbers I sleep. Virgil, I confess, is all sense, and therefore I like him better than his model; but he is often languid, especially in his five or six last books, during which I am obliged to take a good deal of snuff. Besides I profess myself an ally of Turnus's, against the pious Æneas, who, like many *soi disant* pious people, does the most flagrant injustice and violence, in order to execute what they impudently call the will of Heaven. But what will you say, when I tell you truly, that I cannot possibly read our countryman Milton through. I acknowledge him to have some most sublime passages, some prodigious flashes of light; but then you must acknowledge, that light is often followed by *darkness visible*,

to

to use his own expression. Besides, not having the honour to be acquainted with any of the parties in his Poem, except the Man and the Woman, the characters and speeches of a dozen or two of Angels, and of as many Devils, are as much above my reach as my entertainment. Keep this secret for me; for if it should be known, I should be abused by every tasteless Pedant, and every solid Divine in England.

'Whatever I have said to the disadvantage of these three Poems, holds much stronger against Tasso's Gierusalemme: it is true he has very fine and glaring rays of poetry; but then they are only meteors, they dazzle, then disappear, and are succeeded by false thoughts, poor *concetti*, and absurd impossibilities; witness the Fish and the Parrot, extravagancies unworthy of an Heroic Poem, and would much better have become Ariosto, who professes *le coglionerie*.

'I have never read the Lusiade of Camoens, except in a prose translation, consequently I have never read it at all, so shall say nothing of it; but the *Henriade* is all sense from the beginning to the end, often adorned by the justest and liveliest reflections, the most beautiful descriptions, the nobleſt images, and the sublimest sentiments; not to mention the harmony of the verse, in which Voltaire undoubtedly exceeds all the French poets: should you insist upon an exception in favour of Racine, I must insist, on my part, that he at least equals him. What hero ever interested more than Henry the Fourth, who, according to the rules of Epic poetry, carries on one great and long action, and succeeds in it at last? What description ever excited more horror than those, first of the Massacre, and then of the Famine, at Paris? Was love ever painted with more truth and *morbidezza* than in the ninth book? Not better, in my mind, even in the fourth of Virgil. Upon the whole, with all your classical rigour, if you will but suppose *St. Louis* a God, a Devil, or a Witch, and that he appears in person, and not in a dream, the *Henriade* will be an Epic poem, according to the strictest statute laws of the Epopée; but in my court of equity it is one as it is.

'I could expatiate as much upon all his different works, but that I should exceed the bounds of a letter, and run into a dissertation. How delightful is his History of that Northern Brute, the King of Sweden! for I cannot call him a Man; and I should be sorry to have him pass for a Hero, out of regard to those true heroes; such as Julius Cæsar, Titus, Trajan, and the present King of Prussia; who cultivated and encouraged arts and sciences; whose animal courage was accompanied by the tender and social sentiments of humanity; and who had more pleasure in improving, than in destroying their fellow-creatures. What can be more touching, or more interesting; what more nobly thought, or more happily expressed, than all his dramatic pieces? What can be more clear and rational than all his philosophical letters? And what ever was so graceful, and gentle, as all his little poetical trifles? You are fortunately *à portée* of verifying, by your knowledge of the man, all that I have said of his works.

'Monsieur de Maupertuis (whom I hope you will get acquainted with) is, what one rarely meets with, deep in philosophy and mathematics, and yet *honnête et amiable homme*; Algarotti is young Fontenelle. Such men must necessarily give you the desire of pleasing

them; and if you can frequent them, their acquaintance will furniſh you the means of pleaſing every body elſe.'

In Letter LXXIV. we find another remark or two on the works of Voltaire, which we ſhall extract, as being properly ſupplemental to the foregoing letter:

'I have lately read, with great pleaſure, Voltaire's two little hiſtories of *les Croiſades*, and *l' Eſprit humain*; which I recommend to your peruſal, if you have not already read them. They are bound up with a moſt poor performance, called *Micromégas*, which is ſaid to be Voltaire's too; but I cannot believe it, it is ſo very unworthy of him: it conſiſts only of thoughts ſtolen from Swift, but miſerably mangled and diſfigured. But his Hiſtory of the Croiſades ſhows, in a very ſhort and ſtrong light, the moſt immoral and wicked ſcheme, that was ever contrived by knaves, and executed by madmen and fools, againſt humanity. There is a ſtrange, but never-failing relation, between honeſt madmen and ſkilful knaves; and wherever one meets with collected numbers of the former, one may be very ſure that they are ſecretly directed by the latter. The Popes, who have generally been both the ableſt and the greateſt knaves in Europe, wanted all the power and money of the Eaſt: for they had all that was in Europe already. The times and the minds favoured their deſign, for they were dark and uninformed; and Peter the Hermit, at once a knave and a madman, was a fine papal tool for ſo wild and wicked an undertaking. I wiſh we had good hiſtories of every part of Europe, and indeed of the world, written upon the plan of Voltaire's *de l' Eſprit humain*; for, I own, I am provoked at the contempt which moſt hiſtorians ſhow for humanity in general; one would think by them, that the whole human ſpecies conſiſted but of about a hundred and fifty people, called and dignified (commonly very undeſervedly too) by the titles of Emperors, Kings, Popes, Generals, and Miniſters.'

The ſeries of Lord Cheſterfield's Letters to his ſon, is cloſed by No. CXCVII. of the preſent volume. The laſt is dated Oct. 17, 1768; ſoon after which a period was put to the paternal ſolicitude, expectations, and wiſhes of the noble Writer, by the death of Mr. Stanhope *,—the ſole object of all. Nine letters to the widow of his above ſon, and one to her two ſons, Charles and Philip Stanhope, are added to the above-mentioned ſeries. To theſe are ſubjoined the following miſcellaneous pieces, viz.

I. *Some Account of the Government of the Republic of the Seven United Provinces.* This piece is the more valuable, as the particulars which it contains are founded in his Lordſhip's *perſonal* acquaintance with the ſubject.

II. *Maxims.* Of theſe maxims, his Lordſhip himſelf thus ſpeaks, in one of his letters to his ſon:

'I have thrown together the incloſed obſervations on men and things; for I have no merit as to the invention; I am no ſyſtem-

* Mr. Stanhope died on the 16th of November following.

monger;

monger; and, instead of giving way to my imagination, I have only consulted my memory; and my conclusions are all drawn from facts, not from fancy. Most maxim-mongers have preferred the prettiness to the justness of a thought, and the turn to the truth; but I have refused myself to every thing that my own experience did not justify and confirm. I wish you would consider them seriously, and separately, and recur to them again *pro re natâ* in similar cases. Young men are as apt to think themselves wise enough, as drunken men are to think themselves sober enough. They look upon spirit to be a much better thing than experience; which they call coldness. They are but half mistaken; for though spirit, without experience, is dangerous, experience, without spirit, is languid and defective. Their union, which is very rare, is perfection: you may join them, if you please; for all my experience is at your service.'

A sample or two of the fruits of Lord C.'s experience may not be unacceptable to the curious reader:

'As Kings are begotten and born like other men, it is to be presumed that they are of the human species; and, perhaps, had they the same education, they might prove like other men. But, flattered from their cradles, their hearts are corrupted, and their heads are turned, so that they seem to be a species by themselves. No King ever said to himself, *Homo sum, nihil humani a me alienum puto.*

'Flattery cannot be too strong for them; drunk with it from their infancy, like old drinkers, they require drams.

'They perfer a personal attachment to a public service, and reward it better. They are vain and weak enough to look upon it as a free-will offering to their merit, and not as a burnt sacrifice to their power. ———

'A difference of opinion, though in the merest trifles, alienates little minds, especially of high rank. It is full as easy to commend as to blame a great man's cook, or his taylor: it is shorter too; and the objects are no more worth disputing about, than the people are worth disputing with. It is impossible to inform, but very easy to displease them. ———

'The reputation of generosity is to be purchased pretty cheap; it does not depend so much upon a man's general expence, as it does upon his giving handsomely where it is proper to give at all. A man, for instance, who should give a servant four shillings, would pass for covetous, while he who gave him a crown, would be reckoned generous: so that the difference of those two opposite characters, turns upon one shilling. A man's character, in that particular, depends a great deal upon the report of his own servants; a mere trifle above common wages, makes their report favourable.

'Take care always to form your establishment so much within your income, as to leave a sufficient fund for unexpected contingencies, and a prudent liberality. There is hardly a year, in any man's life, in which a small sum of ready money may not be employed to great advantage.'

III. *Political Maxims of the Cardinal de Retz, in his Memoirs*; with Lord Chesterfield's *Remarks.*

IV. *Considerations on the Repeal of the* LIMITATION *relative to Foreigners, in the* ACT OF SETTLEMENT.

V. *Axioms in Trade.*

VI. *To the* KING'S *Most Excellent* MAJESTY. *The humble* Petition *of* Philip *Earl of* Chesterfield, *Knight of the Most Noble Order of the Garter.*

An excellent piece of pleasantry.

VII. *Fragments*, of Letters to his Son.

VIII. *Three Letters*, to different Persons.

IX. An elegant poetical Compliment to Lord C. from Mr. Jerningham.

X. Lord C.'s Letter to Mr. Jerningham, in acknowledgment of the aforementioned Compliment.

XI. Three other Letters.

Interspersed through the letters to Mr. Stanhope, are many anecdotes and characteristic sketches of eminent persons, his Lordship's cotemporaries; among which we find the names of, *first*,

Lord AL—M—LE.

This Nobleman's good fortune and progress in the great world, are instanced as proofs of what may be done by address, manners, and graces *only*.

'What do you think,' says Lord C. 'made our friend Lord Al—m—le, colonel of a regiment of guards, governor of Virginia, groom of the stole, and embassador to Paris; amounting in all to sixteen or seventeen thousand pounds a year? Was it his birth? No; a Dutch gentleman only. Was it his estate? No, he had none. Was it his learning, his parts, his political abilities and application? You can answer these questions as easily, and as soon, as I can ask them. What was it then? Many people wondered, but I do not; for I know, and will tell you. It was his air, his address, his manners, and his graces. He pleased, and by pleasing became a favourite; and by becoming a favourite became all that he has been since. Show me any one instance, where intrinsic worth and merit, unassisted by exterior accomplishments, have raised any man so high.'

In the same letter is the following character of a person of high rank in a neighbouring kingdom.

'You know the Duc de Richelieu, now *Maréchal Cordon bleu, Gentilhomme de la Chambre*, twice embassador, &c. By what means? Not by the purity of his character, the depth of his knowledge, or any uncommon penetration and sagacity. Women alone formed and raised him. The Dutchess of Burgundy took a fancy to him, and had him before he was sixteen years old; this put him in fashion among the *beau monde*: and the late Regent's eldest daughter, now Madame de Modene, took him next, and was near marrying him. These early connections with women of the first distinction, gave him those manners, graces, and address, which you see he has; and which, I can assure you, are all that he has; for, strip him of them, and he

he will be one of the poorest men in Europe. Man nor woman cannot resist an engaging exterior; it will please, it will make its way.'

Duke of Newcastle.

In a letter addressed to Mr. Stanhope, then at Hanover, in 1752, Lord C. thus advises his son to get into the good graces of the Duke, then at the same place:

'Direct your principal battery, at Hanover, at the D —— of N———'s: there are many very weak places in that citadel; where, with a very little skill, you cannot fail making a great impression. Ask for his orders, in every thing you do: talk Austrian and Anti-gallican to him; and, as soon as you are upon a foot of talking easily to him, tell him *en badinant*, that his skill and success in thirty or forty elections in England, leave you no reason to doubt of his carrying his election for Frankfort; and that you look upon the Archduke as his Member for the Empire. In his hours of festivity and compotation, drop, that he puts you in mind of what Sir William Temple says of the Pensionary de Wit; who, at that time, governed half Europe; that he appeared at balls, assemblies, and public places, as if he had nothing else to do, or to think of. When he talks to you upon foreign affairs, which he will often do, say, that you really cannot presume to give any opinion of your own upon those matters, looking upon yourself, at present, only as a postscript to the *corps diplomatique*; but that, if his Grace will be pleased to make you an additional volume to it, though but in *duodecimo*, you will do your best, that he shall neither be ashamed nor repent of it. He loves to have a favourite, and to open himself to that favourite: he has now no such person with him; the place is vacant, and if you have dexterity you may fill it. In one thing alone, do not humour him; I mean drinking; for as I believe you have never yet been drunk, you do not yourself know how you can bear your wine, and what a little too much of it may make you do or say: you might possibly kick down all you had done before.'

In another place, speaking of the Duke's want of order, coolness, and method, in the dispatch of business, Lord C. observes, that 'the hurry and confusion of the Duke of Newcastle do not proceed from his business, but from his want of method in it.' 'Sir Robert Walpole,' adds his Lordship, 'who had ten times the business to do, was never seen in a hurry, because he always did it with method.' And our noble Author adds this just reflection,—the head of a man who has business, and no method nor order, is properly that *rudis indigestaque moles quam dixere chaos.*

Sir William Young.

This gentleman is brought in to exemplify Lord C.'s doctrine with respect to the power and effect of eloquence.

'Sir W—— Y——, with not a quarter of your parts, and not a thousandth part of your knowledge, has, by a glibness of tongue singly, raised himself successively to the best employments of the kingdom: he has been Lord of the Admiralty, Lord of the Treasury, Secretary

cretary at War, and is now Vice-Treaſurer of Ireland; and all this, with a moſt ſullied, not to ſay blaſted character.'

Mr. PELHAM.

March the 8th, 1754.

'Mr. Pelham died laſt Monday, of a fever and mortification; occaſioned by a general corruption of his whole maſs of blood, which had broke out into ſores in his back. I regret him as an old acquaintance, a pretty near relation, and a private man, with whom I have lived many years in a ſocial and friendly way. He meaned well to the Public; and was incorrupt in a poſt where corruption is commonly contagious. If he was no ſhining, enterprizing Miniſter, he was a ſafe one, which I like better. Very ſhining Miniſters, like the Sun, are apt to ſcorch, when they ſhine the brighteſt: in our conſtitution, I prefer the milder light of a leſs glaring miniſter.'

PULTENEY, Lord BATH.

'The whole ſubject of converſation, at preſent, is the Death and Will of Lord Bath: he has left above twelve hundred thouſand pounds in land and money, four hundred thouſand pounds in caſh, ſtocks, and mortgages; his own eſtate, in land, was improved to fifteen thouſand pounds a year, and the Bradford eſtate, which he **, is as much; both which, at only five-and-twenty years purchaſe, amount to eight hundred thouſand pounds; and all this he has left to his brother, General Pulteney, and in his own diſpoſal, though he never loved him. The legacies he has left are trifling, for, in truth, he cared for nobody; the words *give* and *bequeath* were too ſhocking to him to repeat, and ſo he left all, in one word, to his brother.'

We have, alſo, in one of theſe letters, a ſlight ſketch of the late King of France; and a ſhrewd comment on the myſterious conduct of the celebrated Madam Maintenon: with theſe we ſhall conclude our extracts from Lord Cheſterfield's Letters:

LOUIS XV.

'——— attend particularly to the affairs of France; they grow ſerious, and, in my opinion, will grow more and more ſo every day. The King is deſpiſed, and I do not wonder at it; but he has brought it about, to be hated at the ſame time, which ſeldom happens to the ſame man. His miniſters are known to be as diſunited as incapable: he heſitates between the Church and the Parliaments, like the aſs in the fable, that ſtarved between two hampers of hay; too much in love with his miſtreſs to part with her, and too much afraid, for his ſoul, to enjoy her: jealous of the Parliaments, who would ſupport his authority; and a devoted bigot to the Church, that would deſtroy it. The people are poor, conſequently diſcontented: thoſe who have religion, are divided in their notions of it; which is ſaying, that they hate one another. The Clergy never do forgive; much leſs will they forgive the Parliament: the Parliament never will forgive them.'

Madame MAINTENON.

'——— I have read Madame Maintenon's letters; I am ſure they are genuine, and they both entertained and informed me. They have brought me acquainted with the character of that able and artful

ful lady; whom I am convinced, that I now know, much better than her *directeur* the *Abbé* de Fenelon (afterwards Archbishop of Cambray) did, when he wrote her the 185th letter; and I know him the better too for that letter. The *Abbé*, though brimful of the divine love, had a great mind to be first Minister, and Cardinal, in order, *no doubt*, to have an opportunity of doing the more good. His being *directeur* at the time to Madame Maintenon, seemed to be a good step toward those views. She put herself upon him for a saint, and he was weak enough to believe it; he, on the other hand, would have put himself upon her for a saint too, which, I dare say, she did not believe; but both of them knew, that it was necessary for them to appear saints to Lewis XIV. who they were very sure was a bigot. It is to be presumed, nay, indeed it is plain by that 185th letter, that Madame Maintenon had hinted to her *directeur* some scruples of conscience, with relation to her commerce with the King; and which I humbly apprehend to have been only some scruples of prudence, at once to flatter the bigot character, and increase the desires of the King. The pious *Abbé*, frightened out of his wits, lest the King should impute to the *directeur* any scruples or difficulties which he might meet with on the part of the Lady, writes her the above-mentioned letter; in which he not only bids her, not teaze the King by advice and exhortations, but to have the utmost submission to his will; and, that she may not mistake the nature of that submission, he tells her, it is the same that Sarah had for Abraham; to which submission Isaac perhaps was owing. No bawd could have written a more seducing letter to an innocent country girl, than the *directeur* did to his *penitente*; who, I dare say, had no occasion for his good advice. Those who would justify the good *directeur*, alias the pimp, in this affair, must not attempt to do it, by saying, that the King and Madame Maintenon, were at that time privately married; that the *directeur* knew it; and that this was the meaning of his *enigme*. This is absolutely impossible; for that private marriage must have removed all scruple between the parties; nay, could not have been contracted upon any other principle, since it was kept private, and consequently prevented no public scandal. It is therefore extremely evident, that Madame Maintenon could not be married to the King, at the time when she scrupled granting, and when the *directeur* advised her to grant, those favours which Sarah with so much submission granted to Abraham: and what the *directeur* is pleased to call *le mystere de Dieu*, was most evidently a state of concubinage. The letters are very well worth your reading; they throw light upon many things of those times.'

We shall finally close this article with the apology for Lord Chesterfield, written by Mrs. Stanhope, and prefixed to the new edition of these letters in 4 vols 8vo. viz.

'The favourable manner in which the following work has been generally received by the Public, hath induced the Editor to offer a reflection or two, in answer to certain objections that have by some, perhaps with too much severity, been urged against it.

'It hath been objected, that the Earl of Chesterfield entertained too unfavourable an opinion of mankind; that consequently some

of his precepts and instructions are calculated to inspire distrust, and an artful conduct. Admitting this accusation as ever so just, I am much afraid, that the more we know the world, the less apt we shall be to reprehend such an overprudence in this respect: for youth, naturally unsuspecting, unguarded in their conduct, and unhackneyed in the world, seldom fail to become the prey of designing and experienced minds. We see however, throughout the work, the noble Author invariably adhering to the maxim, "Stop short of simulation and of falsehood." We find him constantly strenuous in recommending the observance of the strictest morality, and the conservation of an indelible purity of character; as must appear to every one who reads the letters with any degree of attention.

'With regard to another objection, which some ladies with sincerity, and others affectedly make, to a recommendation, as they term it, of gallantry with married women; some allowances candour will make for what "one man of the world," to use his Lordship's own words, "writes to another." And this reflection will receive additional weight, from considering that Mr. Stanhope was then in a country where the greatest appearances of gallantry are frequently unattended with any criminality; at least with as little as in those where more outward reserve is practised.

'But as may be abundantly collected, his Lordship had other motives for such recommendation of an attachment to women of fashion, than a mere sacrifice to pleasure. He presumed his son might thereby be domesticated in the best foreign companies, and consequently acquire their language, and attain a thorough knowledge of their manners, customs, and whatever else might be of use to him. Most particularly was this advice intended, to give him a detestation for the company of that degrading class of women who are gained by interested motives, and whom he looked on as the perdition of those young men that unfortunately attach themselves to them.

'Such were undoubtedly Lord Chesterfield's views, in recommending attachments of a more elevated sort; and though this cannot be justified according to the strictest rules of religion, yet, considering his motives, and the usage of the countries in which his son then resided, my fair countrywomen will, I trust, in candour, excuse, what in strictness, perhaps, they cannot justify: and wrapping themselves up in the cloak of their own innocence, will learn to pity those who live in more dissipated regions; and happy in these realms of virtue, bid defiance to looser, much looser, pens than that of the Earl of Chesterfield.'

If the above is not a full and complete defence of his Lordship's principles and conduct, as a PRECEPTOR, it is, perhaps, the most decent apology for him that can be offered.—If it answers no other purpose, it may, at least, serve as a crape fan to shade the mantling blood * in the cheeks of the fair Editor.

* Vid. Review for June, p. 457.

ART. VII. *Ædes Pembrochianæ:* or, a critical Account of the Statues, Buſtos, Relievos, Paintings, Medals, and other Antiquities and Curioſities at Wilton Houſe. Formed on the Plan of Mr. Spence's Polymetis; the ancient Poets and Artiſts being made mutually to explain and illuſtrate each other. To which is prefixed, an Extract of the Rules to judge of the Goodneſs of a Picture, and the Science of a Connoiſſeur in Painting. By Mr. Richardſon. 8vo. 2s. 6d. Baldwin. 1774.

THE introductory chapters to this work, entitled, Rules to judge of the Goodneſs of a Picture,—The Science of a Connoiſſeur in Painting,—A Diſſertation on the Origin, Progreſs, and Decay of Sculpture among the Greeks and Romans, contain ſeveral obſervations which may be uſeful to thoſe who are not acquainted with the writings of Abbé Winckleman, &c. Our artiſts now appear to be looking up to the principles of their arts; but there ſeems to be a maxim likely to be eſtabliſhed among them, beyond which we are much afraid they will never have philoſophy enough to look, viz. that the only way to imitate nature, is to imitate the ancients. In many things where the ancients have not left us *excellent* models, we have greatly ſurpaſſed them. In all things where they have, and we have toiled to imitate, we remain far ſhort of them. Imitation is the way to mediocrity; but great numbers may be artiſts by means of it. The way to ſupreme excellence is immediately to copy nature; but it can be purſued only by a few.

There is another idea which we have lately obſerved to have infeſted the writings of our connoiſſeurs, that of *improving* upon nature. We will venture to ſay, againſt all the artiſts in the univerſe, that it is a notion truly unphiloſophical and abſurd. Our Author conveys it in the following paſſage: Abbé Winckleman, and, we believe all our late writers on taſte in the arts, have ſtrongly ſupported it. 'The great and chief ends of painting are to *raiſe* and *improve* nature, and to communicate ideas, not only thoſe which we may receive otherwiſe, but ſuch as without this art could not poſſibly be communicated; whereby mankind is advanced higher in the rational ſtate, and made better; and that in a way eaſy, expeditious, and delightful.

'The buſineſs of painting is not only to repreſent nature, nd to make the beſt choice of it, but to raiſe and improve it om what is commonly or even rarely ſeen, to what it never as, or will be, in fact, though we may eaſily conceive it might e. As in a good portrait, from whence we conceive a better pinion of the beauty, good ſenſe, breeding, and other good alities of the perſon, than from ſeeing themſelves; and yet ithout being able to ſay in what particular it is unlike; for ture muſt be ever in view.

Unerring Nature, ſtill divinely bright,
One clear, unchang'd, and univerſal light;
Life, force, and beauty, muſt to all impart,
At once the ſource, and end, and teſt of art;
That art is beſt which moſt reſembles her,
Which ſtill preſides, yet never does appear.

POPE's *Eſſay on Criticiſm*.

'I believe there never was ſuch a race of men upon the face of the earth; never did men look and act like thoſe we ſee repreſented in the works of Raphael, Michael Angelo, Coregio, Parmegiano, and others of the beſt maſters; yet nature appears throughout: we rarely or never ſee ſuch landſcapes as thoſe of Titian, Annibale Caracci, Salvator Roſa, Claude Lorrain, Jaſper Pouſſin, and Rubens; ſuch buildings and magnificence as in the pictures of Paulo Veroneſe: but yet there is nothing but what we can believe may be. Our ideas even of fruits, flowers, inſects, draperies, and indeed of all viſible things, and of ſome that are inviſible, or creatures of the imagination, are raiſed and improved in the hands of a good painter; and the mind is thereby filled with the nobleſt and therefore the moſt delightful images. The deſcription of one in an advertiſement of a newspaper is nature, ſo is a character by my Lord Clarendon; but they are nature very differently repreſented.'

This, we believe, is ſaying as much as can be ſaid on the principles of the Writer. But we conceive, that what is called *improving* nature, &c. admits only of an apology and excuſe from the imperfection of art. Draw the picture of a man truly and perfectly, and what more is there to be done? You ſay no artiſt can do it; and to conceal his own ſkill, or to impoſe on weak judgments, he *goes beyond* what he cannot *perfectly imitate*.

The introductory chapters are followed by the critical account of the ſtatues, buſtos, &c. at Wilton, of which the following may be a good ſpecimen.

'*In the court*, before the grand front of this ſuperb manſion, is a granite column, with a ſtatue of Venus on the top of it; both purchaſed from the Arundel collection.

'Mr. Evelyn, who bought them at Rome for Lord Arundel, was told by the Italian antiquaries, that this column ſupported anciently the ſtatue of Venus Genetrix, and had been ſet up by Julius Cæſar before the temple of that goddeſs, from whom he claimed to be deſcended. It was added, that Cæſar had brought them from Egypt, where they had been erected to the oriental deity Aſtarte, the ſame with the Grecian Venus; and to put the matter beyond all doubt, he was ſhewn five letters upon the upper fillet of the column, which, it was affirmed, being read from the right-hand to the left, and having the proper vowels ſupplied, made Aſtarte.

'This

'This intelligence, which impoſed on Mr. Evelyn *, was tranſmitted by him, with the column and ſtatue, to the Earl of Arundel. It was even inſerted in his Lordſhip's catalogue, and from thence it was tranſcribed into that of Lord Pembroke.

'But whence, it may be aſked, had the connoiſſeurs of modern Italy the account of Cæſar's bringing this column from Egypt, or of its having then the ſtatue of Aſtarte on its top? To theſe particulars, we are well aſſured, no ſatisfactory anſwer can be given. It may be curious, notwithſtanding, to examine more minutely this magnified curioſity.

'1. Granite, of which this column conſiſts, is common in Egypt, in Italy, in Spain, and in other countries. The Egyptian is of two kinds; a ſtrong or a pale red †, and a pure or a leſs intenſe black. The Italian has ſmall blackiſh ſpots on a whitiſh ground;—of this ſort is the preſent column.

'2. If the fillets above and below on this column, and the proportion of its leſſening in the diameter, are compared with the chapter of Pliny ‡, cited in the margin, it will appear to have been one of the pillars of a ſmall Roman temple.

'3. The letters on the fillet are evidently a forgery; for they have been compared with Bernard's table of oriental and occidental alphabets, lately improved by Dr. Morton, and with the Greek alphabets exhibited by Dr. Sharp §; and it can with truth be affirmed, that the word Aſtarte cannot be made out from them in the moſt diſtant manner.

'If theſe conſiderations were not ſufficient to overthrow the common opinion about this column and ſtatue, it might be ſhewn from Selden ‖, that Aſtarte was purely a Syrian deity, and was never admitted into the Egyptian mythology.

'Though this column is by no means ſo ancient as is pretended, it muſt be allowed, notwithſtanding, to be extremely elegant. It is thirteen feet and a half high, twenty-two inches in diameter, and diminiſhes ſcarce two inches at the top. It is here ſet up with a Corinthian capital and baſe. The ſtatue of Venus is of lead; and the goddeſs appears in an inclined modeſt attitude.'

The Author, in this manner, very properly and judiciouſly corrects the errors of the common catalogue; and his book may be uſeful to many of thoſe who viſit Wilton-Houſe.

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* Vide the article Evelyn, in Biog. Britan.

† "Le granit eſt de deux ſortes differentes; le granit noir, ou noirâtre; le granit rouge, ou rougeâtre. Les trois plus grandes ſtatues Egyptiennes du capitolle, ſont de cette dernier eſpece de granit." Winckleman Hiſt. de l'Art. pag. 106.

‡ Hiſtor. lib. 36, cap. 23.

§ On the ſtructure, &c. of the Greek tongue.

‖ De Dis Syris, page 131.

ART. VIII. *Remarks on the Hiſtory of Scotland.* By Sir David Dalrymple. Edinburgh. 12mo. 4s. 6d. bound. Balfour. 1773.

THE character of Sir David Dalrymple, as a diligent, and candid antiquary, is ſo well known from his former publications, that the preſent work cannot fail of being favourably received by the lovers of hiſtorical reſearches. The general ſubject of it muſt, indeed, be more peculiarly intereſting to the natives of Scotland: nevertheleſs, ſeveral of the queſtions here diſcuſſed, will afford ſome amuſement to many Engliſh readers.

The volume before is divided into nineteen chapters; the firſt of which relates to the alliance between Charlemagne and Achaius king of Scotland. Our Author informs us, that if a Scotchman, in the laſt age, had ventured to ſuſpect that the alliance between the emperor Charlemagne and Achaius King of Scotland was a ſilly fable, he would have been deemed an enemy of his country. Even at this day, ſays he, I hardly venture to expreſs my doubts as to the hiſtorical evidence of that alliance. Sir David Dalrymple has, however, expreſſed his doubts with freedom, and has diſcuſſed the matter with great accuracy. The reſult of his inquiry is, that there is no ſufficient proof of the account commonly received. If it be aſked, when did the alliance between France and England commence? Sir David anſwers, when the two nations ſaw that mutual aid was neceſſary, and could be afforded. As nearly as he can judge, this concurrence of circumſtances happened in the reign of William the Lyon, and from that æra may be dated the alliance between France and Scotland.

The ſecond chapter contains a copious examination of the queſtion, whether Malcolm the Fourth acknowledged himſelf the vaſſal of Henry the Second, for Lothian in Scotland; in which our Author controverts Lord Lyttelton's account of that event; yet ſtill leaves the queſtion ſomewhat obſcure: and well, ſays he, may I ſtyle that circumſtance in Britiſh hiſtory *obſcure*, which Lord Lyttelton has unſucceſsfully attempted to illuſtrate.

The prophecies yet extant, in Scottiſh rhymes, of Thomas Lermonth, commonly called *Thomas the Rhymer*, are conſidered in the third chapter. The Author makes the following apology for treating upon what may [very juſtly] be deemed ſo inſignificant a ſubject.

'Perhaps it may be thought that I have beſtowed unneceſſary pains in diſcrediting this popular prediction aſcribed to *Thomas the Rhymer*

'Let it, however, be conſidered, that the name of Thomas the Rhymer is not forgotten in Scotland, nor his authority altogether ſlighted, even at this day.

'Within

'Within the memory of man, his prophecies, and the prophecies of other Scottiſh ſoothſayers, have not only been reprinted, but have been conſulted with a weak, if not criminal curioſity. I mention not particulars; for I hold it ungenerous to reproach men with weakneſſes of which they themſelves are aſhamed.

'The ſame ſuperſtitious credulity might again ſpring up. I flatter myſelf that my attempts to eradicate it will not prove altogether vain.

'Be this as it will, in endeavouring to expoſe forgeries, I endeavour to maintain the cauſe of truth.'

The next article relates to the death of Thomas Randolph Earl of Moray, in which Sir David confutes the aſſertion of the Scotch Hiſtorians, that the Earl was poiſoned by a vagrant monk from England, and that the fact was perpetrated with the knowledge and approbation of Edward the Third.

Chap. V. which treats of an extraordinary propoſal made by David II, to his parliament, we ſhall lay before our readers.

"In 1363, David II. aſſembled a parliament at Scone, where he propoſed to the three eſtates, that, after his death, they ſhould chuſe for king one of the ſons of Edward III. king of England, and eſpecially Lionel."

'This is one of the moſt ſingular incidents in the hiſtory of Scotland. Fordun conjectures that David made this propoſal to his parliament, in conſequence of ſome promiſe extorted from him during his captivity.

'The propoſal was not made till about ſix years after David had obtained his liberty.

'It is probable enough that David II. a ſhallow Prince, had conceived a jealouſy of Robert Stewart, as one who was more reſpected, and who, in truth, had reigned longer in Scotland than himſelf.

'Neither is it improbable that David may have projected a ſettlement of the royal ſucceſſion on John Sutherland his nephew, by his only ſiſter of full blood, the Counteſs of Sutherland.

'I know that many of our hiſtorians, and particularly Boece and Buchanan, have ſuppoſed that this ſettlement was actually eſtabliſhed by act of parliament: but of this ſuppoſition I never could diſcover any evidence.

'Yet I muſt obſerve, that the capital objection generally urged againſt the hypotheſis of Boece and Buchanan is of no force, viz. "That ſuch a ſettlement would have been contrary to the two parliamentary entails in the reign of Robert I." For, not to inſiſt on the argument, that the ſame power which made, could have varied the entail, it is plain that thoſe entails introduced no limitations with reſpect to the ſucceſſion in the event of Robert I. having iſſue male. This event happened; he had iſſue, David II. Now, *Who was the heir of David II.* in the event of *his* dying without iſſue, the heir of Marjory his ſiſter conſanguinean, or the heir of Margaret Counteſs of Sutherland, his ſiſter of full blood? If the former, then *Robert Stewart* was preferable; if the latter, *John Sutherland.*

'To this, another pretext might have been added. Marjory was the daughter of Bruce, a private man; Margaret, of Bruce, King of Scotland.

'If David II. ever formed ſuch a plan, it was totally overthrown by the death of his nephew John Sutherland in 1361.

'That he may have formed ſome plan of this nature, in order to diſappoint Robert Stewart, is not improbable, when his extraordinary negotiation with England, and his wild propoſal of ſettling the crown on a ſon of Edward III. are conſidered.

'The parliament of Scotland received the propoſal with merited contempt and execration. It was rejected, ſays Fordun, in his ſcholaſtic jargon, "Per univerſaliter ſingulos et ſingulariter univerſos de tribus ſtatibus;" generally by each man, and particularly by all.'

The deſign of the ſixth article is to ſhew, that Archibald III. Earl of Douglas was not the Brother of James II. Earl of Douglas, and that he did not ſucceed to the earldom in right of blood. After having greatly laboured the point, the Author acknowledges, that what he has advanced has a paradoxical appearance. I ſhould, therefore, ſays he, ſuſpect that there is ſome error in my hypotheſis, but *where* that error lies, I cannot diſcover.

In the two ſubſequent chapters, Mary of Gueldre, Queen Dowager of James II. of Scotland, is vindicated from the charge of incontinency; and a copy is given of the ſenſible proclamation, iſſued by the magiſtrates of Edinburgh, upon the firſt report of the battle of Floudden.

The ſtatute in favour of the reformed, April 19th, 1567, is conſidered in the ninth chapter; and the account of Buchanan and Spotiſwood is defended, in oppoſition to that of Keith and Dr. Robertſon.

The tenth and eleventh chapters relate to James Hepburn Earl of Bothwell, and the Sonnets aſcribed to Queen Mary. With regard to that Earl, it does not appear that, when he began his famous connections with that Queen, he was either ſo ugly or ſo old as hath ſometimes been repreſented. As to the ſonnets aſcribed to her, Sir David ſeems deciſively to have proved, that the ſonnets in the Scottiſh language are, what they are ſaid to be, a verſion from the French; and he inclines to the opinion, that Mary was herſelf the Author of them. This article is more curious and valuable than ſome in the preſent work.

A circumſtance in the hiſtory of James VI. is next exhibited, the inſertion of which will probably gratify many of our Engliſh readers.

James VI. ordains a Perſon charged with an Offence not Capital, to be tried; and, if found guilty, to be executed.

'A learned and ingenious gentleman gave me an original warrant ſigned by James VI. which I here tranſcribe for its ſingularity.

"James, be the grace of God, King of Scottis, to all and ſindrie our lieges and ſubditis, quhomever it effeiris, [concerns,] to quhais knawlege

knawlege thir our letters ſall come, Greeeting: Forſamekle as Peter Narne haveing maiſt traterouſlie deviſit and conſpyrit the murther and diſtructioun of————Engliſhmen, and for executioun of his vyld and abhominable fact, haveing trained thame within oure realme, promiſſing unto thame to gett thame advancen in credite and ſervice with us, and haveing brocht thame to the towne of Kelſo, he thair reſolvit to have accompliſhen his ſaid vyld murther, and being in the actual executioun, he was, be the providence of God, ſtayed, the puir innocent ſtrangearis relevit, and himſelf apprehendit, and is preſentlie in handis: Quhilk vyld and deteſtable coyſinage and conſpiracie of an intendit and conſpyrit murther, being of ſa rare ane example and preparative, and carying with it ſa foull ane ſclander and reproche to our natioun, giff the ſame be not accordinglie tane order with and puniſheit, and albeit thair be na law maide againe practizars and conſpiratours of ane murther unexecute, and *that this fact naikedlie conſiderit, will not appeir puniſheable to the death*; yet we haveing regaird to the circumſtanceis thairof, with the intereſt quhilk it caryis to our ſervice, and the ſclander and reproche to our natioun, We have thairfoir, *of our awin abſolute auctoritie and power, ordanit the ſaid vyld and deteſtable conſpiracie to be puniſheit to the death*, to the terror of all uthiris to interpriſe the lyke heireftir: for whilk purpois, we have maid and conſtitute, and, be the tenor hereof, makis and conſtitutis, our richt traiſt couſing and counſallor Robert Lord of Roxburgh our juſtice in that parte, to the effect undirwrittin, Gevand, grantand, and committand to him our full power and commiſſioun, expres bidding and charge, to try and examine the ſaid Mr. Petir upone the forme, maner, and circumſtanceis of the ſaid conſpiracie, and upoun ſic vyld murther, quhairof he is ſuſpect gilty; and, giff neid beis, for the bettir diſcoverie of the treuth, *to put him to tortour*; as alſwa, to put him to the knawlege of ane aſſize for the ſame, and *giff he cry gilty of the ſaid conſpiracie and intendit murther committit be him, that he caus execute him to the deid for the ſame*; and in ſpecial for the foull and treterous conſpiracie aforeſaid, and for this effect juſtice courtis at quhatſomever placeis convenient to ſett, begyn, affix, have, and continew, ſuitis to make be callit, abſentis to amerciat, unlaws and eſcheitis of the ſaids courtis, to aſk, lift, and raiſe, and for the ſame, gyf neid beis, to poind and diſtrenzi, aſſiſers neidfull to this effect *reſpective*, undir the pane of fourty punds, to ſummond, warne, cheis, and cauis to be ſworne, clerkeis, ſerjands, dempſtair, and all uthir officiars of courte neidfull to make, creat, and ordane, for quhome he ſal be haldin to anſwer; and generallie, all and ſindrie uther thingis to do and uſe, whilk for executioun of this our commiſſioun, ar requiſite and neceſſar, ferme and ſtable halding, and for to hald, all and whatſumevir things in our name ſall be done herein. Given undir our ſignet, and ſubſcrivit with our hand, at Brechin, the tent day of October, and of our reign the xxxv. and yeir, 1601.

JAMES R."

' Locus ſigilli.

' It is probable that this commiſſion was granted to Lord Roxburgh, becauſe the conſpiracy was to have been carried into execution in the Lordſhip of Kelſo, belonging to that nobleman.

' I am

'I am not certain whether the crime charged was an *intention* or an *attempt* to commit murder. I know not whether any trial enſued.

'Perhaps the King meant no more by this commiſſion, than to make a parade of his impartial and inexorable juſtice, and of his great affection to his future ſubjects of England. If ſuch was his purpoſe, the alarming expreſſion, "*by our own abſolute authority and power*," might have been ſpared.'

The thirteenth chapter relates to the ſecret correſpondence of James VI. and brings convincing evidence, that he had correſpondents in England unknown to Cecil, as much as Cecil's negotiations were unknown to Elizabeth.

In the ſucceeding article, an extract is given, from a MS. journal of the aſſembly of divines at Weſtminſter, written by Mr. George Gilleſpie, one of the Scottiſh commiſſioners. Our Author thinks, that a diſpaſſionate and impartial hiſtory of the aſſembly of divines would be a work curious and uſeful. It is probable, however, ſays he, that we ſhall never ſee ſuch a work; for the writer muſt be one who neither hates, nor contemns, nor admires that aſſembly.

This article is followed by ſome entertaining particulars, relative to the Earl of Glencairne's inſurrection in 1653, and 1654; taken from a narrative of his expedition into the Highlands of Scotland, drawn up by one of his attendants.

The ſubjects of the ſixteenth and ſeventeenth chapters, are Euphan M'Cullen, Major Weir, and Mr. Gabriel Penman; and the intention of Sir David, in taking notice of theſe perſons, is, to expoſe the fanaticiſm, ſuperſtition, and bigotry of which both Preſbyterians and Epiſcopalians have at times been guilty.

The next article affords a proof, from a certificate written by Sir Thomas Livingſton, that terms had been offered to Lord Dundee; and conſequently, that the popular opinion of his having been urged to deſpair by the inexorable ſeverity of King William's miniſtry, was erroneous.

The laſt chapter contains a curious inſtrument, communicated by Thomas Aſtle, Eſq; with regard to the death of David prince of Scotland.

Such are the matters comprehended in the preſent publication. We have only to add, that the various queſtions here examined are treated of with impartiality and judgment. The ſubjects are not all of great importance. Some of them are undoubtedly frivolous; but it does not always happen that the curioſities collected by antiquaries, are equally eſteemed by the collector, and by thoſe to whom he may be fond of ſhewing his rarities.

ART.

ART. IX. *Medical Memoirs of the General Diſpenſary in London, for part of the Years* 1773 and 1774. By John Coakley Lettſom, M. D. F. R. and A. S. S. and Phyſician to the General Diſpenſary. 8vo. 5 s. Bound. Dilly. 1774.

THE General Diſpenſary is a moſt uſeful inſtitution, deſigned not only for the relief of the poor at the Diſpenſary, but likewiſe at their own houſes. It is kept in Alderſgate-Street, and is open for the reception of letters and patients every day at eleven o'clock, Sundays excepted. All who are recommended have the benefit of advice and medicines at the diſpenſary; but no patients are to be viſited at their own habitations, except thoſe who reſide within the city and liberties of London.

Dr. Lettſom is one of the phyſicians appointed to attend the diſpenſary, and he has favoured the Public with the reſult of his obſervations during the *laſt* and part of the *preſent* year, under the title of Memoirs of the General Diſpenſary, as above.

The firſt Section of theſe Memoirs contains *Obſervations on Fevers, with Symptoms of Putreſcency.*

It has been found by modern experience, that the moſt effectual remedies in fevers of the putrid claſs, are, the free acceſs of freſh air, the liberal uſe of the bark without waiting for remiſſions, and wine or other cordial and antiſeptic liquors for common drink. This method has been ſucceſsfully purſued by Dr. Lettſom in the courſe of his practice, and is illuſtrated by a variety of caſes.

Sect. II. *Speculations on Opium, with Caſes and Reflections.*

Dr. Cullen, in his lectures on the Materia Medica, has introduced ſome diſtinctions concerning the ſtimulant and ſedative effects of opium. Theſe ideas have been adopted by our Author, and he has endeavoured to point out, in what caſes its ſtimulant, and in what its ſedative powers are indicated. Further than this, the reader will meet with little either phyſiological or practical information.

Sect. III. *Obſervations on a Species of Leproſy.*

The *Lepra Ichtioſis* of Sauvages is the ſpecies here intended; ſo called from its reſembling the ſcales of a fiſh. Our Author gives us three hiſtories of this diſeaſe, in which the cure was effected by a decoction of the inner bark of the elm tree, after other very powerful remedies had been tried without ſucceſs. This decoction has long been uſed in St. Thomas's, and ſome other of the London hoſpitals, in a variety of leprous and other cutaneous affections. The formula uſed by Dr. Lettſom, is the *Decoctum Ulmi Pharmacop. Noſocom. Divi Thomæ.*

Sect. IV. *A Defence of Inoculation.*

The moſt ſtriking objection which has ever appeared againſt inoculation, is that of Dr. Raſt of Lions. The objection is briefly

briefly this:—"From a ſurvey of the London bills of mortality for 42 years before inoculation commenced, and likewiſe for 42 years after this practice became general, it appears, that ſeventeen more burials in a thouſand have been occaſioned by the ſmall pox, ſince inoculation hath been generally adopted, than before." And conſequently, that inoculation does more injury to the community by propagating the infection to many who might otherwiſe have eſcaped, than by conducting a few individuals more eaſily and ſafely through the diſeaſe.

Dr. Lettſom endeavours to break the force of this objection, by ſuggeſting, that the meaſles, and fevers in general, have gradually increaſed in fatality in nearly the ſame proportion with the ſmall-pox. And he further remarks, that the ſpreading the infection, is rather to be attributed to the improved method of treating the accidental ſmall-pox, than to inoculation.

Sect. V. *Method of treating the confluent Small-Pox.*

The ſubject of this ſection is of a very ſerious nature. Dr. Lettſom apprehends he has diſcovered, *that mercury is an antidote to the variolous virus, and that it powerfully promotes ſuppuration in the confluent ſmall-pox.* It is certain that Boerhaave had a favourable opinion of mercury as a corrector of this particular virus *. And Malouin relates the caſe of a female who was under a courſe of mercury for venereal complaints, and had a mercurial plaiſter applied to the ſacrum: ſhe was at this time ſeized with the ſmall-pox; her whole body was full, except the part to which the plaiſter had been applied, and here there was not a ſingle puſtule †. On the other hand, Gatti, Watſon, and many others have not found that thoſe who were prepared with mercurials had the diſeaſe at all more favourably, that thoſe who were prepared without. And it appears likewiſe, that when the ſmall-pox were epidemic at Edinburgh in the year 1733, the diſeaſe was fatal notwithſtanding the free uſe of mercurials ‡.—And if we take Dr. Lettſom's caſes into the queſtion, we ſhall find them by no means concluſive in favour of mercury, either as a ſuppurative or an antidote.

Sect. VI. *Remarks on the Hooping-cough, Kink-cough, or Pertuſſis.*

Dr. Burton of York, publiſhed his treatiſe on the non-naturals in the year 1738, and at the end of this treatiſe he has added an eſſay on the chin-cough. The following was his method of cure in this diſeaſe. "I ordered, ſays he, a ſcruple of cantharides, and as much camphor, which when well mixed, I ordered to be mixed with three drachms of the extract of bark; of which mixture I gave the children eight or ten grains

* Aphor. 1392. † Chem. Med. S. II. p. 133.
‡ Medical Eſſays, Vol. III. p. 30.

every

every third or fourth hour, according to the circumſtances of the caſes, in a ſpoonful of ſome ſimple water or julep, in which I had diſſolved a little balſam copaivi; the childrens drink was emulſio communis, or the like. By following this method, I performed the cures very ſoon, ſome in five or ſix days."

Mr. Sutcliff of Settle in Yorkſhire, has for twenty years ſucceſsfully adminiſtered Dr. Burton's medicine, with ſome little variation. He gives tincture of bark, tincture of cantharides, and elix. paregor. This compoſition was exhibited in ſmall quantities three or four times a day; and the doſe gradually increaſed till a ſlight ſtrangury was produced; the doſe was then diminiſhed, or taken at more diſtant intervals.—"The hooping, ſays Mr. Sutcliff, generally ceaſes in three or four days, from the firſt exhibition of the medicine: ſometimes the paroxyſm recurs only once after the firſt doſe; but an expectorating cough frequently continues for a week or two afterwards." This is doubtleſs a valuable diſcovery; and we are happy to find, that the experience of Dr. Burton and Mr. Sutcliff has been confirmed by a variety of caſes which have fallen under the care of Dr. Lettſom.

The three laſt ſections contain ſome detached caſes and reflections; tables of diſeaſes and deaths for one year, and the formulæ of the general diſpenſary. But for the particulars of theſe, we muſt refer our readers to Dr. Lettſom's Memoirs.

ART. X. *The Country Juſtice*; a Poem. By one of his Majeſty's Juſtices of the Peace for the County of Somerſet. Part I. 4to. 1 s. 6 d. Beckett. 1774.

THE character of a country juſtice, like that of alderman, or bookſeller, hath ſtood as a butt, for wits and witlings to ſhoot at, with the ſhafts of ridicule. But the times are changed. We have aldermen who poſſeſs as much wit as other folk; we have bookſellers who can read; and we have conſervators of the peace who can not only read but write: witneſs the pleaſing piece of poetry now before us, publiſhed in honour of that order of magiſtracy of which the Author declares himſelf to be a member; and addreſſed to the celebrated Dr. Burn, one of the commiſſion for the counties of Weſtmoreland and Cumberland, "by a truly affectionate *Brother*."

Our Somerſetſhire Bard opens with a retroſpective view of the forlorn ſtate of liberty and civil ſecurity, in this country, before the inſtitution of juſtices of the peace, in the reign of Edward III. This moſt ſalutary and excellent '*appointment and its purpoſes*,' are thus celebrated:

'The ſocial laws from inſult to protect,
To cheriſh peace, to cultivate reſpect;

The

'The rich from wanton cruelty reſtrain,
To ſmooth the bed of penury and pain;
The hapleſs vagrant to his reſt reſtore,
The maze of fraud, the haunts of theft explore;
The thoughtleſs maiden, when ſubdu'd by art,
To aid, and bring her rover to her heart;
Wild riot's voice with dignity to quell,
Forbid unpeaceful paſſions to rebel,
Wreſt from revenge the meditated harm,
For this fair JUSTICE raiſed her ſacred arm;
For this the rural magiſtrate, of yore,
Thy honours, Edward, to his manſion bore.'

In deſcribing '*ancient Juſtice's Hall*,' the Author indulges a vein of pleaſantry, at the expence of the poor rich Londoners, whoſe *taſty* villas, at the ſtones-end of the ſeveral out-lets from our modern Babylon, have often attracted the notice of the ſons of humour:

'Oft, where old AIR in conſcious glory ſails,
On ſilver waves that flow through ſmiling vales.
In Harewood's groves, where long my youth was laid,
Unſeen beneath their ancient world of ſhade,
With many a group of antique columns crown'd,
In Gothic guiſe ſuch manſion have I found.
'Nor lightly deem, ye apes of modern race,
Ye Cits that ſore bedizen Nature's face,
Of the more manly ſtructures here ye view;
They roſe for greatneſs that ye never knew!
Ye reptile Cits, that oft have mov'd my ſpleen
With VENUS, and the GRACES on your green!
Let PLUTUS, growling o'er his ill-got wealth,
Let MERCURY, the thriving god of ſtealth,
The ſhopman, JANUS, with his double looks,
Riſe on your mounts, and perch upon your books!
But, ſpare my Venus, ſpare each Siſter Grace,
Ye Cits, that ſore bedizen Nature's face!'

Nor do the royal architects eſcape our Author's reprehenſion:

——— 'whoſe antic taſte,
Would lay the realms of Senſe and Nature waſte.'

But we dwell with peculiar pleaſure on the farther deſcription of the *ancient hall*:

'Th' enormous antlers here recal the day
That ſaw the foreſt-monarch *fore'd away*;
Who, many a flood, and many a mountain paſt,
Nor finding thoſe, nor deeming theſe the laſt,
O'er floods, o'er mountains yet prepar'd to fly,
Long ere the death-drop fill'd his failing eye!
'Here, fam'd for cunning, and in crimes grown old,
Hangs his grey bruſh, the felon of the fold.

Oft,

Oft, as the rent feaſt ſwells the midnight cheer,
The maudlin farmer kens him o'er his beer,
And tells his old, traditionary tale,
Though known to ev'ry tenant of the vale.
'Here, where, of old, the feſtal ox has fed,
Mark'd with his weight, the mighty horns are ſpread;
Some ox, O MARSHALL, for a board like thine,
Where the vaſt maſter with the vaſt ſirloin
Vied in round magnitude—Reſpect I bear
To Thee, though oft the ruin of the chair.
'Theſe, and ſuch antique tokens, that record
The manly ſpirit, and the bounteous board,
Me more delight than all the gew gaw train,
The whims and zigzags of a modern brain,
More than all Aſia's marmoſets to view
Grin, friſk, and water in the walks of Kew.'

The moral character of a country juſtice, ſuch as that of every magiſtrate ought to be, is admirably drawn, in the following lines:

'Through theſe fair vallies, ſtranger, haſt thou ſtray'd,
By any chance, to viſit HAREWOOD'S ſhade,
And ſeen with honeſt, antiquated air,
In the plain hall the magiſtratial chair?
There HERBERT ſate—The love of human kind,
Pure light of truth, and temperance of mind,
In the free eye the featur'd ſoul diſplay'd
HONOUR'S ſtrong beam, and MERCY'S melting ſhade;
JUSTICE, that, in the rigid paths of law,
Would ſtill ſome drops from PITY'S fountain draw,
Bend o'er her urn with many a gen'rous tear,
Ere his firm ſeal ſhould force one orphan's tear;
Fair EQUITY, and REASON ſcorning art,
And all the ſober virtues of the heart,—
Theſe ſat with HERBERT, theſe ſhall beſt avail,
Where ſtatutes order; or where ſtatutes fail.'

The general motives for *lenity* in the exerciſe of the juſtice's office, are next laid down, and enforced with that energy and pathos which cannot fail of doing honour to the heart of the Writer, as well as to his muſe. His *apology for vagrants*, too, is replete with benevolence, and comes farther recommended to us, by the additional charms of a flowing and elegant verſification. We muſt not be too free of our extracts from a performance whoſe chief defect is its *brevity*; but we cannot reſiſt the temptation to pillage the ingenious Author of his declaration againſt that pernicious ſpecies of vagrants known by the name of *Gypſeys*:

'The Gypſey-race my pity rarely move;
Yet their ſtrong thirſt of Liberty I love.

Not

Not WILKES, our freedom's holy martyr, more;
Nor his firm *Phalanx*, of the common ſhore.
' For this in Norwood's patrimonial groves,
The tawny father with his offſpring roves;
When ſummer ſuns lead flow the ſultry day,
In moſſy caves, where welling waters play,
Fann'd by each gale that cools the fervid ſky,
With this in ragged luxury they lie.
Oft at the ſun the duſky elfins ſtrain
The ſable eye, then, ſnugging, ſleep again:
Oft, as the dews of cooler evening fall,
For their prophetic mother's mantle call.
' Far other cares that wandering mother wait,
The mouth, and oft the miniſter of fate!
From her to hear, in ev'ning's friendly ſhade,
Of future fortune, flies the village maid,
Draws her long-hoarded copper from its hold;
And ruſty halfpence purchaſe hopes of gold.
' But, ah! ye maids, beware the Gypſey's lures!
She opens not the womb of time, but yours.
Oft has her hands the hapleſs MARIAN wrung,
MARIAN, whom GAY in ſweeteſt ſtrains has ſung!
The parſon's maid—ſore cauſe had ſhe to rue
The Gypſey's tongue; the parſon's daughter too.
Long had that anxious daughter ſigh'd to know
What Vellum's ſprucy clerk, the valley's beau,
Meant by thoſe glances, which at church he ſtole,
Her father nodding to the pſalm's ſlow drawl;
Long had ſhe ſigh'd, at length a prophet came,
By many a ſure prediction known to Fame,
To MARIAN known, and all ſhe told for true:
She knew the future, for the paſt ſhe knew.
' Where, in the darkling ſhed, the moon's dim rays
Beam'd on the ruins of a one-horſe chaiſe,
Villaria ſat, while faithful MARIAN brought
The wayward prophet of the woe ſhe ſought.
Twice did her hands, the income of the week,
On either ſide, the crooked ſix-pence ſeek;
Twice were thoſe hands withdrawn from either ſide,
To ſtop the titt'ring laugh, the bluſh to hide.
The wayward prophet made no long delay,
No novice ſhe in Fortune's devious way!
" Ere yet, ſhe cried, ten rolling months are o'er,
" Muſt ye be mothers; maids, at leaſt, no more.
" With you ſhall ſoon, O lady fair, prevail
" A gentle youth, the flower of this fair vale.
" To MARIAN, once of Colin Clout the ſcorn,
" Shall Bumkin come, and Bumkinets be born."
' Smote to the heart, the maidens marvell'd ſore,
That ten ſhort months had ſuch events in ſtore;
But holding firm, what village-maids believe,
That Strife with Fate is milking in a ſieve;

To

To prove their prophet true, tho' to their coſt,
They juſtly thought no time was to be loſt.
' Theſe foes to youth, that ſeek, with dang'rous art,
To aid the native weakneſs of the heart;
Theſe miſcreants from thy harmleſs village drive,
As waſps felonious from the lab'ring hive.'

Here we are ſorry to find ourſelves at the end of this firſt part of the intended poem; but we cannot take leave of the unknown Author, without heartily thanking him for the pleaſure he has given us in the peruſal of this little though beautiful production; nor without expreſſing our hope that he will proceed in his laudable deſign, and compleatly finiſh the portrait of his worthy and amiable Country Juſtice.

ART. XI. *Warton's Hiſtory of Engliſh Poetry*, Vol. I. concluded. See our laſt Month's Review.

OUR Readers have already been preſented with an account of the two preliminary diſſertations which form a part of this work. We now proceed to the hiſtory itſelf, a ſummary view of which will conclude this article.

This hiſtory commences from the Conqueſt, when the Saxon language underwent a third revolution, and after having been originally impregnated with the Britiſh, and afterwards with the Daniſh, was now adulterated by the Norman.

Accordingly the firſt poem, of which any notable ſpecimen is here exhibited, appears under that mixed form of language, and ſeems to have been written ſoon after the Conqueſt. It is a ſatire on the monaſtic profeſſion, and the Poet begins with deſcribing the land of Indolence and Luxury.

' Fur in ſee, bi weſt Spaynge,
Is a lond ihote Cokaygne:
Ther nis lond under hevenriche *
Of wel of godnis hit iliche.
Thoy paradis bi miri † and bright
Cokaygn is of fairir ſigt.
What is ther in paradis
But graſs, and fleur, and greneris?
Thoy ther be joy ‡, and gret dute §,
Ther nis met, bot frute.
Ther nis halle, bure ‖, no bench;
But watir manis thurſt to quench, &c.

' In the following lines there in a vein of ſatirical imagination and ſome talent at deſcription. The luxury of the monks is repreſented under the idea of a monaſtery conſtructed of various kinds of delicious and coſtly viands.

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* Heaven. Sax.
† Merry, chearful. " Although Paradiſe is chearful and bright, *Cokayne* is a much more beautiful place." ‡ 101. Orig. § Pleaſure. ‖ Buttery.

' Ther is a wel fair abbei
Of white monkes and of grei,
Ther beth boures and halles:
All of paſteus beth the walles,
Of fleis of fiſſee, and a rich met,
The likefulliſt that man mai et.
Fluren cakes beth the ſchingles * alle,
Of church, cloiſter, bours, and halle.
The pinnes † beth fat podinges
Rich met to princes and to kinges.—
Ther is a cloyſter fair and ligt,
Brod and lang of ſembli figt.
The pilers of that cloiſter alle
Beth iturned of criſtale,
With harlas and capital
Of grene jaſpe and red coral.
In the praer is a tree
Swithe likeful for to ſe,
The rote is gingeur and galingale,
The ſiouns beth al ſed wale.
Trie maces beth the flure,
The rind canel of ſwete odure:
The frute gilofre of gode ſmakke,
Of cucúbes ther nis no lakke.—
There beth iiii willis ‡ in the abbei
Of tracle and halwei,
Of baume and eke piement §,
Ever ernend || to rigt rent **;
Of thai ſtremis al the molde,
Stonis pretiuſe †† and golde,
Ther is ſaphir, and uniune,
Carbuncle and aſtiune,
Smaragde, lugre, and praſſiune,
Beril, onyx, topoſiune,
Amethiſte and criſolite,
Calcedum and epetite ‡‡.
Ther beth birddes mani and fale
Throſtill, thruiſſe, and nigtingale,
Chalandre, and wodwale,
And othir briddes without tale,
That ſtinteth never bi her migt
Miri to ſing dai and nigt.
[*Nonnulla deſunt.*]

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* *Shingles.* "The tiles, or covering of the houſe, are of rich cakes."
† The pinnacles. ‡ Fountains.
§ This word will be explained at large hereafter.
|| Running. Sax. ** Courſe. Sax.
†† The Arabian philoſophy imported into Europe, was full of the doctrine of precious ſtones.
‡‡ Our old poets are never ſo happy as when they can get into a catalogue of things or names. See Obſervat. on the Fairy Queen, i. p. 140.

Yite

Yite I do yow mo to witte,
The gees iroſtid on the ſpittee,
Fleey to that abbai, god hit wot,
And gredith *, gees al hote al hote, &c.

'Our Author then makes a pertinent tranſition to a convent of nuns; which he ſuppoſes to be very commodiouſly ſituated at no great diſtance, and in the ſame fortunate region of indolence, eaſe, and affluence.

'An other abbai is ther bi
For ſoth a gret nunnerie;
Up a river of ſwet milk
Whar is plente grete of ſilk.
When the ſummeris dai is hote,
The yung nunnes takith a bote
And doth ham forth in that river
Both with oris and with ſtere:
Whan hi beth fur from the abbei
Hi makith him nakid for to plei,
And leith dune in to the brimme
And doth him ſleilich for to ſwimme:
The yung monkes that hi ſeeth
Hi doth ham up and forth hi fleeth,
And comith to the nunnes anon,
And euch monk him takith on,
And ſnellich † berith forth har prei
To the mochill grei abbei ‡,
And techith the nonnes an oreiſun
With jambleus § up and dun ‖.

'This poem was deſigned to be ſung at public feſtivals **: a practice, of which many inſtances occur in this work; and concerning which it may be ſufficient to remark at preſent, that a JOCULATOR or bard, was an officer belonging to the court of William the Conqueror ††.'

Mr. Warton has, in the firſt ſection of his hiſtory, preſented us with a great variety of extracts from the Norman-Saxon poetry, in which we may trace the origin and ſtructure of many modern ſtanzas and modes of verſification; but of the rude and inartificial ſtyle of that primary ſchool of our poetry, we need give no other ſpecimen.

After a review of the ſtate and condition of the Engliſh muſe, from the conqueſt to the cloſe of the twelfth century, during

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* Crieth. Gallo Franc. † Quick, quickly. Gallo-Franc.
‡ "To the great Abbey of Grey Monks."
§ Laſcivious motions. Gambols. Fr. Gambiller.
‖ Hickeſ. Theſaur. i. Part i. p. 231. ſeq. ** As appears from this line. Lordinges gode and hende, &c.
It is in MSS. More, Cantabrig. 784, f. 1.
†† His lands are cited in Doomſday Book. "GLOUCESTRESCIAR. Berdic. Joculator Regis, habet iii. villas et ibi v. car. nil redd." See Anſtis, Or. Gart. ii. 304.

which time ſhe ſeems to have made but ſlow progreſs in improvement, the Hiſtorian proceeds to a period when our language began viſibly to loſe its antient barbariſm and obſcurity, and to approach more nearly to the dialect of modern times.

Proceeding hiſtorically he ſays, "I muſt not paſs over the reign of Henry the Third, who died in the year 1272, without obſerving, that this monarch entertained in his court a poet with a certain ſalary, whoſe name was Henry de Avranches *. And although this poet was a Frenchman, and moſt probably wrote in French, yet this firſt inſtance of an officer who was afterwards, yet with ſufficient impropriety, denominated a *poet laureate* in the Engliſh court, deſervedly claims particular notice in the courſe of theſe annals. He is called *Maſter Henry the Verſifier* †: which appellation perhaps implies a different character from the royal *Minſtrel* or *Joculator*. The King's treaſurers are ordered to pay this *Maſter Henry* one hundred ſhillings, which I ſuppoſe to have been a year's ſtipend, in the year 1251 ‡. And again the ſame precept occurs under the year 1249 §. Our maſter Henry, it ſeems, had in ſome of his verſes reflected on the ruſticity of the Corniſh men. This inſult was reſented in a Latin ſatire now remaining, written by Michael Blaunpayne, a native of Cornwall, and recited by the author in the preſence of Hugh Abbot of Weſtminſter, Hugh de Mortimer official of the Archbiſhop of Canterbury, the Biſhop elect of Wincheſter, and the Biſhop of Rocheſter ‖.

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* See Carew's Surv. Cornw. p. 98. edit. 1602.

† Henry of Huntingdon ſays, that Walo *Verſificator* wrote a panegyric on Henry the Firſt. And that the ſame Walo *Verſificator*, wrote a poem on the park which that King made at Woodſtock. Apud Leland's Collectan. vol. ii. 303. i. 197. edit. 1770. Perhaps he was in the department of Henry mentioned in the text. One Gualo, a Latin poet, who flouriſhed about this time, is mentioned by Bale, iii. 5. and Pitts, p. 233. He is commended in the POLICRATICON. A copy of his Latin hexametrical ſatire on the monks is printed by Mathias Flacius, among miſcellaneous Latin poems *De corrupto Eccleſiæ ſtatu*, p. 489. Baſil. 1557. oct.

‡ "Magiſtro Henrico Verſificatori." See Madox, Hiſt. Exchеq. p. 268.

§ Ibid. p. 674. In MSS. Digb. Bibl. Bodl. I find, in John of Hovenden's *Salutationes quinquaginta Mariæ*, "Mag. Henricus, VERSIFICATOR MAGNUS, de B. Virgine, &c."

‖ MSS. Bibl. Bodl. Arch. Bodl. 29. in pergam. 4to. viz. "Verſus magiſtri Michaelis Cornubienſis contra Mag. Henricum Abricenſem coram dom. Hugone abbate Weſtmon. et aliis." fol. 81. b. *Princ.* "ARCHIPOETA vide quod non ſit cura tibi de." See alſo fol. 83. b. Again, fol. 85.

Pendo poeta prius ſe oiximus ARCHIPOETAM,
Quam pro poſtico nunc dicimus eſſe poetam,
Imo poeticulum, &c.

Archipoeta means here the *king's chief poet*.

In another place our Corniſh ſatiriſt thus attacks maſter Henry's perſon.

Eſt tibi gamba capri, crus paſſeris, et latus apri;
Os leporis, catuli naſus, dens et gena muli:
Frons vetulæ, tauri caput, et color undique mauri.

In a blank page of the Bodleian manuſcript, from which theſe extracts are made, is written, "Iſte liber conſtat ffratri Johanni de Wallis monacho Rameſeye." The name is elegantly enriched, with a device. This manuſcript contains, among other things, Planctus de Excidio Trojæ, by Hugo Prior de Montacuto, in rhyming hexameters and pentameters, viz. fol. 89. Camden cites other Latin verſes of Michael Blaunpain, whom he calls "Merry Michael the Corniſh poet." Rem. p. 10. See alſo p. 489. edit. 1674. He wrote many other Latin pieces, both in proſe and verſe.

While

While we are ſpeaking of the *Verſifier* of Henry the Third, it will not be foreign to add, that in the 36th year of the ſame King, forty ſhillings and one pipe of wine were given to Richard the King's harper, and one pipe of wine to Beatrice his wife*. But why this gratuity of a pipe of wine ſhould alſo be made to the wife, as well as to the huſband, who from his profeſſion was a genial character, appears problematical according to our preſent ideas.'

The firſt poet that appears in the reign of Edward the Firſt, is Robert of Glouceſter, a monk of the Abbey of Glouceſter; a voluminous rhymer, of whom we ſhall take no farther notice than that he wrote a dull hiſtory of England in verſe, from Brutus to the time of Edward the Firſt, about the year 1280.

In the metrical chronicle of Robert de Brunne, written ſoon after the commencement of the fourteenth century, Vortigern King of the Britons, is thus deſcribed meeting the beautiful Princeſs Rouwen, daughter of Hengiſt, the Roſamond of the Saxon ages, at a feaſt of waſſail. It is a curious picture of the gallantry of the times:

'Hengeſt that day did his might,
That alle were glad, king and knight,
And as thei were beſt in glading,
And † wele cop ſchotin knight and king,
Of chambir Rouewen ſo gent,
Be fore the king in halle ſcho went.
A coupe with wyne ſche had in hand,
And hir ‡ hatire was wele § ſarand.
Be fore the king on kne ſett,
And on hir langage ſcho him grett.
" Lauerid ‖ king, Waſſaille," ſeid ſhe.
The king aſked, what ſuld be.
On that langage the king ** ne couthe.
A knight †† ther langage ‡‡ lerid in youthe.
Breg §§ hiht that knight born Bretoun,
That lerid the langage of ‖‖ Seſſoun.
This Breg was the ¶ latimer.
What ſcho ſaid told Vortager.

" Sir,

* Rot. Pip. an. 36. Henr. iii. " Et in uno doli vini empto et dato magiſtro Ricardo Cithariſtæ regis, xl. ſol. per Br. Reg. Et in uno dolio empto et dato Beatrici uxori ejuſdem Ricardi."

† Sending about the cups apace. Carouſing briſkly. ‡ Attire.
§ Very rich. ‖ Lord. ** Was not ſkilled. †† The
‡‡ Learned. §§ Was called ‖‖ Saxons.
¶ For *Latiner*, or *Latinier*, an *Interpreter*. Thus, in the Romance of King Richard, hereafter cited at large, Saladin's *Latimer* at the ſiege of Babylon proclaims a truce to the Chriſtian army from the walls of the city. Signat. M. i.

The LATEMER tho tourned his eye
To that other ſyde of the toune,
And cryed trues with gret ſoune.

In which ſenſe the French word occurs in the Roman de GARIN. MSS. Bibl. Reg. Pariſ. Num. 7542.

LATIMER fu fi ſot parler Roman,
Englois, Gallois, et Breton, et Normen.

" Sir, Breg ſeid, Rowen yow gretis,
" And king callis and lord yow * letis.
" This es ther cuſtom and ther geſt,
" Whan thei are atte the ale or feſt.
" Ilk man that louis quare him think,
" Salle ſay Waſſeille, and to him drink,
" He that bidis ſalle ſay Waſſaille,
" The tother ſalle ſay again, Drinkhaille.
" That ſais Waſſeille drinkis of the cop,
" Kiſſand † his ſelaw he gives it up.
" Drinkheille, he ſais, and drinke there of,
" Kiſſand him in bourd and ‡ ſkof."
The king ſaid, as the knight gan § ken,
Drinkheille, ſmiland on Rouewen.
Rouwen drank as hire liſt,
And gave the king, ‖ ſine him kiſt.
There was the firſt waſſaille in dede,
And that firſt of fame ** gede.
Of that waſſaille men told grete tale,
And waſſaille whan thei were at ale.
And drinkheille to tham that drank,
Thus was waſſalle †† tane to thank.
Fele ‡‡ fithes that maiden §§ ying,
Waſſailed and kiſt the king.
Of bodi ſche was right ‖‖ avenant,
Of fair colour, with ſwete *,* ſemblaunt.
Hir †‡† hatire fulle welle it ſeemed,
Mervelik * the king ſche † qumid.
Oute of meſſure was he glad,
For of that maidin he wer alle mad.
Drunkenes the feend wrought,
Of that ‡ paen was al his thoght.

And again,

Un LATINIER vieil ferant et henu
Molt ſot de plet, et molt entreſnie fu.

And in the manuſcript Roman de Rou, which will again be mentioned.

L'archeveſque Franches a Jumeges ala,
A Rou, et a ſa gent par LATINIER parla.

We find it in Froiſſart, tom. iv. c. 87. And in other antient French writers. In the old Norman poem on the ſubject of King Dermod's expulſion from his kingdom of Ireland, in the Lambeth library, it ſeems more properly to ſignify, in a limited ſenſe, the *king's domeſtic* SECRETARY.

Par ſone *demeine* LATINIER
Que moi cunta de luy l'hiſtoire, &c.

See Lord Lyttelton's Hiſt. Hen. ii. vol. iv. App. p. 270. We might here render it literally his *Latiniſt*, an officer retained by the King to draw up the public inſtruments in Latin. As in DOMESDAY-BOOK. "Godwinus accipitrarius, Hugo LATINARIUS, Milo portarius." MS. Excerpt. penes me. But in both the laſt inſtances the word may bear its more general and extenſive ſignification. Camden explains LATIMER by *interpreter*. Rem. p. 158. See alſo p. 151. edit. 1674.

* Eſteems. † Kiſſing. ‡ Sport, joke. § To ſignify.
‖ Since, afterwards. ** Went. †† Taken. ‡‡ Many times.
§§ Young. ‖‖ Handſome, gracefully ſhaped, &c. *,* Countenance.
†‡† Attire. * Marvelouſly. † Pleaſed. ‡ Pagan, heathen.

A meſ-

A meſchaunche that time him led.
He aſked that paen for to wed.
Hengiſt * wild not draw a lite,
Bot graunted him alle ſo tite.
And Hors his brother conſentid ſone.
Her frendis ſaid, it were to done.
Thei aſked the king to gife her Kent,
In douary to take of rent.
O pon that maidin his hert ſo caſt,
That thei aſkid the king made faſt.
I wene the king toke her that day,
And wedded hire † on paiens lay.
Of preſt was ther no ‡ beniſon
No mes ſongen, no oriſon.
In ſeiſine he had her that night.
Of Kent he gave Hengiſt the right.
The erelle that time, that Kent alle held,
Sir Goragon, that had the ſcheld,
Of that gift no thing § ne wiſt
To || he was caſt oute ** with Hengiſt ††.'

Our celebrated Richard, arming himſelf to fight in ſingle combat with the Soldan, and the encounter, of which there is a picture in Clarendon-houſe, is á noble Gothic piece, highly entertaining.

' He lept on hors whan it was lyght;
Or he in his ſadel did lepe
Of many thynges he toke kepe.—
His men brought hem that he bad,
A ſquare tree of fourty fete,
Before his ſadell anone he it ſete
Faſte that they ſhould it braſe, &c.
Hymſelf was riohely begone,
From the creſte ryght to the tone ‡‡,
He was covered wonderfly wele
All with ſplentes of good ſtele,
And ther above an hauberke.
A ſhafte he had of truſty werke,
Upon his ſhoulders a ſhelde of ſtele,
With the lybardes §§ painted wele;
And helme he had of ryche entayle,
Truſty and trewe was his ventayle:
Upon his creſte a dove whyte
Sygnyfycaune of the holy ſprite,
Upon a croſs the dove ſtode
Of gold iwroght ryche and gode,

* Would not fly off a bit.
† In pagans law. According to the heatheniſh cuſtom.
‡ Benediction, bleſſing. § Knew not. || Till. ** By.
†† Hearne's Gl. Rob. Glo. p. 695.
‡‡ From head to foot. §§ Leopards.

God * hymſelf Mary and Johon
As he was done the rode upon †,
In ſygnyfycaunce for whom he ſaught,
The ſpere hed forgat he nauht,
Upon his ſhaft he wolde it have
Goddis name therpon was grave,
Now herken what othe he ſware,
Or thay to the battayle went there:
" Yf it were ſo, that Rycharde myght
" Slee the ſowdan in felde with ſyght,
" At our wylle everychone
" He and his ſhold gone
" In to the cyte of Babylone;
" And the kynge of Maſydoyne
" He ſholde have under his honde!
" And if the ſowdan of that londe
" Myght flee Rycharde in the felde
" With ſwerde or ſpere under ſhelde,
" That Cryſten men ſholde go
" Out of that londe for ever mo,
" And the Saraſyns theyr wyll in wolde."
Quod kynge Rycharde, " Thereto I holde,
" Therto my glove, as I am knyght."
They be armyd and redy dyght:
Kynge Rycharde to his ſadell dyde lepe,
Certes, who that wolde take kepe
To ſe that fyght it were fayre;
Their ſtedes ranne with grete ayre ‡,
Al ſo hard as thei myght dyre §,
After their fete ſprange out fyre:
Tabours and trompettes gan blowe:
Ther men myght ſe in a throwe
How kynge Rycharde that noble man
Encountered with the ſowdan,
The chefe was tolde of Damas ‖,
His truſte upon his mare was,
And tharfor, as the boke us telles **,
Hys crouper henge full of belles ††,

And

* Our Saviour.

† " As he died upon the croſs." So in an old fragment cited by Hearne, Gloſſ. Rob. Br. p. 634.

Pyned under Ponce Pilat,
Done on the rod after that.

‡ Ire. § Dare.

‖ I do not underſtand this. He ſeems to mean the Sultan of Damas, or Damaſcus. See Du Cange, Joinv. p. 87.

** The French romance.

†† Antiently no perſon ſeems to have been gallantly equipped on horſeback, unleſs the horſe's bridle, or ſome other part of the furniture, were ſtuck full of ſmall bells. Vincent of Beauvais, who wrote about 1264, cenſures this piece of pride in the knights templars. They have, ſays he, bridles embroidered, or gilded, or adorned with ſilver, " Atque in pectoralibus CAMPANULAS INFIXAS MAGNUM emittentes SONITUM, ad gloriam eorum et decorem." Hiſt. lib. xxx. cap. 85. Wicliffe, in his

And his peytrell * and hys arſowne †
Thre myle men myght here the ſowne.
His mare nyghed, his belles dyd rynge,
For grete pryde, withoute leſynge,
A faucon brode ‡ in honde he bare,
For he thoght he wolde thare
Have ſlayne Rycharde with treaſowne
Whan his colte ſholde kneſe downe
As a colte ſholde ſouk his dame,
And he was ware of that ſhame,
His eres § with waxe were ſtopped faſte,
Therefore Rycharde was not agaſte,
He ſtroke the ſtede that under hym wente,
And gave the Sowdan his deth with a dente:
In his ſhelde verament
Was paynted a ſerpent,
Wyth the ſpere that Rycharde helde
He bare hym thorugh under hys ſhelde,
None of hys armure myght hym laſte,
Brydell and peytrell al to braſte,
Hys gyrthes and hys ſteropes alſo
Hys mare to grounde wente tho;
Maugre her heed, he made her ſeche
The grounde, withoute more ſpeche,
Hys feete towarde the fyrmament,
Bihynde hym the ſpere outwent
Ther he fell dede on the grene,
Rycharde ſmote the fende with ſpores ‖ kene,
And yn the name of the holi gooſt
He dryveth ynto the hethen hooſt,
And as ſone as he was come,
Aſonder he brake the ſheltron **,
And al that ever afore hym ſtode,
Hors and man to the grounde yode,
Twenti fote on either ſyde, &c.

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his TRILOGE, inveighs againſt the prieſts for their "fair hors, and jolly and gay ſadels, and bridles *ringing* by the way, &c." Lewis's WICKLIFFE, p. 121. And hence Chaucer may be illuſtrated, who thus deſcribes the ſtate of a monk on horſe-back. Pol. Cant. v. 170.

And when he rode, men might his bridell *here*
GINGLING in a whiſtling wind as clere,
And eke as lowde, as doth the chapell bell.

That is, becauſe his horſe's bridle or trappings were ſtrung with bells.

* The breaſt-plate, or breaſt-band of a horſe. *Poitral*, Fr. *Pectorale*, Lat. Thus Chaucer of the Chanon YEMAN's horſe. Chan. Yon. Prol. v. 575. Urr.

About the PEYTRELL ſtood the fome ful hie.

† The ſaddle-bow. "*Arcenarium* extencellatum cum argento," occurs in the wardrobe rolls, ab ann. 21 ad an. 23 Edw. iii. Membr. xi. This word is not in Du Cange or his ſupplement. ‡ F. *bird*. § Ears. ‖ Spurs.

** *Schiltron*. I believe ſoldiers drawn up in a circle. Rob. de Brunne uſes it in deſcribing the battle of Fowkirke, Chron. p. 305.

Thar SCHELTRON ſone was ſhad with Inglis that wer gode.

Shad is *ſeparated*.

Whan

Whan the kyng of Fraunce and hys men wyſte
That the maſtry had the Cryſten,
They waxed bold, and gode herte toke
Stedes beſtrode, and ſhaftes ſhoke *.'

In the poetical romance of Guy Earl of Warwick, the expedition of that hero into the Soldan's camp, is drawn with great force and ſpirit.

'Guy aſked his armes anone,
Hoſen of yron Guy did upon:
In hys hawberke Guy hym clad,
He drad no ſtroke whyle he it had.
Upon hys head hys helme he caſt,
And haſted hym to ryde full faſt.
A ſyrcle † of gold thereon ſtoode,
The emperarour had none ſo goode;
About the ſyrcle for the nones
Were ſet many precyous ſtones.
Above he had a coate armour wyde;
Hys ſword he toke by hys ſyde:
And lept upon his ſtede anone,
Styrrope with foote touched he none.
Guy rode forth without boſte,
Alone to the Soudan's hoſte:
Guy ſaw all that countrie
Full of tentes and pavylyons bee:
On the pavylyon of the Soudone
Stoode a carbuncle ſtone:
Guy wiſt therebie it was the Soudones
And drew hym thyther for the nones,
Alt the meete ‡ he founde the Soudone,
And hys barrons everychone,
And tenne kynges aboute hym,
All they were ſtout and grymme:
Guy rode forth, and ſpake no worde,
Tyll he came to the Soudan's borde §;

He

* Signat. M. ii. † Circle. ‡ At dinner.
§ Table. Chaucer, Squ T. 105.
And up he rideth to the bie borde.
Chaucer ſays that his knight had often "*begon the bord* abovin all nations." Prol. 52. The term of chivalry, *to begin the board*, is to be placed in the uppermoſt ſeat in the hall. Anſtis, Ord. Gart. i. App. p. xv. "The Earl of Surry *began the borde* in preſence of the Earl of Arundale waſhed with him, and ſatt both at the firſt meſſe. . . . *Began the borde* at the chamber's end," i. e. ſat at the head of that table which was at the end of the chamber. This was at Windſor, A. D. 1519. In *Syr Eglamour of Artoys*, we have *to begin the deſe*, which is the ſame thing.
Lordes in halle were ſette
And waytes blewe to the mete.—
The two knyghtes the *deſe* began.
Sign. D. iii. See Chaucer, Squ. T. 99. And Kn. T. 2001. In the celebration of the feaſt of Chriſtmas at Greenwich, in the year 1488, we have, "The Duc of Bedeford *beganne the table* on the right ſide of the hall, and next unto hym was the Lorde

He ne rought* with whom he mette,
But on thys wyſe the Soudan he grette.
" God's curſe have thou and thyne
" And tho that leve † on Apoline."
Than ſayd the Soudan, " What art thou
" That thus prowdlie ſpeakeſt now?
" Yet found I never man certayne
" That ſuche wordes durſt me ſayne."
Guy ſaid, " So God me ſave from hell,
" My ryght nam I ſhall the tell,
" Guy of Warwicke my name is."
Than ſayd the Sowdan ywis,
" Arte thou the bolde knyght Guyon,
" That art here in my pavylyon?
" Thou ſlueſt my coſyn Coldran
" Of all Saraſyns the boldeſt man, &c. ‡"

The little room we have now left for further attention to this ingenious work, we ſhall aſſign to an entertaining account of thoſe early theatrical exhibitions which, however rude and ſimple, were introductory to the Engliſh drama.

'Our drama, ſays Mr. Warton, ſeems hitherto [fourteenth century] to have been almoſt entirely confined to religious ſubjects, and theſe plays were nothing more than an appendage to the ſpecious and mechanical devotion of the times. I do not find expreſsly, that any play on a profane ſubject, either tragic or comic, had as yet been exhibited in England. Our very early anceſtors ſcarce knew any other hiſtory than that of their religion. Even on ſuch an occaſion as the triumphant entry of a king or queen into the city of London, or other places, the pageants were almoſt entirely ſcriptural. Yet I muſt obſerve, that an article in one of the pipe-rolls, perhaps of the reign of King John, and conſequently about the year 1200, ſeems to place the rudiments of hiſtrionic exhibition, I mean of general ſubjects, at a much higher period among us than is commonly imagined.

Lorde Dawbeneye, &c." That is, *be ſate at the head of the table.* Leland Coll. iii. 237. edit. 1770. To begin the *bourd* is to begin the *tournament.* Lydgate, Chron. Troy, B. ii. ch. 14.

* The grete juſtes, *bordes*, or *tournay*.

I will here take occaſion to correct Hearne's explanation of the word *Bourder* in Brunne's Chron. p 204.

A knygt a BOURDOUR King Richard hade
A douty man in ſtoure his name was Markade

BOURDOUR, ſays Hearne, is *boarder*, penſioner. But the true meaning is, a *Wag*, an arch fellow, for he is here introduced putting a joke on the King of France. BOURDE is *jeſt, trick*, from the French. See above, p 70. Chauc. Gam. 1974. and Non. Utr. 2194. Knyghton mentions a favourite in the court of England who could procure any grant from the King *burdando*. Du Cange Not. Joinv. p 116. Who adds, " De là vient le mot de *Bourdeurs* qui eſtoient ces farceurs ou plaiſantins qui divertiſſoient les princes par le recit des fables et des hiſtoires des Romans — Aucuns eſtiment que ce mot vient des *bebourds* qui eſtoit une eſpece des Tournois." See alſo Diſſ. Joinv. p. 174.

* Cared, valued. Chaucer, Rom. R. 1873.
I ne *rought* of deth ne of life.

† Thoſe who believe. ‡ Sign. Q. iii.

It

It is in theſe words: "Nicola uxor Gerardi de Canvill, reddit computum de centum marcis pro maritanda Matildi filia ſua cuicunque voluerit, exceptis MIMICIS regis."—"Nicola, wife of Gerard of Canville, accounts to the King for one hundred marks for the privilege of marrying his daughter Maud to whatever perſon ſhe pleaſes, the King's MIMICS excepted." Whether or no MIMICI REGIS are here a ſort of players kept in the King's houſhold for diverting the court at ſtated ſeaſons, at leaſt with performances of mimicry and maſquerade, or whether they may not ſtrictly imply MINSTRELS, I cannot indeed determine. Yet we may remark that MIMICUS is never uſed for MIMUS, that certain theatrical entertainments called maſcarades, as we ſhall ſee below, were very ancient among the French, and that theſe MIMICI appear, by the context of this article, to have been perſons of no very reſpectable character. I likewiſe find in the wardrobe-rolls of Edward the Third, in the year 1348, an account of the dreſſes, *ad faciendum* LUDOS *domini regis ad feſtum Natalis domini celebratos apud Guldeford*, for furniſhing the plays or ſports of the King, held in the caſtle of Guildford at the feaſt of Chriſtmas. In theſe LUDI, ſays my record, were expended eighty tunics of buckram of various colours, forty-two viſours of various ſimilitudes, that is, fourteen of the faces of women, fourteen of the faces of men with beards, fourteen of heads of angels, made with ſilver; twenty-eight creſts, fourteen mantles embroidered with heads of dragons; fourteen white tunics wrought with heads and wings of peacocks; fourteen heads of ſwans with wings; fourteen tunics painted with eyes of peacocks; fourteen tunics of Engliſh linen painted, and as many tunics embroidered with ſtars of gold and ſilver. In the rolls of the wardrobe of Kind Richard the Second, in the year 1391, there is alſo an entry which ſeems to point out a ſport of much the ſame nature. "Pro xxi. *coifs* de tela linea pro hominibus de lege contrafactis pro LUDO regis tempore natalis domini anno xii." That is, "for twenty-one linen coifs for counterfeiting men of the law in the King's play at Chriſtmas." It will be ſufficient to add here on the laſt record, that the ſerjeants at law at their creation, anciently wore a cap of linen, lawn, or ſilk, tied under the chin: this was to diſtinguiſh them from the clergy, who had the tonſure. Whether in both theſe inſtances we are to underſtand a dumb ſhew, or a dramatic interlude with ſpeeches, I leave to the examination of thoſe who are profeſſedly making enquiries into the hiſtory of our ſtage from its rudeſt origin. But that plays on general ſubjects were no uncommon mode of entertainment in the royal palaces of England, at leaſt at the commencement of the fifteenth century, may be collected from an old memoir of ſhews and ceremonies exhibited at Chriſtmas, in the reign of Henry the Seventh, in the palace of Weſtminſter. It is in the year 1489. "This criſtmas I ſaw no diſguyſings, and but *right few* PLAYS. But ther was an abbot of Miſrule, that made much ſport, and did right well his office." And again, "At nyght the kynge, the qweene, and my ladye the kynges moder, cam into the Whitehall, and ther hard a PLAY."

'As to the religious dramas, it was cuſtomary to perform this ſpecies of play on holy feſtivals in or about the churches. In the regiſter

regiſter of William of Wykeham, Biſhop of Wincheſter, under the year 1384, an epiſcopal injunction is recited, againſt the exhibition of SPECTACULA in the cemetary of his cathedral. Whether or no theſe were dramatic SPECTACLES, I do not pretend to decide. In ſeveral of our old ſcriptural plays, we ſee ſome of the ſcenes directed to be repreſented *cum cantu et organis*, a common rubric in the miſſal. That is, becauſe they were performed in a church where the choir aſſiſted. There is a curious paſſage in Lambarde's Topographical Dictionary, written about the year 1570, much to our purpoſe, which I am therefore tempted to tranſcribe. "In the dayes of ceremonial religion, they uſed at Wytney (in Oxfordſhire) to ſet fourthe yearly in maner of a ſhew, or interlude, the reſurrection of our Lord, &c. For the which purpoſes, and the more lyvely heareby to exhibite to the eye the hole action of the reſurrection, the prieſtes garniſhed out certaine ſmall puppettes, repreſenting the perſons of Chriſte, the watchmen, Marie, and others; amongeſt the which, one bare the parte of a wakinge watchman, who eſpiinge Chriſte to ariſe, made a continual noyce, like to the ſound that is cauſed by the metynge of two ſtyckes, and was thereof commonly called *Jack Snacker of Wytney*. The like toye I myſelfe, beinge then a childe, once ſawe in Poule's churche at London, at a feaſt of Whitſuntyde; wheare the comynge downe of the Holy Goſt was ſet forthe by a white pigion, that was let to fly out of a hole that yet is to be ſene in the mydſt of the roofe of the greate ile, and by a longe cenſer which deſcendinge out of the ſame place almoſt to the verie grounde, was ſwinged up and downe at ſuch a lengthe, that it reached with thone ſwepe almoſt to the weſt-gate of the churche, and with the other to the quyre ſtaires of the ſame; breathinge out over the whole churche and companie a moſt pleaſant perfume of ſuch ſwete thinges as burned therein. With the like doome ſhewes alſo, they uſed everie where to furniſh ſondrye parts of their church ſervice, as by their ſpectacles of the nativitie, paſſion, and aſcenſion, &c."

'This practice of acting plays in churches, was at laſt grown to ſuch an enormity, and attended with ſuch inconvenient conſequences, that in the reign of Henry the Eighth, Bonner, Biſhop of London, iſſued a proclamation to the clergy of his dioceſe, dated 1542, prohibiting "all manner of common plays, games, or interludes, to be played, ſet forth, or declared, within their churches, chapels, &c." This faſhion ſeems to have remained even after the Reformation, and when perhaps profane ſtories had taken place of religious. Archbiſhop Grindal, in the year 1563, remonſtrated againſt the danger of interludes: complaining that players "did eſpecially on holy days, ſet up bills inviting to their play." From this eccleſiaſtical ſource of the modern drama, plays continued to be acted on Sundays ſo late as the reign of Elizabeth, and even till that of Charles the Firſt, by the choriſters or ſinging-boys of St. Paul's Cathedral in London, and of the Royal Chapel.

'It is certain, that theſe MIRACLE-PLAYS were the firſt of our dramatic exhibitions. But as theſe pieces frequently required the introduction of allegorical characters, ſuch as Charity, Sin, Death, Hope, Faith, or the like, and as the common poetry of the times, eſpecially

eſpecially among the French, began to deal much in allegory, at length plays were formed entirely conſiſting of ſuch perſonifications. Theſe were called MORALITIES. The miracle plays, or MYSTERIES, were totally deſtitute of invention or plan: they tamely repreſented ſtories according to the letter of ſcripture, or the reſpective legend. But the MORALITIES indicate dawnings of the dramatic art: they contain ſome rudiments of a plot, and even attempt to delineate characters, and to paint manners. From hence the gradual tranſition to real hiſtorical perſonages was natural and obvious. It may alſo be obſerved, that many licentious pleaſantries were ſometimes introduced in theſe religious repreſentations. This might imperceptibly lead the way to ſubjects entirely profane, and to comedy, and perhaps earlier than is imagined. In a Myſtery of the MASSACRE OF THE HOLY INNOCENTS, part of the ſubject of a ſacred drama given by the Engliſh fathers at the famous council of Conſtance, in the year 1417, a low buffoon of Herod's court is introduced, deſiring of his lord to be dubbed a knight, that he might be properly qualified to *go on the adventure* of killing the mothers of the children of Bethlehem. This tragical buſineſs is treated with the moſt ridiculous levity. The good women of Bethlehem attack our knight-errant with their ſpinning-wheels, break his head with their diſtaffs, abuſe him as a coward and a diſgrace to chivalry, and ſend him home to Herod as a recreant champion with much ignominy. It is in an enlightened age only that ſubjects of ſcripture hiſtory would be ſupported with proper dignity. But then an enlightened age would not have choſen ſuch ſubjects for theatrical exhibition. It is certain that our anceſtors intended no ſort of impiety by theſe monſtrous and unnatural mixtures. Neither the writers nor the ſpectators ſaw the impropriety, nor paid a ſeparate attention to the comic and the ſerious part of theſe motley ſcenes; at leaſt they were perſuaded that the ſolemnity of the ſubject covered or excuſed all incongruities. They had no juſt idea of decorum, conſequently but little ſenſe of the ridiculous: what appears to us to be the higheſt burleſque, on them would have made no ſort of impreſſion. We muſt not wonder at this, in an age when courage, devotion, and ignorance, compoſed the character of European manners; when the knight going to a tournament firſt invoked his God, then his miſtreſs, and afterwards proceeded with a ſafe conſcience and great reſolution to engage his antagoniſt. In theſe Myſteries I have ſometimes ſeen groſs and open obſcenities. In a play of *the Old and New Teſtament* *, Adam and Eve are both exhibited

* MSS. Harl. 2013, &c. Exhibited at Cheſter in the year 1327, at the expence of the different trading companies of that city. *The Fall of Lucifer* by the Tanners. *The Creation* by the Drapers. *The Deluge* by the Dyers. *Abraham, Melchiſedech,* and *Lot* by the Barbers. *Moſes, Balak,* and *Balaam* by the Cappers. *The Salutation* and *Nativity* by the Wrightes. *The Shepherds feeding their flocks by night* by the Painters and Glaziers. *The three Kings* by the Vintners. *The Oblation of the three Kings* by the Mercers. *The Killing of the Innocents* by the Goldſmiths. *The Purification* by the Blackſmiths. *The Temptation* by the Butchers. *The laſt Supper* by the Bakers. *The Blindmen and Lazarus* by the Glovers. *Jeſus and the Lepers* by the Corveſarys. *Chriſt's Paſſion* by the Bowyers, Fletchers, and Ironmongers. *Deſcent into Hell* by the Cooks and Innkeepers. *The Reſurrection* by the Skinners. *The Aſcenſion* by the Taylors. *The Election of S. Matthias, Sending of the Holy Ghoſt, &c.* by the

hibited on the ſtage naked, and converſing about their nakedneſs: this very pertinently introduces the next ſcene, in which they have coverings of fig-leaves. This extraordinary ſpectacle was beheld by a numerous aſſembly of both ſexes with great compoſure: they had the authority of Scripture for ſuch a repreſentation, and they gave matters juſt as they found them in the third chapter of Geneſis. It would have been abſolute hereſy to have departed from the ſacred text in perſonating the primitive appearance of our firſt parents, whom the ſpectators ſo nearly reſembled in ſimplicity: and if this had not been the caſe, the dramatiſts were ignorant what to reject and what to retain.'

For a very curious and elaborate account of the famous Chaucer and his poetry, as well as for a very great variety of particulars ariſing from inquiries that have hitherto been little purſued, the Reader is neceſſarily referred to the work.

the Fiſhmongers. *Antechriſt* by the Clothiers. *Day of Judgment* by the Webſters. The reader will perhaps ſmile at ſome of theſe COMBINATIONS. This is the ſubſtance and order of the former part of the play. God enters creating the world: he breathes life into Adam, leads him into Paradiſe, and opens his ſide while ſleeping. Adam and Eve appear naked and *not aſhamed*, and the old ſerpent enters lamenting his fall. He converſes with Eve. She eats of the forbidden fruit, and gives part to Adam. They propoſe, according to the ſtage-direction, to make themſelves *ſubligacula e foliis quibus tegamus Pudenda*. Cover their nakedneſs with leaves, and converſe with God. God's curſe. The ſerpent *exit* hiſſing. They are driven from Paradiſe by four angels and the cherubim with a flaming ſword. Adam appears digging the ground, and Eve ſpinning. Their children Cain and Abel enter: the former kills his brother. Adam's lamentation. Cain is baniſhed, &c.

ART. XIII. *An Appendix* to the "Eſſays on Public Worſhip, Patriotiſm, and Projects of Reformation." 12mo. 1s. Payne, &c. 1774.

IN our Review for March, 1773, we gave an account of the *Eſſays*, to the ſecond edition of which the tract now before us is given as a Supplement.

This free-ſpirited Writer has here offered an apologetical account of himſelf, his eſſays, and his zeal for reformation, with reſpect to certain externals in the religion of his country:

'I have been rather uncommonly circumſtanced ſince the publication of theſe Eſſays: On their firſt appearance they were ſo favorably ſpoken of by ſome perſons of the firſt underſtanding and learning of the age, as not only excellent in point of compoſition, but moral and uſeful in their tendency, that I had great ſatisfaction in having publiſhed them. They have however been ſo wretchedly miſunderſtood, and ſo wickedly miſrepreſented by others, that I have ſometimes regretted the pains I took to aſſiſt in what might be of ſervice to ſuch people.—I have felt the remonſtrances of my prudent friends, who wiſhed me to be limited to the common bounds and concerns of the world; and to get as much as I could from its miſtakes and prejudices; inſtead of attempting to rectify or remove them. People would admire if not thank me for over-reaching them; they will not forgive an attempt to make them wiſer and better. But I never could

keep myſelf long in the cultivated vale. My haunts are among the mountains; and I love the terrific and ſublime among the works of God. In moral as well as natural ſcenes, my delight has ever been in climbing rocks and tempting dangers. Fortune has often offered to enrich me; and I am now and probably ever ſhall be what the world would call poor. Prudence has pointed to me a variety of paths, where I might have gone on to the end of life in great quietneſs and eaſe; and I am almoſt every moment loſing myſelf and perplexing my friends, by roving in unfrequented places; where beaſts of prey lay [lie] in wait for me, where invenomed vipers aim at me as I paſs, and where every ſtep I take is traced by inſidious crocodiles. Theſe places however have ſome enchantment which faſcinate me to them; and I ſhall probably break my neck at laſt from ſome precipice which the whole world will agree I had no buſineſs to approach. —This I mean as an anſwer to thoſe who call my prudence in queſtion in publiſhing the Eſſays.'

The Author proceeds to animadvert on the objections which have been made to his Eſſays, by a certain ſpecies of Critics whom he ſtyles "Saints;" and on whom he recriminates with ſeverity.

He then informs us of the following circumſtances:

'Having, ſays he, ſuſtained a public character, and continuing to ſuſtain it, I owe to the world ſome kind of ſatisfaction on a point where I am daily and maliciouſly traduced. I had the care of a ſmall congregation in the neighbourhood of London, and was happy in its friendſhip and kindneſs. I had however for many years been in habits of ſociability and expence which could not have been indulged in that ſituation, and by means of my clerical income I was not fond of cards, and had no great ſkill in the management of them. I had no reliſh for the expedient of tying myſelf up to a diſagreeable woman for the ſake of her fortune. I had recourſe to my induſtry, and took a few gentlemen under my care. This employment, which I firſt undertook as an acceſſary to the other, I found likely to turn out more advantageous, if it obtained my principal attention. And as it was an employment equally good, and holy, and uſeful, with my former one, at leaſt in my opinion, I had no conſcientious ſcruples in renouncing the leſs profitable for that which was more ſo. This was my only motive for reſigning my congregation. And when I gave the people notice, I had no more notion that I was declaring war againſt Chriſtianity than againſt Mahometaniſm.

'Some good folks have in this caſe *lied for God*; they have ſaid I preached a farewel ſermon, and declared that I quitted my profeſſion, becauſe I had not for ſome time believed the Goſpel. I never preached any thing like a farewel ſermon; but there is ſome ground for this miſrepreſentation. I prepared a ſermon for that purpoſe, but I was confined to ſo ſhort a time in compoſing it, (the interval between the two ſervices) that being called upon by a gentleman, I was obliged to finiſh it in a hurry, and had no time to look it over. I did not therefore preach it. I have lent it however to ſeveral perſons, and this I ſuppoſe has given riſe to the report which I complain of. To put an end to this matter, here follows the Sermon, verbatim et litteratim, as it was intended to be delivered.'

For this ſermon we muſt refer our Readers to the Tract itſelf; in which, as the Author obſerves, we believe they will find nothing like a declaration of war againſt chriſtianity; but they will find in it things which, we are pretty ſure, were never before delivered in the ears of a Diſſenting, or, perhaps, any other Congregation. It contains, not the ſentiments of a little *pettifogging* teacher (as our Author would ſay), but of a truly independent and philoſophical mind: Superior to all prejudices, and regardleſs of all *prudence*;—that *ſneaking* virtue, as ſome writer has ſtyled it.

The Tract contains alſo a Letter or two relating to the *Eſſays*; and concludes with an excellent ſtory of a *derviſe*, which the intelligent Reader will be at no loſs to apply; but it is too long to be here recited.

MONTHLY CATALOGUE,
For JULY, 1774.

POETICAL.

Art. 13. *The Cub*; a Satire. Dedicated to Lord Holland. 4to. 1 s. 6 d. Allen.

IT would have been ſtrange, indeed, if the notorious object of this ſatire had eſcaped the rage of authors, when his ill ſtars had led him to oppoſe their intereſt. The Writer belabours him with might and main, and wields his weapons, ſuch as they are, with his utmoſt ſpirit and vigour.

A printer's devil is thus repreſented, alarming the delinquent at a ſpirit-ſtirring hour of the night:

'The clock ſtruck Twelve—of night the noon,
Thick clouds obſcur'd the rolling moon,
Sobriety was gone to bed,
Darkneſs o'er all her mantle ſpread,
Save London, that her pow'r deſies,
Where blazing lights unnumber'd riſe,
That through the gloom of night diſplay
The noon-tide ſplendor of the day.
It was the time when ſpirits roam
To ſeek the guilty villain's home;
Silence prevail'd, and in the hall
No man or maid was heard to bawl;
The taper's light 'gan burning blue,
The portal ſudden open flew,
When, unpropitious to his pray'r,
A threat'ning printer's dev'l ſtood there,
With haggard face he forward preſt,
In Chronicles and Ledgers dreſt;
And on his head a cap he wore
O'th' Evening-Poſt the night before,
And that he might appear the wiſer,
'Twas crown'd with th' Public Adverſiſer;

Around his neck, with comely tye,
You might behold the Britiſh Spy,
Whilſt Baldwin's Journal, free from dirt,
Glu'd to the Craftſman, made his ſhirt;
Unlike a Scotchman, he could boaſt
A breeches made o'th' Morning Poſt,
An advertiſement for a w—re
Made up a decent flap before;
Upon his legs, for hoſe he drew
A Britiſh Monitor ſpan new,
The upper covering of his ſhoes
Was made of Owen's weekly news,
And for each ſole he had, I ween,
A Sentimental Magazine,
His ſhoes, with medals newly caſt,
Were ornamented and made faſt;
With his left-hand, moſt ſolemnly,
He wav'd a Britiſh Mercury,
A proof-ſheet did his right adorn,
Teeming with lyes from Parſon ——,
His face, with ink and paſte made grey,
Was dread and hideous to ſurvey;
His baleful eyes around he caſt,
That witneſs'd the enemy aghaſt,
I'th' further corner of the room,
Trembling and waiting for his doom,
With haſty ſtride, fierce Belzebub
Forward advanc'd to graſp the Cub,
Who pale as death, began to ſhew
The white of's eyes unto the foe.
Amaz'd, confounded, Satan ſtopp'd,
And from his hand the proof-ſheet dropp'd;
Fearing the conſequence he run,
Although he had the laurels won,
(If laurels may be ſaid to grow
From ſuch a coward-hearted foe)
And ſkelt'ring through the paſſage feels
A footman tripping up his heels,
Another, with an oaken ſtick,
Play'd hell with th' bones of maſter Nick,
And to the damage of his crown,
He knock'd the Advertiſer down,
The Craftſman and the Spy he tore,
And ſpoil'd the Morning Poſt before,
In which, an eſſay well deſign'd,
By a Methodiſt, t'improve mankind,
To as many pieces in a trice,
Was torn, as he had torned vice,
And look'd as ragged and forlorn,
As the whore of Babylon or H—ne,
Something of mongrel rhime and proſe
Happen'd to jungle in his hoſe,

At which a blow the footman ſped,
Which broke his ſhins, and Priſcian's head.
' So thick their weapons flew about,
They put Belzebub to the rout;
And had his fire himſelf been there,
They would have ſerv'd him the ſame fare.
' And as the man, who with pretence
Of wounds falls down in's own defence,
Soon as the trumpet, with delight,
Proclaims an end to bloody fight,
As well as he who bore the toil
Of battle, looks about for ſpoil.
So * * *, who lay half dead with fear,
Soon as he gueſs'd the field was clear,
With courage look'd round, and miſt
His horrible antagoniſt;
And grateful to his wiſhes, found
Belzebub's enſign on the ground;
Which did ſufficiently declare
His country, and his buſineſs there.
' All hail, he cries—the roofs around,
Th' acclamation back refound.
Soon as to-morrow's ſun ſhall riſe,
And ſmile on * Jeremy the wiſe;
With tenfold weight, deſtruction ſhall
Deſcend on every printer's ſtall.
With bluſhes mild the morning roſe,
And * * * in haſte put on his clothes.
And ſallied forth, reſolv'd to make
Ev'n Pater-noſter-row to quake,
Triumph was his awhile,—but lo;
Belzebub, his unlucky foe,
Riding upon the NORTH wind came,
Once more to make our hero tame,
Who, mindful of diſhonours paſt,
Directed furiouſly the blaſt,
Which ruin'd all his hopes ſo fair,
And wreck'd his caſtles in the air,
And left him cruſh'd beneath the fall,
Deſerted, and deſpis'd by all.'

The devil's dreſs is droll enough, and new, at leaſt, for any thing we know. But the culprit amply deſerved flagellation, and the merit of the beadle is not very material.

Art. 14. *The Druid's Monument*; a Tribute to the Memory of Dr. Oliver Goldſmith. By the Author of *The Cave of Morar.* 4to. 6d. Davies. 1774.

As this is probably the ſincere tribute of friendſhip, were criticiſm to interfere on the occaſion, it might be deemed a kind of *ſacrilege.*

* Jer——h Dy——n.

Art. 15. *Impartial Character of the late Dr. Goldſmith*; with a Word to his Encomiaſts. A Poem. 4to. 1 s. Kearſly. 1774.

It is curious to obſerve how much the dead Bard has been praiſed by people who ſeem not to have known the living Man. This Writer has been enabled to come ſomewhat nearer to the truth, by venturing to ſtep a little out of the beaten high road of panegyric. The following lines are a proof that he (who is, however, as much the Doctor's encomiaſt as the warmeſt of the weepers and wailers that have attended his bier) was not unacquainted with the failings of the ſingular mortal whom he profeſſes impartially to characterize and celebrate:

> 'So ſimple from Truth—So ingenuouſly kind,
> So ready to feel for the wants of mankind,
> If an author once held but a popular quill,
> This flux of philanthropy quickly ſtood ſtill;
> Transform'd from himſelf, he grew meanly ſevere,
> And rail'd at thoſe talents he ought not to fear.'

Goldſmith was undoubtedly a man of parts; but he was a peculiar character; and his literary painters have not, in any degree, been equally fortunate with Sir Joſhua Reynolds in drawing his likeneſs.

Art. 16. *La Fête Champêtre*. 4to. 1 s. Almon. 1774.

A ſatire on the *rural entertainment* given in June laſt, by Lord Stanley, at the *Oaks*, in honour of his approaching marriage:

> ——— View yonder motley ſcene,
> Yon *fête champêtre*, odious glean
> Of Folly's idle claſs;
> Their vices thoſe of Rome outvie,
> In airy dance they hither hie,
> I'll paint them as they paſs.

Perhaps, in the hurry of invitation, the Poet was forgotten.

Art. 17. *The Apoſtate Eccleſiaſtic, &c.* 4to. 1 s. Bew. 1774.

This abuſer of Parſon Horne appears to be a violent favourite with that "brave *Jerſey Muſe*," ſo juſtly celebrated in the Dunciad. Here are rhimes equal to any of Pryn's:

> Then the prieſt challeng'd (willing ſure to ſhew his
> Hatred ſtill more) the *meek* Sir Watkin Lewis.—
> * * * * * *
> Refus'd; ſo ſtill ſurvives th' Eccleſiaſtic,
> Shorn of his beams, and grieves this fruitleſs laſt-trick.

Art. 18. *Theatrical Portraits*, epigrammatically delineated; wherein the Merit and Demerit of moſt of our Stage Heroes and Heroines are *excellently* painted, by ſome of our beſt Maſters. 4to. 1 s. Bew. 1774.

Perſ and dull.

Art. 19. *Poems* by a Youth. 4to. 2 s. Hoggins. 1774.

A *forward youth*, this, we'll warrant him! but he ſhould, at leaſt, have learnt to *rhyme*, and *ſcan* by his fingers, before he preſumed to trouble the Public with his—what-d'ye-call-ems—*verſes* he, no doubt, will ſtyle 'em.

Art. 20. *The Coal-Heavers*, a Mock heroic Poem; in Two Cantos. Inſcribed to the Inhabitants of *Lynn-Regis* in Norfolk. Folio. 1 s. Newbery. 1774.

Founded on an inſurrection which happened at Lynn, and embelliſhed with a good ſhare of poetry and pleaſantry.

Art. 21. *Freedom*; a Poem. Inſcribed to John Wilkes, Eſq; By a Native of the Weſt Indies. 4to. 6 d. Plummer, in Fenchurch ſtreet. 1774.

The Author pleads for 'the indulgence due to a very juvenile attempt.'

Very juvenile, indeed; and much indulgence requiſite.

DRAMATIC.

Art. 22. *Macbeth*; a Tragedy: And *Julius Cæſar*; a Tragedy. Both by William Shakeſpeare; collated with the old and modern Editions. 8vo. 3 s. each. Owen. 1773.

This ſedulous Collater goes on, with his *ſo's* and *qu's*, and handſome frontiſpieces:—ſee Review for March, 1771; and May, 1773.

NAVIGATION.

Art. 23. *The Britiſh Mariner's Aſſiſtant*; containing Forty Tables adapted to the ſeveral Purpoſes of Trigonometry and Navigation. To which is prefixed, An Eſſay on Logarithms and Navigation epitomized, &c. By Benjamin Donn, Maſter of the Academy at Kingſton, near Taunton, &c. 8vo. 6 s. Law. 1774.

Navigation is now become a very important and lucrative branch of ſchool education; which will, in ſome meaſure, account for the variety of publications on this ſubject that are frequently iſſuing from the preſs. Every teacher finds it moſt convenient to adopt a method of his own; and we have therefore almoſt as many different books (if different they may be called) as we have public inſtructors. Mr. D. however, ſtands high in his profeſſion; nor do we mean to convey any reflection on the preſent performance by this general remark. His Eſſay on Logarithms contains a clear account of their nature, conſtruction, and uſe; his Compendium of Navigation is reduced within a very narrow compaſs, on account of a deſign he had formed of adding a ſeparate volume on that ſubject. His tables are more numerous than any which have yet been publiſhed in a ſingle volume; and no direction is omitted that may ſerve to render them generally uſeful.

MATHEMATICAL and PHILOSOPHICAL.

Art. 24. *A Synopſis of all the Data for the Conſtruction of Triangles from which geometrical Solutions have hitherto been in print.* With References to the Authors where thoſe Solutions are to be found. By John Lawſon, B. D. Rector of Swanſcombe in Kent. 4to. 1 s. Printed at Rocheſter, and ſold in London by Nourſe, &c. 1773.

An uſeful companion to thoſe who wiſh to know what has been already done towards the conſtruction and ſolution of triangles, and where the ſeveral conſtructions and ſolutions are to be found. This is a work, however, which he can beſt execute who has leiſure and opportunity for conſulting the greateſt number of mathematical books. After all, a ſummary of this kind requires ſo many ſymbols and contractions, that few will be fond of the labour of decyphering them.

Art. 25. *A Propoſal for determining the Longitude at Sea by Obſervation, independent of any Time-keeper*, or, of the Truth of the Magnetic Compaſs; wherein is demonſtrated, that the true Diſtance of the Meridian at Sea from the Beginning of *Aries*, and alſo the true diſtance of the firſt Meridian from the Beginning of *Aries*, can be aſcertained when at Sea with eaſe and certainty. By Iſaac Boyer. 8vo. 6d. Sold at No. 12. Cow Croſs, Weſt Smithfield.

Mr. B.'s propoſal is ſufficiently declared in his title page; and we ſhall only obſerve, that the longitude would long ago have been diſcovered with the utmoſt accuracy, were it as eaſy to *execute* as it is to *project*. The *propoſal* before us ſeems to be a viſionary ſcheme, which can anſwer no good end to the Public, nor, we apprehend, to the Author himſelf.

AMERICAN AFFAIRS.

Art. 26. *A Speech intended to have been ſpoken on the Bill for altering the Charters of the Colony of Maſſachuſetts Bay.* 8vo. 1s. Cadell. 1774.

This unſpoken ſpeech, which is attributed to a right reverend Member of a High Aſſembly, does equal honour to the underſtanding and to the heart that dictated it. Why it was not delivered on the occaſion for which it was calculated, is not declared; but that it was not, is much to be regretted: for we cannot form ſo injurious an opinion of the illuſtrious audience, as to think that a diſcourſe ſo convincing and ſo perſuaſive, could have paſſed over without producing *ſome* effect. We are even willing to hope it may have ſome influence now, in preparing the minds of men for more conciliatory meaſures, when proper opportunity offers; and ſuch opportunity cannot be wanting whenever we are happily pre-diſpoſed to make uſe of it. 'For thus, ſays this worthy Prelate, as I apprehend, ſtands the caſe. They petition for the repeal of an act of parliament, which they complain of as unjuſt and oppreſſive. And there is not a man amongſt us, not the warmeſt friend of adminiſtration, who does not ſincerely wiſh that act had never been made. In fact, they only aſk for what we wiſh to be rid of. Under ſuch a diſpoſition of mind, one would imagine there could be no occaſion for fleets and armies to bring men to a good underſtanding. But, my Lords, our difficulty lies in the point of honour. We muſt not let down the dignity of the mother-country; but preſerve her ſovereignty over all the parts of the Britiſh empire. This language has ſomething in it that ſounds pleaſant to the ears of Engliſhmen, but is otherwiſe of little weight. For ſure, my Lords, there are methods of making reaſonable conceſſions, and yet without injuring our dignity. Miniſters are generally fruitful in expedients to reconcile difficulties of this kind, to eſcape the embarraſſments of forms, the competitions of dignity and precedency; and to let claſhing rights ſleep, while they tranſact their buſineſs. Now, my Lords, on this occaſion can they find no excuſe, no pretence, no invention, no happy turn of language, not one colourable argument for doing the greateſt ſervice, they can ever render to their country? It muſt be ſomething more than incapacity that makes men barren of expedients at ſuch a ſeaſon

as

as this. Do, but for once, remove this impracticable ſtatelineſs and dignity, and treat the matter with a little common ſenſe and a little good humour, and our reconciliation would not be the work of an hour. But after all, my Lords, if there is any thing mortifying in undoing the errors of our miniſters, it is a mortification we ought to ſubmit to. If it was unjuſt to tax them, we ought to repeal it for their ſakes; if it was unwiſe to tax them, we ought to repeal it for our own. A matter ſo trivial in itſelf as the three-penny duty upon tea, but which has given cauſe to ſo much national hatred and reproach, ought not to be ſuffered to ſubſiſt an unneceſſary day. Muſt the intereſt, the commerce and the union of this country and her colonies, be all of them ſacrificed to ſave the credit of one imprudent meaſure of adminiſtration? I own I cannot comprehend that there is any dignity either in being in the wrong, or in perſiſting in it. I have known friendſhip preſerved and affection gained, but I never knew dignity loſt, by the candid acknowledgment of an error. And, my Lords, let me appeal to your own experience of a few years backward (I will not mention particulars, becauſe I would paſs no cenſures and revive no unpleaſant reflections) but I think every candid miniſter muſt own, that adminiſtration has ſuffered in more inſtances than one, both in intereſt and credit, by not chuſing to give up points, that could not be defended.'

How much more ſafe and profitable, is it for powerful brethren ſeparated by a vaſt ocean, to maintain a political union founded on natural affection, than to act toward each other according to the dark ſchemes of Machiavelian craft!

Art. 27. *A True State of the Proceedings in the Parliament of Great Britain*, and in the Province of Maſſachuſetts Bay, relative to the giving and granting the Money of the People of that Province, and of all America, in the Houſe of Commons, in which they are not repreſented. Folio. 2s. Bingley. 1774.

The nature of this publication is ſufficiently evident from the title; it contains a chronological ſummary of the diſputes between our parliament and our colonies, but more eſpecially with that of Maſſachuſetts Bay; and of the events that took place in the courſe of thoſe diſputes: together with ſuch remarks as naturally aroſe from them, on the part of the Americans.

Art. 28. *The Speech of the Right Honourable the Earl of Chatham in the Houſe of Lords*, upon reading the Amendments in the Quebec Bill, on Friday the 17th of June, 1774. Together with his Lordſhip's Speech, on the third Reading, in the Houſe of Lords, of the Bill for providing with Quarters, the Officers and Troops in America. Folio. 6d. Johnſon.

Leſt higher expectations ſhould be formed from this title than the publication will anſwer, it may be proper to hint that theſe ſpeeches come from no better authority than the common News-papers; being reprinted in the ſame looſe form that the Public have long ſince read them in, partly extracts, and partly a report of the general heads only, of Lord Chatham's orations.

Art. 29. *Thoughts on the Act for making more effectual Proviſion for the Government of the Province of Quebec.* 8vo. 1 s. Becket. 1774.

Though the Quebec act is here juſtified on principles that muſt occur to any man of reflection, who conſiders the circumſtances of that colony with a tolerable degree of attention; yet as the generality of political declaimers in public companies, are not diſtinguiſhed by the deepeſt penetration of thought, a clear explanation of matters that become premature ſubjects of popular outcry, may be of great uſe in rectifying the apprehenſions of thoſe who rave at things before they underſtand them.

NOVELS.

Art. 30. *The Locket*; or, Hiſtory of Mr. Singleton. By the Author of *Emily*; or the Natural Daughter. 12mo. 2 Vols. 6s. Snagg, 1774.

One of that numerous cluſter of novels which, as the Author of *Juliet Grenville* ſays, rarely ſeem to have any intention, but to waſte or kill the time of thoſe who are enemies to ſentiment and reflection.

Art. 31. *Edward*, a Novel; dedicated, by Permiſſion, to her Majeſty. 12mo. 2 Vols. 6s. Davies. 1774.

Another of the cluſter; but not deſtitute of *ſentiment*; ſee the foregoing article.

MISCELLANEOUS.

Art. 32. *The Evidence* (as taken down in Court) *in the Trial* wherein the Rt. Hon. John, Earl of Sandwich, was Plaintiff, and J. Miller, Defendant, before William, Lord Mansfield, and a Special Jury, in the Court of King's Bench, July 8, 1773. 8vo. 1 s. Kearſly. 1774.

This trial is very remarkable for the *exceſſive damages* given againſt the Printer of the London Evening Poſt, for libelling Lord Sandwich. It ſeems, now, to be the general ſenſe of Juries, that the licentious ſpirit of the news-papers *muſt be quelled*. The papers have, undoubtedly, proceeded to very unwarrantable lengths; but whether the reſtraint of them, by proſecutions, and heavy fines, will be attended with any benefit to the Public, is a queſtion which merits great conſideration. Perſons in office, and power, may indeed wiſh to ſee an end of the public diſcuſſion of all political ſubjects, or the conduct of public men. Such men, as in the caſe of Lord S. may, indeed, be unjuſtly and falſely aſperſed; but ought we to hang up every watchful maſtiff in the kingdom, becauſe one of them, in the exceſs of his hurry and vigilance, has happened to miſtake an innocent man for a thief?

Art. 33. *The Fugitive Miſcellany.* Being a Collection of ſuch Fugitive Pieces, in Proſe and Verſe, as are not in any other Collection. With many pieces never before publiſhed. 8vo. 3 s. Almon. 1774.

A literary "hodge-podge," in which all the "tag-rag, rif-raf, ſcribble ſcrabble, wiſhy-waſhy," ſcraps of proſe, and ends of verſe, are mingled together, "higgledy-piggledy, harum-ſcarum, hubble-bubble, rantum ſcantum, pell-mell, hugger-mugger, hoity-toity, ſnip-ſnap,

Jaip-ſnap, whiſky-friſky, namby-pamby, nigmarole, and riddleme-ree:" Vid. Propoſal for a new Dictionary, printed in this "Meſs-"medley," p. 115.

Seriouſly, the Editor offers this vol. of Fugitives as a *continuation* and extenſion of his plan of a *New Foundling Hoſpital for Wit*; the collection made under that title, being now completed, in ſix volumes: *The Fugitive Miſcellany* to be publiſhed annually.

Art. 34. *A Companion for the Summer Houſe*: or, Amuſement for the Summer Seaſon. Conſiſting of ſelect Pieces by ſeveral Hands. Tranſlated from the French. With Notes and Obſervations by the Editor of the Matrimonial Preceptor. 12mo. 2s. Shagg. 1774.

If a perſon retires to a ſummer houſe after dinner in a hot day, the probability is in favour of his falling aſleep there; eſpecially if he takes a book in his hand: and it was, poſſibly, to give ſuch convenient aſſiſtance, that this little publication was calculated; the pieces being too ſhort to anſwer any more ſerious purpoſe. They are chiefly of an agreeable ſentimental turn, and contain many characteriſtical remarks on different perſonages celebrated in ancient and modern hiſtory.

Art. 35. *Letters on Uſury, and Intereſt*; ſhewing the advantage of Loans for the Support of Trade and Commerce. 12mo. 2s. Shagg. 1774.

Theſe letters we are informed are reprinted from an Edinburgh weekly Magazine, where the juſtifiableneſs of taking intereſt for loans of money was diſcuſſed by ſeveral correſpondents. As theſe fugitive writers have already reviewed each other's letters in a ſuitable manner, it will be ſufficient to add, that thoſe who think it worth while to bring modern uſages to the teſt of the Levitical law, and ancient Jewiſh principles, may be greatly edified by this hebdomadal altercation.

Art. 36. *Fragments relating to the late Revolutions in India*, the Death of Count Lally, and the Proſecution of Count De Morangies. Tranſlated from the French of Monſ. Voltaire. 8vo. 2s. 6d. ſewed. Nourſe. 1774.

See Appendix to the laſt vol. of our Review, publiſhed this month.

Art. 37. *Le Taureau Blanc*; or, White Bull. From the French. Tranſlated from the Syriac, by M. De Voltaire. 8vo. 1s. 6d. Murray.

*** See Appendix to the Fiftieth Volume of our Review, publiſhed this month.

Art. 38. *The White Bull*; an Oriental Hiſtory; from an ancient Syrian Manuſcript, communicated by Mr. Voltaire. 12mo. 3s. ſewed. Bew. 1774.

This Tranſlator has caught much of the manner of Voltaire himſelf; and falls very naturally into the humour and prophaneneſs of his original. He has prefixed a long and lively preface; he has added a variety of comical notes; and he will, by ſome, be praiſed for his wit, and, by others, he will be cenſured for his wickedneſs.

Art.

Art. 39. The French Teachers Aſſiſtant; or a new and eaſy Method to *learn* Children to ſpell, read, and ſpeak French, with Propriety and Elegance. In two Parts. Part the firſt, contains an eaſy Spelling-book, with proper Rules for pronouncing French. Part the ſecond, contains Rudiments of the French Language, in a Number of familiar Leſſons, by Queſtion and Anſwer: In which will be found, not only all the neceſſary Rules of Grammar, but alſo thoſe for the Conjugation of every French Verb, both regular and irregular. The whole written from Practice, on a Plan entirely new; and ſo contrived, as to enable any Engliſh Perſon, who can read his own Language, to teach the other with Facility and Expedition. By Nicholas Salomon, Author of the Rules for the French Genders, and Maſter of the Academy, Red lion-ſtreet, Clerkenwell. 12mo. 1 s. 6d. Riley. 1773.

This little book was publiſhed by ſubſcription. The above title gives a ſufficient view of its contents. Schoolmaſters and Inſtructors are naturally inclined to think their ſeveral methods of education the beſt, and it is probable that in each there may be ſomewhat preferable to another; though it is not neceſſary that therefore all of them ſhould provide us with rudiments and grammars. The performance before us appears, according to the Author's account, to be the effect of long experience: the plan ſeems to be ſomewhat new, and the work to be executed with care and attention. On the whole, we apprehend the grammar is very well calculated to aſſiſt and perfect the ſcholar in reading and pronouncing French with propriety.

Art. 40. *The Complete Floriſt*; or, the Lady and Gentleman's Recreation in the Flower Garden. Being a choice Collection of what hath been worthy Notice for the propagation, raiſing, planting, encreaſing, and preſerving the rareſt Flowers and Plants, &c. &c. 12mo. 2 s. Snagg, &c.

The inſtructions here given may be uſeful to thoſe who have every thing to learn, in the art of Gardening. From the Author's antiquated ſtyle, his *aſtrological* rules, and his ſilence with regard to ſome modern improvements in the culture of flowers, we conclude that this *Complete Floriſt* went to ſleep with his fathers above half a century ago. What old Gardening Book the Editor may have ſtumbled upon, is not at preſent, within the bounds of our recollection.

Art. 41. *An Eſſay on Blindneſs, in a Letter to a Perſon of Diſtinction, &c. Tranſlated from the French of* M. DIDEROT, *Phyſician to his moſt Chriſtian Majeſty.* 12mo. 1 s. 6d. Dymot. 1773.

A collection of anecdotes, relating to the blind, interſperſed with ſeveral curious obſervations on the uſe of the other ſenſes, and the progreſs of the mind in acquiring knowledge under theſe circumſtances of diſadvantage. The principal characters are thoſe of the ſon of an eminent profeſſor of philoſophy in the univerſity of *Paris*, who was born blind, and who, after embarraſſing himſelf by the extravagances of youth, retired to a ſmall town in *Provence*; and of Dr. *Saunderſon*, the famous *Lucaſian* profeſſor at *Cambridge*. The particulars that are here collected relating to this prodigy of our own country, are to be found in the introduction to his *Elements of Algebra*, in 2 Vols. 4to. and in a work intitled, *The Life and Cha-*

ſaſter of Dr. Nicholas Saunderſon, by his diſcip'e and friend William Inchcliff, Eſq; printed at Dublin, in 1747.

Art. 42. *The Lives of Sir Matthew Hale, Knt.* Lord Chief Juſtice of England; *Wilmot, Earl of Rocheſter,* and *Queen Mary.* Written by Biſhop Burnet. To this Edition are added, Richard Baxter's additional Notes to the Life of Sir Matthew Hale: and a Sermon preached at the Funeral of the Earl of Rocheſter, by the Rev. Mr. Parſons. 8vo. 4s. boards. Davies. 1774.

Mr. Davies has here furniſhed a neat pocket edition of biographical tracts, with which the Public have been long well acquainted.

Art. 43. *A plain and complete Grammar of the Hebrew Language,* with and without points. By Anſelm Bayly, L L. D. Subdean of his Majeſty's Chapels-Royal. 8vo. 2s. Ridley, &c. 1774.

This work is dedicated, with great propriety, to the Biſhop of Oxford, who is ſo juſtly celebrated for his ingenious and learned treatiſe *De ſacrâ poeſi Hebræorum.*

The Author, in his dedication, has carried his encomium upon the excellencies of the Hebrew tongue to the very higheſt point to which the ſubject could be raiſed. The preface contains a number of judicious ſtrictures on the language, and on ſeveral writers who have compoſed grammars of it, both in ancient and modern times.

With regard to the Grammar itſelf, which is here offered to the Public, we think it one of the beſt we have ſeen; though, perhaps, it is not totally exempted from faults. Dr. Bayly's obſervations on the tenſes, and upon the particle *vau,* are entitled to the very particular attention of every one who is deſirous of underſtanding the nature and idiom of the Hebrew tongue. He neither abſolutely condemns, nor entirely approves the vowel points; but ſeems to conſider them as a kind of verſion, equal in authority to any one of the ſame age; in which opinion we agree with him.

The praiſe which is juſtly due to the Author, as a grammarian, can by no means be granted him as a divine. He goes out of his way, for ſeveral pages together, to vindicate the doctrine of the Anathaſian trinity; and is one of the boldeſt champions for that doctrine, that we have ever met with, in the courſe of our reading. The Athanaſian trinity has been conſidered by the renowned Waterland, the redoubted Trap, and all its ſtrenuous defenders to the preſent time, as a great and incomprehenſible myſtery. It was an honour reſerved for the Reverend Anſelm Bayly, L L. D. Sub-dean of his Majeſty's chapels-royal, in the year 1774, to affirm, "that it is a truth, the SIMPLEST in nature, and the moſt intereſting to man."

Our Author, both in this and a former publication, directs ſome ungenerous ſtrokes at Dr. Kennicott. Such ſtrokes are peculiarly improper in a work dedicated to the Biſhop of Oxford, the Doctor's great friend and patron. We could wiſh that the reſult of Dr. Kennicott's collation might be waited for, with patience and candour. There is a ſpirit in ſome of the remarks lately made upon him, whatever force there may be in the remarks themſelves, which ſavours more

more of envy and malevolence, than of a true regard for ſacred literature.

RELIGIOUS and CONTROVERSIAL.

Art. 44. *Catechetical Exerciſes* By Charles Bulkley. 12mo. 3 s. ſewed. Johnſon. 1774.

Mr. Bulkley has here publiſhed fifteen lectures, principally addreſſed to children and young perſons. The ſubjects are *firſt*, A DEITY, his being, his attributes, his providence; and, with reſpect to the laſt, its reality, its nature as a plan of moral government, its extent, and its views. *Secondly*, MAN, his origin, nature, and duty; his preſent ſituation, natural and moral; and his character in general. *Thirdly*, a FUTURE STATE, and the hope and expectations of mankind in relation to it. *Fourthly*, the chriſtian religion, its deſign, evidences, principles, uſefulneſs, and duties.' The volume concludes with a brief view of the evidences of chriſtianity, without entering into the account of its deſign, principles, &c.

The Author at the entrance on his lectures, premiſes that, in treating on the ſeveral topics, as founded in reaſon and nature, he ſhall take frequent occaſion to illuſtrate them by the language and maxims of the ſcriptures, tho' their authority and evidence come not till afterwards to be diſtinctly conſidered. In the mean time, adds Mr. Bulkley, by this manner of proceeding we ſhall have, as we go along, and before we touch directly on that particular, one conſiderable argument in favour of the ſcriptures, namely, their harmony and agreement with natural religion.

Theſe diſcourſes on the topics above-mentioned, are intermixed with queſtions addreſſed to the young perſons for whom they are deſigned, to which are added the anſwers they are ſuppoſed to return. Hence we are to infer the writer's opinion of the beſt method of conveying inſtruction to the minds of children and youth: and, certainly, however uſeful catechiſms or other forms uſed in education, may be, their benefit muſt greatly depend on the care of others to talk with them familiarly on the ſubjects to which their attention is directed, and to propoſe proper and ſtriking queſtions concerning them, which may lead the growing mind to think and reaſon for itſelf.

Theſe exerciſes appear calculated to anſwer the beſt purpoſes, if young perſons will but carefully attend to them.

Art. 45. *A Letter to the Moſt Reverend the Lord Archbiſhop of* Canterbury, on the preſent Oppoſition to any further Reformation. Octavo. 6 d. Johnſon.

In this letter, which contains ſome things that well deſerve the Archbiſhop's ſerious attention, we find the following paſſage. '' So entirely averſe have you, my Lord, declared yourſelf to all reformation, that you have done all that in you lay, to prevent the leaſt degree of it in future. You are ſaid to have forbidden acceſs to the library at *Lambeth* to a certain dignitary of the church of ——, who only humbly requeſted admiſſion, in order to examine what materials it might furniſh towards a judicious and rational review of our liturgy.'

On

On what authority this charge is brought against his Grace, the Letter-writer does not tell us. If there is a juſt foundation for the charge, his Grace is an object of pity; if the charge is groundleſs, the Letter-writer is an object of contempt.

Art. 46. *An Anſwer to a Pamphlet*, entitled, "Conſiderations on the Propriety of requiring a Subſcription to Articles of Faith." Oxford. At the Clarendon Preſs. 8vo. 1 s. Rivington.

The candid and diſpaſſionate reader will find very little edification in this anſwer, and will only learn that the Author is a zealous advocate for ſubſcriptions to articles of faith, for the doctrine of the trinity, for our preſent eccleſiaſtical eſtabliſhment, &c. Of his candour our readers may form ſome tolerable judgment from the following ſpecimen: the Author of the *Conſiderations* obſerves, and obſerves juſtly, that *the judgment of moſt thinking men will be always in a progreſſive ſtate.*

'So indeed we find, ſays our anſwerer. Theſe *thinking men* will one year preach up the *divinity* of our *bleſſed Saviour*; the next year they will explain it away; ſoon after, growing ſtill wiſer, they will teach their flock that he is a mere man, and no worſhip due to him: at laſt, they will give them to underſtand that the *apoſtles creed* is erroneous. I fear that while *the teacher's underſtanding is in a progreſſive ſtate*, his congregation will be in a retrograde ſtate, with regard both to faith and morals. And I humbly think that in ſuch caſes theſe *thinking men*, if they chooſe to retain their preferments, ſhould keep their opinions to themſelves.' This paſſage, ſurely, needs no comment.

'I am well perſuaded, ſays this Author, that the generality of the *clergy*, when they offer themſelves for ordination, conſider ſeriouſly what office they take upon them, and firmly believe what they *ſubſcribe* to.' *Riſum teneatis Amici!*

Art. 47. *A Reply* to a late Publication of S. Newton of Norwich, intitled *An Appendix*, &c. In Anſwer to which it is plainly ſhewn, that the Quakers are not Calviniſts, &c. By Joſeph Phipps. 8vo. 1 s. Richardſon and Urquhart. 1774.

Mr. Phipps ſeems deſirous of having the laſt word, and renews ſeveral conſiderations which he had before offered: but it is time to drop the diſpute. He and his brethren ſeem to have formed ideas about the *light*, the *ſpirit*, the *word*, &c, but could they properly and clearly explain themſelves, it would probably be found that the rational and conſiſtent, on each ſide, mean nearly the ſame thing.

Art. 48. *A reply to the Layman's Addreſs to the Baptiſts*: II. Dr. Gill's anſwer to the Rev. Mr. Addington, reſpecting the Diſturbance in Munſter. III. The Doctrine of Baptiſm, &c. 8vo. 6d. Lewis, &c. 1774.

Mr. Robert M'Gregor here tells his friends, the baptiſts in and about Reading, that 'all who have wrote againſt the baptiſts have only furniſhed arguments to confute themſelves.' After ſo notable a declaration, it will not be needful for us to take farther notice of his pamphlet: as to Dr. Gill's letter mentioned in the title page, it chiefly relates to the diſturbances occaſioned at Munſter many years ago by an extravagant ſet of people, with which it would be as ungenerous, by way of reflection, to upbraid the preſent race of baptiſts,

tists, as it is in good Dr. Gill to ask, who supports the temple of paganism, the pantheon, the abominable scene at Cornely's, the coterie, masquerades, &c. &c. and to reply, *the Pædo-baptists*.

Art. 49. *Christiani cultus:* or the Ornaments of a Christian: being a Collection of Christian Virtues and Graces: also their opposite Vices, &c. By Hugh Hopley. 12mo. 1 s. Lane, in Aldgate High-street. 1774.

An arrangement of a great number of texts of scripture, under various heads, which may be usefully considered for the direction and improvement of life.

Art. 50. *Thoughts on the Articles of our Religion*, with respect to their supposed Utility to the State. By Christopher Wyvill, L. L. B. Rector of Black Notley, Essex. The third Edition, corrected. 8vo. 1 s. White, &c.

The first edition of this valuable tract was published without the Author's name; and we now insert the title of this new impression, that our readers may know to whom they are obliged for so meritorious a production. See Review, vol. xlv. p. 239.

Art. 51. *Logica Genevensis continued*; or, the First and Second Parts of the 5th Check to Antinomianism: Containing an Answer to "*The Finishing Stroke*" of Richard Hill, Esq. By Mr. Fletcher. 12mo. 1 s. Hawes in Lamb Street, near Spital Square.

Will these spiritual gladiators never be weary of cutting and slashing each other, for the diversion of the Public?

Art. 52. *Solitary Walks:* To which are added, the Consolations of Religion in the Views of Death and Loss of Friends; a Funeral Address on the late Rev. Ed. Hitchin, B. D. With poetical Meditations. Written among the Tombs. 12mo. 2 s. 6 d. bound. Otridge, &c. 1774.

Prose and verse; pious and Calvinistic.

POLITICAL.

Art. 53. *A Review of the present Administration.* 8vo. 1 s. Becket. 1774.

This pamphlet is intended to vindicate and extol the measures of the present ministry. The treaty with Spain, the affair of the East India company, and the measures taken with the American colonies, are the principal subjects here considered, and each of them have the writer's great applause.

This declaimer appears capable of good composition, but through haste and negligence, as we suppose, his expressions are often imperfect or inaccurate: an instance of which the reader may see in the following part of a long sentence, when speaking with relation to the East India company, it is said,—'the honour of the English nation was lost in the rapacity of those invaders of the rights of mankind; *whom* the farther we look into their transactions, the more we shall be shocked with crimes, that will make us shrink with horror, till the repetition of them, which rise in as constant succession, as the morning sun, will make our *feelings as callous* as the hearts of the perpetrators, who lured with the glitter of wealth, lost all the feelings of humanity,' &c. &c.

It would be a loss of time to attend much farther to this writer's reflections, but we must take notice of one passage among others, relative

lative to the American colonies. 'The coloniſts, ſays he, would evade the authority of the legiſlature, by ſaying they would tax themſelves; but the ſincerity of that profeſſion we have ſufficiently experienced.' We wiſh to be informed whether our colonies have ever refuſed to raiſe money when it has been requeſted by government, by taxing themſelves: we have not yet learned any inſtance of this kind, and therefore conclude the above reflection to be unjuſt.

Whatever reception this pamphlet may meet with from thoſe who enter but little into the true nature of a ſubject, it is certain that plauſible declamation will have little weight with thoſe who attend to ſober and ſolid reaſoning.

MEDICAL.

Art. 54. *The Medical Miſcellany, or a Collection of Caſes, Tracts, and Commentaries*, exhibiting a View of the Preſent State of Medical and Chirurgical Practice, and Literature in England. Second Edition. With an Appendix. By T. Tomlinſon. 8vo. Baldwin. 1774.

The medical miſcellany firſt appeared in detached numbers, and the Author propoſed to complete a volume every year. This publication has however been dropt for ſome time; and Mr. Tomlinſon does not intend to reſume it, as it is an undertaking too comprehenſive to be carried on by a ſingle perſon, and as it is in a great meaſure ſuperſeded, he ſays, by the Edinburgh medical commentaries, which are conducted upon a ſimilar plan.

The Appendix* to this ſecond edition of the medical miſcellany, conſiſts chiefly of caſes of wounds and injuries of the head, publiſhed from Mr. Tomlinſon's notes, which were written while he was a pupil at St. George's Hoſpital.

ASTROLOGY.

Art. 55. *Arcandam's Aſtrology*, or Book of Deſtiny: ſhewing the Method of caſting every Perſon's nativity, &c. &c. Tranſlated from the French of J. Fr. Neveau, aſtronomer, many Years confined in the Baſtile for foretelling the Death of the Dauphin of France, Father to the preſent King. 12mo. 1s. Bew. 1774.

Comes about a century too late.

SERMONS.

I. *The eſtabliſhed Mode of Subſcription vindicated*—At the Archdeacon's Viſitation, at Beccles in Suffolk, April 18, 1774. By John Belward, A. B. Rector of Burgh-Caſtle, Suffolk. 6d. Richardſon and Urquhart.

II. Preached in the Chapel of the Hoſpital for the Maintenance and Education of expoſed and deſerted young Children, May 1, 1774, for the Benefit of that Charity. By the Rev. Robert Anthony Bromley, Preacher at the above Hoſpital, and Lecturer at St. John's, Hackney. 4to. 1s. Sold for the Benefit of the Charity.

III. In the Chapel of the Aſylum for Female Orphans, at the Anniverſary Meeting of the Guardians of that Charity, May 19, 1774. By George Horne, D. D. Preſident of Magdalen College, Oxon. and Chaplain to his Majeſty. 1s. Rivington, &c.

* The Appendix is ſold ſeparately. Price 1s.

IV.

IV. *Chriſtian Fortitude.* By Angus Bethune, A. M. 6 d. Donaldſon.

V. At Lambeth Chapel, at the Conſecration of the Hon. and Rev. James Lord Biſhop of St. David's, June 26, 1774. By Philip Cocks, M. A. Rector of Acton, Middleſex, and Prebendary of Lincoln. 6 d. White.

CORRESPONDENCE.

A HINTER OF TRUTH charges us with having "forgot" a work, entitled, *The Philoſophy of the Paſſions.* Our very brief account of that work will be found in the Review for October, 1772, p. 326.

The ſame Writer queries whether Dr. G.'s "Eſſays," cenſured in the Review, be not the ſame which received, from the ſame Critic, a competent portion of praiſe, under the title of "the Bee," ſome time before? If this Correſpondent will do us the favour of more particularly pointing out the "Eſſays" to which he alludes, with the numbers of the Review in which they were mentioned, we will endeavour to give him a ſatisfactory anſwer to his inquiry.

As to *ſecond* or ſubſequent *editions*, our plan does not oblige us to notice them; yet they are ſometimes mentioned, when they happen to fall in our way, and when the improvements are conſiderable. We have not yet ſeen the ſecond edition of the Dying Negro, to which our Correſpondent ſays there are ſome *Additions*, with a prefatory addreſs, &c.

*** We could not purchaſe a copy of *The Bagatelle*, the impreſſion being called in.

††† A letter is received without any ſignature; the Writer of which beſtows on the Great and Excellent Dr. Samuel Clarke, the epithet of *unhappy!* Such preſumption would juſtly deſerve chaſtiſement, but that the Writer appears to be rather the object of pity than of reſentment.—He ſeems, alſo, to be deſirous of drawing us into a reviſal of the controverſy concerning the "Godhead of Chriſt." As we hope to be more uſefully employed, we would recommend him to *George Williams*, the learned *Livery Servant* of Tewkeſbury; who is able to give him full ſatisfaction on the ſubject,—provided his mind be honeſtly and fairly open to conviction.

† The ſubject of LITERARY PROPERTY will be taken up in our next Review; and an account will be given of the ſeveral publications relating to that important litigation: from Sir James Burrow's tract, to Dr. Enfield's; including alſo Dr. Kenrick's Addreſs to the Artiſts, &c.

☞ The Peruvian Letters are left at Mr. Becket's. One of the volumes was imperfect.

ERRATUM in our laſt, viz.

At the cloſe of the account of *Euxenus*, p. 456, par. 6, l. *ult.* for 'ſingular nature,' read '*ſimilar.*'

THE

MONTHLY REVIEW,

For AUGUST, 1774.

ART. I. *The Question concerning Literary Property, determined by the Court of King's Bench, on the 20th of April, 1769, in the Cause between Andrew Millar and Robert Taylor; with the separate Opinions of the four Judges, and the Reasons given by each in Support of his Opinion.* By Sir James Burrow. 4to. 127 Pages. Strahan and Woodfall. 1773.

PERHAPS there never was a period which better deserved to be called the Golden Age of Authors than the present. In former times, when the circulation of literary productions was confined, and the number of readers was small, genius often lay buried in obscurity, and merit was not sufficient, without a fortunate coincidence of circumstances, to ensure protection and support. The most successful adventurers could receive no other recompence than the patronage of the great, and at best could only enjoy a precarious and irksome dependence; and many a true son of philosophy or the muses, who deserved a better fate,

> Check'd by the scoff of Pride, by Envy's frown,
> And Poverty's unconquerable bar;
> In life's low vale remote hath pined alone,
> Then dropt into the grave unpitied, and unknown.

It is only since the art of printing rendered it easy to multiply copies at pleasure, and the progress of science and letters has introduced a taste for reading among people of all classes, that authors have had it in their power to repay themselves for their labours, without the humiliating idea of receiving a favour, where they had a right to claim a debt. Instead of submitting to practise the arts of adulation in order to obtain an uncertain reward from his patron, an author has now only to offer copies of his production to public sale, and he is in general certain of reaping as much advantage—not, perhaps, as his vanity promised him—but as the real merit of the work gives him a right to expect.

Nothing can prevent this, except the rapaciouſneſs of thoſe whom he employs as his agents, or appoints his aſſigns, or the knavery of literary pirates, who, by republiſhing his work without his conſent, rob him of the natural fruits of his labour. It is poſſible for him to arm himſelf againſt the former, provided he poſſeſſes a larger portion of *worldly wiſdom* than commonly falls to the lot of authors; or he may perhaps eſcape it, by falling into the hands of an honeſt bookſeller, who will not think it quite an equitable diſtribution to give his author all the fame, and pocket all the profits himſelf—*Æra Soſiis—longum ævum ſcriptori.* But againſt piratical invaders of his property he can have no ſecurity, excepting what is granted him by the laws of his country.

Whether this ſecurity ſhall be given to authors only for a term of years, or for perpetuity, is a queſtion of importance both to authors and to the public: to authors, becauſe, unleſs they are to diveſt themſelves entirely of the feelings of humanity, it cannot be indifferent to them whether their labours ſhall be thrown into the public ſtock, or ſhall be beneficial to themſelves and their connections; and becauſe the degree in which they are ſo muſt depend upon the ſecurity and the duration of their literary property: to the public, becauſe literary works, like all others, will be undertaken and purſued with greater ſpirit, when to the motives of public utility and fame, is added that of private emolument.

This great queſtion, as it is juſtly ſtyled, has of late been largely diſcuſſed in our ſuperior courts of judicature; and though at firſt given in favour of authors and their aſſigns, has ſince been determined againſt them. The chief grounds of theſe different determinations are now before the public, in the works which will come under our notice in this and ſome enſuing articles; and it is in their power, as they have an undoubted right, to judge of the propriety of theſe deciſions. To facilitate this judgment, we propoſe to bring into a conciſe view the ſeveral arguments urged on each ſide of the queſtion, as related in the ſeveral publications now before us.

In the preſent work Sir James Burrow recites, with great accuracy and minuteneſs, the opinions given by the five judges Willes, Blackstone, Aston, Yates, and Mansfield, on the cauſe in which Andrew Millar, the plaintiff, charged Robert Taylor, the defendant, with publiſhing and ſelling copies of *Thomſon's Seaſons*, of which Millar was the ſole proprietor.

The two chief points diſcuſſed on this cauſe are, Whether the copy-right of a book belongs to the author by the common law; and whether, ſuppoſing ſuch a right, it be taken away or reſtrained by 8 Anne, c. 19?

In

In ſupport of the common law-right, Mr. Juſtice Willes urged, that the *copy of a book*, which had been uſed for ages as a term to ſignify the ſole right of printing and ſelling, ſhews this ſpecies of property to have been long known; quoted ſeveral decrees of the ſtar-chamber, proclamations, &c. to prove that pirating copies was an abuſe noticed in general terms; and obſerved, that no licence could be obtained to print another man's copy, becauſe the thing was immoral and unjuſt.

Judge Blackſtone ſhowed, from many entries in the books of the Stationers Company, from 1558 downwards; and from decrees of the ſtar-chamber, and ſeveral ordinances made during the long parliament, that it was continually taken for granted that copy-right exiſted. The act of 13, 14 Car. 2. prohibits printing without conſent of the *owner*. Several caſes which aroſe after this time, in which it was diſputed whether particular works belonged to the author or the king, prove that copy-right was then a well known claim.

The Court of Chancery has always proceeded upon the idea of a common law-right; neither requiring, in order to obtain relief, that the book ſhould be entered, nor that the action ſhould be brought within three months after the offence; both which are neceſſary on the act of Q. Anne. A bill in Chancery is not given as the remedy in the act; the whole juriſdiction exerciſed by the Court of Chancery againſt pirates of copies, therefore ſuppoſes a precedent property in common law. All the injunctions granted and acquieſced in, prove that this Court has proceeded upon the ground of a common law-right. There are copies of which the king is proprietor, independent of every prerogative idea; theſe are held by common law-right, on the ſame footing with private copy-right.—The publiſhing of an original or tranſcript, given or lent to a man to read, is a violation of the author's common law-right to the copy, and has often been ſo determined. There is then a time when, without any poſitive ſtatute, an author has a legal property in the copy of his own work. The author's ſale of copies of his work does not neceſſarily lay open this copy; if ſo, crown copies would become open upon publication: the contrary of which is ſettled.

The act of the eighth of Q. Anne could not be meant to take away copy-right, or declare there was no ſuch property at the common law; becauſe the preamble ſpeaks of detriment to authors by the liberty which had been taken to reprint their works without their conſent, which could have been no injury if there had been no prior right in authors; and becauſe it has this proviſo to ſave the ancient common law: "Provided that "nothing in this act contained ſhall extend, or be conſtrued to "extend, either to prejudice or confirm *any right* that the ſaid

"universities, or any of them, or *any person* or persons have, or "claim to have, to the printing or reprinting any book or "copy already printed, or hereafter to be printed."

Mr. Justice Aston established the right of copy, on the fundamental principles of property, as laid down by Woolaston in his Religion of Nature. Property includes the sole right of using and disposing of any thing. A partial disposition is not to be carried beyond the intent of the proprietor. The true definition of the object of property is, not that which may be fastened on, but that which is capable of being distinguished: Literary property agrees with this definition.

It is settled and admitted, and is not now controverted, "that literary compositions in their original state, and the incorporeal right of the publication of them, are the exclusive property of the author; that they may ever be retained so, and that if they are ravished from him before publication, trover or trespass lies." Now, how are the damages in this case to be estimated? by the value of the ink and paper? or by the profits which the work would probably have produced the author by publication? Certainly the latter. But what would be the value of a work to the author, if after publication it is given to the public, and his private property in it no longer exists? Publication is the only means to render this confessed property useful to mankind, and profitable to the owner: now, to construe this necessary act, as destructive at once of the author's confessed property against his express will, seems harsh and unreasonable. With respect to those things which are the fruits of human industry, it cannot be doubted but that every one must preserve his right to them till he makes an open renunciation. The act of publication is no renunciation. Selling the property in the work, and selling one of the copies, cannot mean the same thing. Can it be conceived that in purchasing a literary composition, the purchaser ever thought he bought the right to be the printer and seller of that specific work? The buyer might as truly claim the merit of the composition by his purchase, as the right of multiplying copies.

The common law is founded on the law of nature and reason. Where any wrong or damage is done to a man it gives him a remedy. The remedy by action upon the case is suited to every wrong and grievance which the subject may suffer from a special invasion of his right. The invasion of literary property is the proper subject of such an action: for no property is more emphatically a man's own than his literary works, or more incapable of being mistaken.—That the author's sole right of publishing his work is a known and acknowledged right, appears from the ancient legal use of the technical term, *copy of a book*; from various citations from history, decrees,

proclamations, ordinances, and ſtatutes; from the concurrent ſenſe of judges, to be collected from their expreſſions in caſes at common law; and from the uniform conduct of the Court of Chancery. The ſtatute of Q. Anne treats the printing books without the conſent of the author as an *abuſe:* it recognizes the common law-right by adopting the technical term, *the copy of a book*; it was obtained at the ſolicitation of booksellers, &c. not from any doubt of legal copy-right, but becauſe the common law remedy was inadequate, only inflicting penalties on the offender. The proviſo (before recited) is general, and ſeems to be the effect of extraordinary caution, that the rights of authors at common law might not be affected. The Court of Chancery has conſtantly granted injunctions to protect this right on ſuppoſition of its being a legal one. No injunction was ever refuſed in Chancery, upon the common law-right, till the caſe of *Tonſon* v. *Collins*, which was dropped from a ſuppoſition of colluſion.

Mr. Juſtice YATES gave a different opinion. It is granted that a literary compoſition is in the ſole dominion of the author, while it is in manuſcript: the manuſcript is the object only of his own labour, and is capable of a ſole right of poſſeſſion; but this is not the caſe with reſpect to his ideas. No poſſeſſion can be taken, or any act of occupancy aſſerted on mere ideas. If an author has a property in his ideas, it muſt be from the time they occur to him; therefore if another man ſhould afterwards have the ſame ideas, he muſt not preſume to publiſh them; for they were pre-occupied, and become private property.

Every man is entitled to the fruits of his own labour; but he muſt not expect that theſe fruits ſhall be eternal; that he is to monopolize them to infinity. An author has certainly a right to a reward; but it doth not from thence follow that this reward is never to have an end. He has little cauſe to complain of injuſtice, after he has enjoyed a monopoly for twenty-eight years, and the manuſcript ſtill remains his own property. Shall an author's claim continue without limitation, and for ever reſtrain all the reſt of mankind from their natural rights by an endleſs monopoly?

Whatever is the object of property muſt be viſible; have bounds to define it, and marks to diſtinguiſh it. But the property here claimed is all ideal; its exiſtence is in the mind alone; ſafe and invulnerable from its own immateriality. No right can exiſt without a ſubſtance to retain it, and to which it is confined: it would otherwiſe be a right without an exiſtence. If it be ſaid that it is not the ideas, but the compoſition which is the principal object of property; this cannot continue the author's after publication. Nothing can be an object of property, which is not capable of a ſole and excluſive enjoyment.

But how can an author, after publiſhing his work confine it to himſelf? The ſentiments, the compoſition are made public, and every purchaſer becomes as fully poſſeſſed of them as the author himſelf ever was. The act of publication is therefore virtually and neceſſarily a gift to the public. The author foreſees this conſequence, and therefore muſt be deemed to intend it. The purchaſer becomes poſſeſſed of the full property of the work; he enters into no ſtipulations to limit the uſe of it; the publiſher required none: he may therefore make what uſe he pleaſes of it: without this he would neither be at liberty to lend, nor to tranſcribe, the book he has purchaſed. A man cannot retain what he parts with. If the author will voluntarily let the bird fly, his property is gone; and it will be in vain for him to ſay he meant to retain what is abſolutely flown and gone. Ideas are incapable of any *indicia*, or diſtinguiſhing marks, by which the proprietor may indicate them to be his own: they admit of no actual or viſible poſſeſſion, and conſequently are capable of no ſigns or tokens of abandonment. This claim is then by no means warranted by the general principles of property.

With reſpect to the ſecond general ground, the *ſuppoſed uſage and law of this kingdom:* the uſage of purchaſing from authors perpetual copy-right is not ſuch as can conſtitute a legal cuſtom, becauſe it is not general, but appears only in a few private acts of individuals; and becauſe it hath not exiſted immemorially. The bye-laws of the Stationers Company are certainly no evidence at all of common law-right, for they are confined to the members of that Company: they are nothing more than a corporate regulation to ſecure rights ſubſiſting by the mere uſage of the Company. No uſage of law can be inferred from particular grants made to the Stationers Company. The proceedings in the tyrannical and illegal court of Star-chamber cannot be adduced as authorities in the preſent queſtion. Their decrees did not ſerve for the protection of any original independent right of authors, but of the rights of the Stationers Company, and of ſuch as had patents from the crown. The ordinances made by the Houſes of Parliament, except ſo far as relates to the Stationers Company, were calculated for political ends, and do not ſtate or protect the copy-right of authors. The clauſes in the ſtatute of 13, 14 Car. 2. c. 33. which has been repreſented as containing a recognition of copy-right, are only deſigned to ſave the privileges of the univerſities, the Stationers Company, and ſuch as had grants from the crown; and the whole was intended to reſtrain improper political publications. The injunctions of the Court of Chancery are not concluſive upon a court of common law. The courts of law never apply to a court of equity for their deciſion in a common law queſtion.

queſtion. Their deciſion in ſuch queſtions as theſe is only a temporary ſuſpenſion till the right ſhall be determined.

The right of the crown in copy is not prerogative, but ariſes from the neceſſity there is that government ſhould ſuperintend ſuch publications as immediately reſpect the eſtabliſhed religion or political conſtitution. There is no inſtance of the crown's pretending to any right in private compoſitions. The king's property in copies will not therefore apply to the caſe of an author.

Ideas are not capable of being ſeized, or forfeited, which muſt always be the caſe with property. The right in queſtion cannot be a ſpecial right to a particular intereſt or privilege; for by the law there can be no ſpecial right of perpetual duration but ſuch as reſpect ſome kind of inheritance. The whole of this right is a mere right of action: but it is a maxim in common law, that things in action are not aſſignable.

In the ſtatute of Q. Anne, the ſaving clauſe ſeems to have no view to any general claim, but is only pointed at the printing and reprinting particular books; it relates to the univerſity privileges, and other patent rights. The title, which declares that the act veſts the copy in the author for a certain time, plainly implies that before the act he had no ſuch right. If authors had a common law right this act would have been an abridgment of their rights, not an encouragement.

It is not to be ſuppoſed that authors are ſo avaricious and mercenary, that nothing but an abſolute perpetual monopoly will juſtify them. Such a monopoly would be injurious to literature, by putting it in the power of a writer totally to ſuppreſs his work, or to fix an exorbitant price upon his books: it would lay unreaſonable reſtraints upon the lawful employments of printing and bookſelling: it would open the door for perpetual litigations.

Lord MANSFIELD, after adopting the two firſt arguments, obſerved that from premiſes either expreſsly admitted, or which cannot be denied, concluſions followed in his opinion deciſive upon all the objections raiſed to the property of an author in the copy of his own work. It is admitted that by the common law an author is entitled to the copy of his own work, until it has been publiſhed. Now this property, thus abridged, is equally an incorporeal right to print a ſet of ideas, communicated in a ſet of words and ſentences; it is equally detached from the manuſcript, or any other phyſical exiſtence: it is equally incapable of being violated by a crime *indictable*, or of being the ſubject of an action of detinue, trover, or treſpaſs: no transfer of the manuſcript, though it gives a power to print and publiſh, can be conſtrued into a conveyance of the copy, without the author's expreſs conſent. The property of the copy

before publication may deſcend, even though neither the author nor his repreſentatives ſhould have any manuſcript of the work. All the metaphyſical ſubtleties from the nature of this property, may be equally objected to the right of copy before publication as afterwards. Whatever difficulty attends the proof of copy-right at common law in the one caſe, occurs equally in the other. It may be objected to both that the uſage is not immemorial, for printing was not introduced till about 1419. The true ground on which the protection of the copy reſts before publication is this, that it is agreeable to the principles of right and wrong, convenience and policy, and therefore to the common law.

But the ſame reaſons hold after publication: protection is neceſſary to give an author the profit of his work; without this, he cannot be maſter of the uſe of his own name; he has no controul over the correctneſs of his own work: he cannot prevent additions, retract errors, or cancel a faulty edition. There is no peculiar objection to the property after publication, except that this neceſſarily makes the work common; but a tranſfer of the printed book does not more neceſſarily imply a tranſfer of the copy, than a tranſfer of the manuſcript before printing. The whole then muſt finally reſolve into this queſtion, whether it is agreeable to natural principles, moral juſtice, and fitneſs, to allow the author the copy after publication as well as before. The general conſent of this kingdom for ages is on the affirmative ſide. The legiſlative authority has taken it for granted. The injunctions in Chancery have always ſuppoſed the legal property to be clear. Crown copies are civil property, ariſing from the king's right of original publication; What other right can he have to the copy of the Latin Grammar? Whatever the common law ſays of property in the king's caſe, muſt therefore hold concluſively with regard to authors. The act of Q. Anne proceeds upon the ground of the right of property having been violated. The proviſo is general, and there is not a word about patents in the whole act.

On theſe grounds Lord MANSFIELD gave his opinion that judgment be for the plaintiff.

Concerning the argument againſt perpetual literary property taken from the reſemblance between this kind of property and that in uſeful mechanical inventions, Mr. Juſtice BLACKSTONE obſerved, that the reſemblance only holds in this, that the knowledge which is acquired from a book is free, as that from the ſale of any machine; but that the literary compoſition is in itſelf a diſtinct object of property, which is not conveyed by the ſale of the book.—Mr. Juſtice ASTON remarked, that the difference in the two caſes lies here, that the machine made in imitation or reſemblance of another was a different work in ſubſtance,

ſubſtance, materials, labour, and expence, in which the maker of the original machine cannot claim any property; whereas the reprinted book is the very ſame ſubſtance, the thoughts and language being the eſſential part, and the paper, ink, and type only the means of making the work public: the imitated machine is a different work; the literary compoſition the ſame. On the other hand, Mr. Juſtice YATES obſerved, that examples might be mentioned of as great exertion, and as meritorious labour, in mechanical inventions as in literary productions, and that the inventor might as juſtly complain of iniquitous treatment, if another perſon appropriated the profits of his invention, as the author.

We have been the more particular in our account of the ſeveral arguments urged in this queſtion, becauſe the work before us bears greater marks of exactneſs and fidelity than moſt publications of this kind, and becauſe we ſhall hereby the more eaſily diſtinguiſh what is new and forcible from what is merely repetition or declamation in the enſuing articles. We ſhall dwell no longer on the preſent work than juſt to ſuggeſt a few hints relative to Judge Yates's laboured attack upon copy-right.

Almoſt all his reaſonings proceed upon definitions of property and of copy-right which will not be allowed. If the maxim be juſt, that nothing can be an object of property which has not a corporeal ſubſtance, then no man can truly ſay his *ſoul is his own*: he has no property in the knowledge he has gained, the title he inherits from his anceſtors, or the good name he has acquired: ſlander only robs him of a non-entity, and therefore ought not to be puniſhed by law. Every man's ideas are doubtleſs his own, and not the leſs ſo becauſe another perſon may have happened to fall into the ſame train of thinking with himſelf. But this is not the property which an author claims; it is a property in his literary compoſition, the identity of which conſiſts in the ſame thoughts ranged in the ſame order, and expreſſed in the ſame words. This object of property is not indeed viſible or tangible, but it is not therefore the leſs real. A man who has compoſed a poem, though he has never committed it to writing, has a clear idea of the identity of the work, and juſtly calls it his own. If property can ariſe from labour, the poem is his, and the copy-right really exiſts, though it is not viſible, nor has any ſubſtance to retain it. When he ſells copies of his work, he does not neceſſarily part with his original right of multiplying copies: this being a thing entirely diſtinct from a printed copy, cannot be given up without his conſent; and this conſent ought not to be taken for granted without ſome explicit declaration. When an author ſends his work into the world, he gives the purchaſer a *natural power* to reprint it, and in this ſenſe ſuffers the bird to eſcape;

but

but this cannot imply a right of reprinting, unleſs ſuch a premium is given him, as he ſhall acknowledge to be a ſufficient compenſation for the profits ariſing from the excluſive ſale of his work.—All that is advanced concerning an author's claim to an adequate recompence is trifling, till it be made apparent that he has no property in his works after publication. If he has a right of ſale ariſing from property, why ſhould he aſk a reward; or why ſhould the uſe of this right be branded with the opprobrious appellation of a monopoly? What is urged againſt the right at common law, is ſufficiently refuted in the arguments of the other judges, and particularly Lord Mansfield.

On the whole, as far as we can judge from what has already been ſuggeſted, there is ſufficient ground to conclude with Judge ASTON, that "upon every principle of reaſon, natural juſtice, morality, and common law; upon the evidence of the long received opinion of this property, appearing in ancient proceedings and law caſes; upon the clear ſenſe of the legiſlature, and the opinions of the greateſt lawyers of their time in the Court of Chancery ſince the ſtatute of Q. Anne, the right of an author to the copy of his works appears to be well founded."

ART. II. *The Deciſion of the Court of Seſſion upon the Queſtion of Literary Property, in the Cauſe of John Hinton of London, Bookſeller, Purſuer; againſt Alexander Donaldſon and John Wood, Bookſellers in Edinburgh, and James Meuros, Bookſeller in Kilmarnock, Defenders.* Publiſhed by James Boſwell, Eſq; Advocate, one of the Counſel in the Cauſe. 4to. 2s. Edinburgh printed. Sold in London by Donaldſon, &c. 1774.

THE arguments againſt perpetual copy-right are exhibited with peculiar advantage in this publication, not only as they are diſplayed with all the ability of the Lords of Seſſion, but as they are preſented to the reader in one continued train, without any diſagreeable interruptions from oppoſite reaſonings or objections, excepting a ſingle inſtance, in which one of their Lordſhips ſteps forth as champion for the rights of authors. It will not be difficult to bring within a moderate compaſs the ſubſtance of the ſeveral arguments urged on this cauſe, as far as they are at all diſtinct from thoſe of Judge YATES in the preceding Article, or of any importance in deciding the general queſtion.

Lord KAMES and Lord COALSTON object againſt any literary property, on the ground of the general idea of property adopted by Judge YATES, that it neceſſarily ſuppoſes corporeal ſubſtance. The former ſays, copy-right is not a right to any *corpus*: *ergo* it is not property, but a privilege or monopoly enjoyed by grant. The arguments from this ſource have been already noticed in the preceding Article; and they are fully refuted in this debate by

by Lord MONBODDO, who expreſſes himſelf with great perſpicuity on the nature of literary property.

'A great deal of argument, ſays he, has been uſed to prove that ſuch a property is a mere chimera, incapable of being defined or aſcertained. This part of the argument, I own, ſurprized me a good deal: for it muſt be allowed that ſuch property is given by the ſtatute, at leaſt for a time; and if it be given by the ſtatute for a time, there is nothing in its nature to hinder it from being given by common law for a perpetuity. And the nature of it is ſufficiently defined by the ſtatute; for it is there defined, "the ſole liberty of printing or reprinting "the book." It is therefore what every right of property is, the right of uſing a thing excluſive of others. And the uſe of the thing in this caſe aſcertained by the ſtatute is the printing or reprinting of the book: for there may be ſundry uſes of the ſame thing; and as many uſes as there are, ſo many different rights or intereſts there may be in it. If I purchaſe a book, I may uſe it for my inſtruction or amuſement; or I may employ the paper or binding of it as I think proper; and ſo far I may be ſaid to have the property of it. But I cannot reprint it, becauſe that uſe belongs to the author or his aſſignee, and ſo far he is a proprietor. Here is nothing obſcure or unintelligible; but it is what every man, even though he be no philoſopher, can readily conceive. All therefore that we have heard about the abſurdity of a property in ideas appears to me to be nothing to the purpoſe.'

The argument from the nature of publication, as neceſſarily implying a renunciation of property, though ſo material in the queſtion, is here little inſiſted on by the opponents of literary property; and nothing new is offered on this ſide of the debate relative to this point. On the oppoſite ſide Lord MONBODDO has caſt new light upon the ſubject in the following paragraph:

'That every author has a property in his own manuſcript has not been denied; and it has been admitted that in conſequence of this property he may, as the law now ſtands, print it if he pleaſes, and ſo far reap the fruits of his property.—Let us then ſuppoſe that the author, inſtead of multiplying copies by the preſs, makes ſeveral in writing; and that he gives the uſe of one of theſe copies to a friend. This happened in the caſe of Lord Clarendon's Hiſtory; and it was there adjudged, that the perſon who got the uſe of the copy, had not a right to print it, though it did not appear that, when he got it, he was laid under any reſtraint or limitation as to the uſe of it. It is true, indeed, that the perſon in that caſe got the uſe of the MS. for nothing. But would it have altered the caſe if Lord Clarendon's heir, in conſideration of the expence or trouble of tranſcribing the MS. had made him pay ſomething for the uſe of it?

Or

Or ſuppoſe that, inſtead of tranſcribing it, he had taken the more expeditious way of taking copies of it by the preſs? It appears, therefore, that by giving the uſe either of MS. or book, for hire or without hire, I do not give the liberty of printing or reprinting it, even though no ſuch condition was mentioned. And ſo it was adjudged by my Lord Hardwicke, in the caſe of a *letter*, of which the man to whom it was written and ſent appears to be as much the proprietor, as any man of any book or MS. and yet he is not entitled to print it. I hold it to be part of the contract of emption, when a book is ſold, that it ſhall not be multiplied.—In the caſe of a printed book, it is not only *underſtood*, that the purchaſer ſhall not reprint it; but it is *expreſſed*. For the title-page bears, that it is *printed* either *for* the author, or *for* ſome bookſeller to whom he has aſſigned the copy: the meaning of which cannot be that the author or the bookſeller has a right to the copies already printed (for as they are in his poſſeſſion, ſuch advertiſement is altogether unneceſſary) but to intimate that he has the ſole right of printing: ſo that the ſelling a book with ſuch a title is in effect covenanting that the purchaſer ſhall not reprint it.'

All the remaining arguments introduced in this cauſe may be reduced to theſe two general heads; That it is difficult to aſcertain the boundaries of literary property; and that it would be inexpedient to render it perpetual. To the former of theſe heads may be referred all that Lord AUCHINLECK hath ſaid to ſhew, that if an author hath a copy-right in his printed works, any man has a ſimilar right in the *bon mots* which he utters in converſation, or in the poem or ſermon which is delivered *vivâ voce*, and not committed to writing: and what Lord HAILES ſays concerning the liberties which the London bookſellers take of *limiting* their common law-right to ſuit their conveniency, by retailing, abridging, compiling, and publiſhing with notes; or of *enlarging* it, by *appropriating* copy thrown into the public ſtock, and conferring the name of original author on every taſteleſs compiler.—Whatever a man utters in converſation or ſet diſcourſe is certainly his own, and ought not to be employed by another for any purpoſes which he may not be fairly ſuppoſed to allow, or which he expreſsly or by clear implication forbids. A lecturer, for inſtance, delivers his lectures, perhaps *memoriter* or *extempore*, for the inſtruction of his pupils, and his own emolument: would it be equitable for any perſon, who takes copies of his lectures in ſhort hand, to deliver or publiſh them for his own benefit? The truth of the caſe is, words or diſcourſes, of which the ſpeaker does not plainly intend to make advantage, does not apply to the preſent queſtion; thoſe of which he does, may properly come under the reſtrictions of literary property. With reſpect to the London bookſellers, the preſent

preſent ſubject neither requires that we ſhould juſtify, ridicule, or condemn them: and the difficulties which ariſe concerning abridgments, extracts, tranſlations, compilations, &c. ought not to be brought in to embarraſs the queſtion, till it be determined whether an author ought to have the perpetual copy-right of his own identical literary compoſition. How far this right ſhall extend, and how it ſhall be guarded againſt fraudulent invaſions, ſhould be conſidered afterwards.

Againſt the *expediency* of allowing perpetual literary property Lord KAMES ſays:

'This perpetual monopoly will unavoidably raiſe the price of good books beyond the reach of ordinary readers: they will be ſold like ſo many valuable pictures. The ſale will be confined to a few learned men who have money to ſpare, and to a few rich men, who buy out of vanity, as they buy a diamond or a fine coat. The commerce of books will be in a worſe ſtate than before printing was invented; for even manuſcript copies would be unlawful. Faſhions at the ſame time are variable; and books, even the moſt ſplendid, would wear out of faſhion with men of opulence, and be deſpiſed as antiquated furniture. The commerce of books would, of courſe, be at an end; for even with reſpect to men of taſte, their number is ſo ſmall as of themſelves not to afford encouragement for the moſt frugal edition. Thus bookſellers, by graſping at too much, would loſe their trade altogether; and men of genius would be quite diſcouraged from writing, as no price can be afforded for an unfaſhionable commodity. In a word, I have no difficulty to maintain, that a perpetual monopoly of books would prove more deſtructive to learning, and even to authors, than a ſecond irruption of Goths and Vándals.'

The picture is bold; the colouring is lively; but it is obvious to remark that it is a *fancy-piece*. And, if we allow of ſuppoſitions, we may *ſuppoſe*, on the other hand, that bookſellers will always have ſenſe enough to perceive the truth of the homely proverb, *Many littles make a mickle*, and will not neglect to provide cheap editions for their *numerous* cuſtomers, who cannot afford to purchaſe dear ones: and that authors would be at leaſt as much diſcouraged by loſing their property in their works, as by ſeeing the copies of them ſelling at an advanced price.

Lord COALSTON pleads that perpetuity in copy-right would eſtabliſh a perpetual monopoly in the hands of the London bookſellers. But it is to be conſidered that bookſellers are not principals in the preſent queſtion: they are only the agents or aſſigns of authors. If authors have a right to perpetuity in their copy, the uſe of this right is no monopoly, whether it be exerciſed by themſelves or their repreſentatives. And if the London

don bookſellers, from their ſituation and connections, are able to tranſact the buſineſs of authors more advantageouſly than thoſe in the country, they have a right to employ them; and no inconvenience which may ariſe from hence to individuals, in a trade which owes its exiſtence to authors, ought to be conſtrued into a reaſon for depriving them of this right.

Laſtly, the LORD PRESIDENT ſuggeſts (and it has of late often been inſinuated) that the preſent queſtion is of no importance to authors:

'I am no author, ſays he, and hope in God never ſhall be. I ſay this not out of any diſreſpect to any of thoſe gentlemen: but I think authors are not much concerned in this queſtion. I could ſet a jury of authors, with the greateſt hiſtorian of this place, at their head, and call for their verdict, whether this perpetual right of literary property would be to their advantage or not; and I could venture to ſay, they would agree in thinking it of no moment.'

In what light ſome authors may view their own intereſt we cannot tell; but to us it appears exceedingly plain that works which bear the ſtamp of immortality on their front, muſt be worth more to a bookſeller, if he can have a perpetual property in them, than if his property is to expire at the end of fourteen or even twenty-eight years. And we cannot account for the prevalence of the contrary opinion, but upon the ſuppoſition that our authors (and among the reſt our great hiſtorians) are become ſuch zealous republicans, that they wiſh to aboliſh all honorary and lucrative diſtinctions in the republic of letters, and to bring the moſt gigantic ſons of genius to the ſame ſtandard with the pigmy race of ſcribblers,

——— who peep about
To find themſelves diſhonourable graves.

ART. III. *Poems, chiefly rural.* 8vo. 2 s. 6 d. Boards. Glaſgow printed, and ſold in London by Murray. 1774.

WE are very ſorry that it is not in our power to continue the ſtrain of commendation with which we have lately ſpoken of the very ingenious Author of theſe Poems*. As a critic, and as a man of taſte, we think he has few rivals; and we ſincerely wiſh that his claims were equally good as a poet, and a man of genius. His poems are replete with knowledge, and uſeful obſervations; but they have almoſt all of them the fault which, in his analyſis, he maintains it is the character of genius to avoid, viz. deſcribing a paſſion which the poet does not feel.

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* Vid. *Analyſis of Shakeſpeare's principal Characters*, Review for laſt Month.

Theſe

Theſe poems conſiſt,

I. Of Odes, Idyllions, and Anacreontics.
II. Rural Tales.
III. Runnymead.
IV. Corſica.
V. Elegy on the Death of a Lady.
VI. Miſcellaneous Verſes.
VII. The Progreſs of Melancholy.

What we ſhould not have expected is however the fact, that the Idyllions and Anacreontics of this critical philoſopher are by far the beſt of his poems:

To a LADY. An ANACREONTIC.

Awake my muſe! awake my lyre!
" In Delia's praiſe: and may the lay,
" Glowing with pure poetic fire,
" Flow copious, elegant, and gay.
" Her virtues and her charms proclaim,
" Proclaim her innocent of guile,
" And gentle; and tranſmit to fame
" The power of her ſubduing ſmile."
'Twas thus, reclin'd in yonder ſhade,
I oft invok'd the Muſe's aid:
At length ſhe came: but vaniſh'd faſt,
And ſmiling archly as ſhe paſt,
She ſaid, " 'Twere better had you choſe
" To tell your tale in honeſt proſe;
" And therefore, when you call me next,
" Take my advice, and change the text;
" Invoke me when you deal in fiction,
" Plain truth needs no poetic diction."

To a LADY. An IDYLLION.

To thee, ſweet ſmiling maid, I bring
The beauteous progeny of ſpring:
In every breathing bloom I find
Some pleaſing emblem of thy mind.
The bluſhes of that opening roſe
Thy tender modeſty diſcloſe.
Theſe ſnow-white lilies of the vale,
Diffuſing fragrance to the gale,
No oſtentatious tints aſſume,
Vain of their exquiſite perfume;
Careleſs, and ſweet, and mild, we ſee
In theſe a lovely type of thee.
In yonder gay enamell'd field
Serene that azure bloſſom ſmil'd:
Not changing with the changeful ſky,
Its faithleſs tints inconſtant fly,
For unimpair'd by winds and rain
I ſaw the unalter'd hue remain.

So

So, were thy mild affections prov'd,
Thy heart by fortune's frowns unmov'd,
Pleas'd to adminiſter relief,
In troublous times would ſolace grief.
Theſe flowers with genuine beauty glow:
The tints from Nature's pencil flow:
What artiſt could improve their bloom?
Or meliorate their ſweet perfume?
Fruitleſs the vain attempt, like theſe,
Thy native truth, thine artleſs eaſe,
Fair, unaffected maid, can never fail to pleaſe.

This Idyllion is one of the prettieſt, if not the prettieſt poem in the collection. The whole, however, may be read with pleaſure and advantage, though they contain nothing equal to what we expected from Mr. Richardſon: whoſe genius will entitle him to rank with Parnel and Goldſmith, in the middle region of Parnaſſus; without ever qualifying him to ſit down on the ſummit, with Dryden and Pope.

ART. IV. *Virtue in humble Life:* Containing Reflections on the reciprocal Duties of the Wealthy and Indigent, the Maſter and the Servant: Thoughts on the various Situations, Paſſions, Prejudices, and Virtues of Mankind: Fables applicable to the Subjects: Anecdotes of the Living and the Dead: The Reſult of long Experience and Obſervation. In a Dialogue between a Father and his Daughter, &c. By Jonas Hanway, Eſq. 8vo. 2 Vols. 12s. Boards. Dodſley, &c. 1774.

MR. Hanway is entitled to the acknowledgments of the public for the uncommon application with which he has endeavoured to render them ſervice in a variety of reſpects. The pamphlets, and larger works, which he has publiſhed, amount to a conſiderable number; and it muſt afford him great ſatisfaction to be able to ſay, as he does in the introduction to the preſent performance, 'All the tracts which I have introduced into the world, my travels not excepted, have been deſigned for purpoſes which I apprehended might be for the public welfare, or for the benefit of public charities, or to be *given* to the individual. Theſe offerings were made with a view to promote a ſenſe of religion and morality, in which many of our fellow-ſubjects ſeemed very deficient.'

This work is founded on another, publiſhed by Mr. H. in 1770, in three pocket volumes, viz. *Advice from a Farmer to his Daughter* *: that performance is here very conſiderably enlarged, and the whole caſt into the form of a dialogue on the probable ſuppoſition that in this form it might be more uſeful than in moſt others.

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* For our account of this work, ſee Review, vol. xliii. p. 463.

Mr.

Mr. Hanway appears to be aware, that his writings may, by ſome readers, be deemed "too diffuſe and prolix;" and thus he anſwers the objection:

'It is the property of fancy, ſays he, to enlarge, and the office of judgment to contract: but amidſt ſuch a diverſity of ſubjects calculated to entertain and inſtruct, I found it difficult to ſay leſs, and at the ſame time familiarize my thoughts to my unlettered readers. As this book is branched out luxuriantly, and will probably be the cloſe of my labours of this kind, I hope it will be generally uſeful, and ſerve as a library to ſuch, whoſe reading is within a ſmall compaſs.—In every view, this book is the beſt legacy which I ſhall be in a capacity of leaving, either to thoſe who want, or to them that abound; and if they think it good they will ſeek it.'

The following paragraph is intended as an anſwer to a farther objection to this publication; 'I am ſenſible, obſerves our Author, how ſubject a work of this kind is to be treated as an ebullition of pious zeal; nor ſhould I be ſurprized to hear it ſaid by a female acquaintance, perhaps in moſt reſpects highly valuable, "Lord! what *good* will you do, by taking ſo much pains to build this *monſtrous pile* of piety?" My anſwer is, "Your *ladyſhip* will be beſt able to determine this queſtion, if you ſhould condeſcend to read what I have written; otherwiſe I can poſſibly do you no good: your women ſervants may perhaps become the better for it, and *you* may reap ſome benefit from their virtues. If any one proves an example of piety, you will ſecretly bluſh and amend your ways.—You will not be ſurprized that *I* ſhould *preach*: I am deſcending into the vale of years; *you* are going up the hill, to take a view of what I have often ſeen. Many a long day have I beheld the vanities of the world! Many of the faults of others are obvious to me;—and ſo are ſome of my own. Things wear a different aſpect in your eyes:—If I now officiouſly intrude on your gayer hours, I remind you that it is not always *ſpring* nor *ſummer*. You wiſh in due time to reach the *winter* of your days; and what do you imagine will *then* contribute moſt to your comfort, and brighten your proſpect beyond the grave?—You have my ſincereſt wiſhes that your hopes may always bloſſom in the fulleſt charms of vernal beauty, till in the great progreſs of human wiſdom, your paſſions being lulled to reſt, your enjoyments may become pure as the limpid ſtream, bright as the meridian ſun, and calm as a ſummer ſea. Some degree of ſorrow is the lot of every mortal; but I truſt that *your proſperity* will never be impaired by the want of virtue, nor your *adverſity* be devoid of conſolation. Ere long you muſt deliver up your *material* part to be the ſport of elements; but as Nature, in her yearly courſe, reſtores the

beauty of the *faireſt flowers*, though appearing irrevocably loſt, your frame being diſſolved will again unite with your angelic ſpirit: and may you *now* look up to heaven in ſuch humble purity and elevation of heart, as will render you acceptable to the great Lord of all, without whoſe favour there can be no happineſs in either world."

Although the worthy Writer ſeems to conſider this work as not properly a ſubject for criticiſm, we may venture to point out a miſtake or two which we think we have obſerved in theſe dialogues, and which it may be proper to correct ſhould the volumes reach a future edition. When the honeſt farmer relates to his daughter inſtances of ſome perſons who have yielded to death with great compoſure, it was natural to inſert among others the famous and well-known ſtory of our countryman Sir Thomas More. Trueman is here made to ſay of him, 'he was brought to the ſcaffold for adhering to his opinion in religion *againſt* the Pope;' whereas perſons who are not greatly verſed in hiſtory may eaſily be aſſured that Sir Thomas ſuffered on account of his cleaving ſo firmly to the Pope, whom, from the early bias and prejudice of his mind, he could not but conſider as head of the church. In another place, when the religious eſtabliſhment in our country is ſpoken of, Trueman alſo tells his daughter, that 'the church of England never perſecuted;' now though we would ſpeak reſpectfully of our national church, and freely acknowledge the catholiciſm and humanity which we hope generally prevails among its members, yet we think the above too bold and haſty an aſſertion. Different parties and churches, as they had opportunity, have diſcovered too much tendency to a perſecuting ſpirit, and among other inſtances which have ſomewhat of this aſpect, what ſhall we ſay to the treatment which Leighton, a Scotch divine, and father of the Archbiſhop of Glaſgow of that name, received from the ſtar-chamber under the direction of Archbiſhop Laud, for his writings againſt epiſcopacy? It may be ſaid, perhaps, that this is to be regarded as an act of the ſtate; yet ſince the church has no power to perſecute but as it can engage the ſtate in its cauſe, this is juſtly conſidered as her act. Thorough high-church principles, as well as *political* religion, muſt always verge towards oppreſſion and perſecution. We therefore apprehend the above expreſſion is too precipitate, and, in ſome meaſure, calculated to convey a falſe idea.

The dialogues contained in theſe two volumes turn upon a great variety of important ſubjects, on which we find many uſeful reflections and admonitions, enlivened by a number of characters, ſtories, fables, &c. adapted to intereſt the Reader in the different topics offered to his conſideration. Although

it

it is a kind of work which does not well admit of extracts, we ſhall preſent our Readers with one ſhort paſſage, and two of the fables.

The paſſage we ſhall inſert is in the ſeventh converſation of the firſt volume, where the daughter converſes with her father about opinions in religion: it is as follows:

'*D.* How comes it, my father, that *wiſe men* puzzle their brains ſo much about *religious* doctrines and opinions? I have heard that there are millions of books written on ſuch ſubjects, and that ſome are on points which the authors themſelves never comprehended.

'*F.* I cannot tell thee much about perſons whom thou calleſt *wiſe men*; or, as I ſuppoſe thou meaneſt, *learned men*; only that I think, thou art happier than thoſe who take pains to perplex themſelves. Do thou endeavour to pleaſe God in that which thou perceiveſt to be right; and whenever thy *conſcience* even whiſpers thee that any thing is wrong; whenever there is any doubt, which affords a preſumption, that what thou art about to ſay, or do, will be diſpleaſing to God, forbear and avoid it.—I am under no anxiety on thy account, but that thy life be *virtuous*; the reſt will follow: for whilſt thou art good, thou never wilt be forſaken of God, or totally rejected by thy fellow-creatures: but if thou ſhouldſt become *wicked*, even though the world ſhould ſmile on thee with all its blandiſhments; though all things ſhould wear a pleaſing aſpect, yet in the *end*, as ſurely as the wicked will be puniſhed, thou wouldſt be miſerable.'

One of the fables is againſt the unwarrantable purſuit of pleaſure: 'Two bees went in queſt of honey: one was an epicure, the other temperate; or we may call him a philoſopher.—At length they found a wide-mouthed phial, hanging beneath the bough of a peach tree. It was enchanting to the eye and to the ſmell, for it was filled with *honey* ready tempered. The *epicure*, in ſpite of the remonſtrances of his friend, ventured in to indulge himſelf. The philoſopher, ſuſpicious of the danger, flew off to fruits and flowers, where the moderation of his meals improved his reliſh of the true enjoyment of them. In the evening, returning that way home to his hive, he found his friend ſurfeited with ſweets, as unable to *leave* the honey as to *feaſt* on it; his wings were clogged; his feet enfeebled; his whole frame was enervated and unhinged; he was only able to bid his friend a laſt farewell, lamenting that he was too late ſenſible of the good advice which had been given him; acknowledging that unreſtrained indulgence in *falſe pleaſure*, is unavoidable deſtruction.'

The other fable is *The Farmer and the Lawyer:* 'A farmer came to a neighbouring lawyer, expreſſing great concern for

an accident, which he ſaid had juſt happened; "One of *your oxen*, continued he, has been gored by an unlucky *bull of mine*, and I ſhould be glad to know how I am to make you reparation." "Thou art a very honeſt fellow, replied the *lawyer*, and *will* not think it unreaſonable, that I expect one of thy oxen in return." "It is no more than juſtice, quoth the farmer, to be ſure. But what did I ſay? I miſtake: it is *your bull* that has killed one of my oxen." "Indeed! ſays the lawyer, *that* alters the caſe, I muſt enquire into the affair, and if—" "*And if!* ſaid the farmer,—the buſineſs, I find, would have been concluded without an *if*, had *you* been as ready to *do* juſtice to *others*, as to exact it from them."—If our Author's fables have not the merit of new invention, they have indiſputably that of being well choſen.

The latter part of the ſecond volume is called a manual of devotion, conſiſting of prayers, extracts from ſcripture, pieces of poetry, &c. Some of the poetry is borrowed from the volume publiſhed by Miſs Aikin, now Mrs. Barbauld.

ART. V. *The Regal and Eccleſiaſtical Antiquities of England:* Containing, in a complete Series, the Repreſentations of all the Engliſh Monarchs, from Edward the Confeſſor to Henry the Eighth. Together with many of the great Perſons that were eminent, under their ſeveral Reigns. The Figures are principally introduced in ancient Delineations of the moſt remarkable Paſſages of Hiſtory; and are correctly copied from the Originals, which particularly expreſs the Dreſs and Cuſtoms of the Time to which each Piece reſpectively relates. The Whole carefully collected from ancient illuminated Manuſcripts. By Joſeph Strutt. 4to. Four Numbers, 2 l. 2 s. ſewed. Thane. 1773.

ALTHOUGH this work is not wholly deſigned for the connoiſſeur in painting, it may, as the Author hopes, 'prove in ſome meaſure uſeful to the artiſt, as well as pleaſing to the curious:—uſeful, becauſe thoſe that have occaſion to repreſent ſcenes from the ancient Engliſh hiſtory, may find the dreſs and character;—and pleaſing to the curious, becauſe they are the moſt likely to be the exact repreſentation of the cuſtoms and manners of our anceſtors.

'Hitherto, continues Mr. Strutt, our artiſts have been extremely deficient in their delineations of the early hiſtory.—The Saxons are drawn in the habit of the figures on the Trajan and Antonine columns; and the Normans are put into the dreſſes and armour worn in Edward the Fourth's time, and, indeed, are often made ſtill more modern.

'It may be ſaid, perhaps, in their defence, that models, ſufficiently authentic for their purpoſe, are very much wanted.—Our monuments, and ſtatues, are exceedingly difficult to aſcertain;

tain and, even of theſe, there are few of any note of earlier date than Henry the Seventh.—And our coins are ſtill of leſs uſe; being ſo miſerably executed, as ſcarce to bear the reſemblance of any thing.—From theſe imperfect lights, it was not poſſible for artiſts to come at the truth of antiquity; ſo that they were obliged to ſupply from their own fancy whatever they thought deficient, by which means errors were frequently made, even when corrections were intended.

'By the ſtatues of Greece, and the bas-reliefs of the Romans, the character, dreſs, and cuſtoms of thoſe nations, are become perfectly clear and intelligible to us; but with reſpect to the antiquities of this country the caſe is very different, for there is ſcarcely any one able to determine the ſort of habit worn in the time of Edward the Firſt.

'Nevertheleſs, though we cannot come at ſuch compleat and excellent remains of our earlier time as are left by the Greeks and Romans, yet I hope that the following work (which contains the moſt ancient national materials that remain) will be thought capable of removing, in a conſiderable degree, the former obſcurity, with reſpect to ſuch circumſtances as the dreſs, and perſonal appearance of our monarchs.

'From Edward the Confeſſor, the ſeries is perfectly compleat, and interſperſed with various paſſages of hiſtory; ſo that it is not only a view of the kings of England, but a repreſentation of part of their tranſactions, and the portaits of many of the great and remarkable perſonages living under their reign.—And the authority is undoubted, ſince the illuminations were made in, or ſoon after, the reign of each particular monarch.

'As no work of this kind (viz. in a regular ſeries) has been yet attempted in this kingdom, the Editor humbly hopes that the indulgent Public will excuſe whatever they may find amiſs or defective; and he, on his part, begs leave to aſſure them, that he has done, and will always do, the utmoſt in his power to render the work a perfect copy of the valuable originals, and the more ſo, as many of the figures are undoubtedly actual portraits of the kings, &c. repreſented.'

While the hiſtorian and the antiquary will be gratified by this publication, the admirer of the fine arts will be ſtruck with the obſervation *how narrow the province of taſte muſt have been, in the times commemorated in this book*; of which we may fairly judge from the numerous and egregious ſpecimens here exhibited: and which, we doubt not, are very faithfully and accurately copied. Many of theſe pictures appear to have been only head-pieces to books; and theſe books nothing but tranſlations. And when we conſider the ſubjects of ſuch productions, it ſeems plain that wanting original genius, the tranſlator, in thoſe days, was conſidered as a man of ſuch ingenuity and importance, that his la-

bours were to be oblations offered only at the ſhrines of princes; and at once to compliment his royal patron, and celebrate himſelf, the momentous event of preſenting his borrowed plumes, is (moſt barbarouſly) delineated. In the explanations which the Editor has given us, of theſe hieroglyphical dedications, we find that the greateſt attention was paid to the livelieſt hues: which will always be the caſe, when the mind is not ſufficiently enlightened to entertain ideas of *proportion*, *grace*, and *harmony*. This is illuſtrated by a common obſervation. The greateſt coxcombs, in every age, are the weakeſt men; and the poverty of the head, is ever diſplayed in the richneſs of the dreſs. Salvator Roſa, one of the moſt ſenſible artiſts that ever handled the pencil, always diſdained the glare of colouring. He painted Nature, in her ſimpleſt attire, but he did juſtice to her perfections in the elegance of his forms, and the ſublimity of his tints.

Notwithſtanding, however, the rudeneſs of theſe ſpecimens of ancient erudition (for painting may be conſidered as a ſpecies of literature) the Reader who has a taſte for antiquities, may find ample amuſement in this curious publication; and the Editor deſerves our moſt grateful acknowledgments for ſetting us off to ſuch advantage: for the preſent age muſt certainly appear with redoubled luſtre, when compared with the gloom which hath been ſpread by ignorance over ſome particular epochas in the paſt hiſtory of this country.

ART. VI. Þopða Ängel-cynnan: *or, a complete View of the Manners, Cuſtoms, Arms, Habits, &c. of the Inhabitants of England, from the Arrival of the Saxons, till the Reign of Henry the Eighth; with a ſhort Account of the Britons, during the Government of the Romans.* By Joſeph Strutt. Vol. I. 4to. 1l. 11s. 6d. ſewed. Thane. 1774.

MEN of inquiſitive minds, and indolent diſpoſitions (for ſuch characters are not uncommon) are much indebted to the antiquary for the difficulties he encounters in exploring the dark receſſes of ancient learning; for the toil and trouble he muſt undergo in removing the piles of rubbiſh to come at the literary treaſure. Such men, whoſe genius is not formed of thoſe patient materials, which are ſo neceſſary in the purſuit of mural and manuſcript knowledge, muſt conſider themſelves as obliged to Mr. Strutt for the information he has given them in his firſt volume now under review.

Mr. Strutt introduces his work with a preface, wherein we think he recommends rather too much, in ſuppoſing the figures which he has delineated would be of conſiderable importance to the arts. Perhaps this aroſe from his being too little acquainted with the temper and genius of artiſts. From the firſt rudiments of

of the arts, when the imagination conceived only the human figure in embryo, progreſſively to the preſent hour, when portrait and hiſtorical painting are matured to great perfection, artiſts could never be ſatisfied with imitation; they ſeldom adhered ſlaviſhly to the faſhion of the times in which they lived, but dreſſed and diverſified their figures with fancies of their own. Let us look into plate XI. of this work, repreſenting the month of May, and ſee what a variety of dreſſes make up the exhibition: particularly a ſhepherd with his crook, in the true Arcadian ſoppery. The illuminators of thoſe times, who were hired to decorate a literary work, were little better than the wood-cutters of thoſe figures which ſtand at the head of our halfpenny ballads, and almoſt as inattentive to the ſubject they were to exhibit. Mr. Strutt inclines to this opinion in his note (page 44) where he acknowledges they have betrayed ſome ignorance in miſplacing the months; but if Mr. Strutt had ſpoke out, he would have ſaid thoſe pictures were ſo little like what they were to repreſent, that thoſe who drew them were puzzled to ſettle the characters of them; or they were ſo diſguſted at their own productions, that they ſcattered the unnatural monſters abroad, and left the world to baptize them.—An artiſt may pick up ſome hints, but he ſhould be wary how he truſts to the correct propriety of dreſs in ſuch rude repreſentations, leſt he ſhould fall into thoſe chronological miſtakes which Mr. Strutt wiſhes to warn him againſt.

Mr. Strutt begins, very methodically, with the ancient Britons; and to finiſh his picture of our venerable anceſtors he has ſelected a variety of paſſages from the beſt authors, who have deſcribed the cuſtoms and manners of thoſe early days: and he has connected them with ingenuity and judgment. If the Reader will pay him that compliment to which the work has a claim, he may, by attention, ſo poſſeſs himſelf of the ſubject, as to furniſh a fund of contemplative amuſement for his hours of leiſure.

As Engliſhmen we are naturally intereſted in the ancient reputation of our country, and we acquieſce in Mr. Strutt's opinion, that the Britons, before the Roman invaſion, were a brave people: his words are, "However barbarous we may ſuppoſe the ancient Britons to have been, they certainly were not unuſed to war, for long before the coming of the Romans, they were continually making inroads into each other's provinces, with conſtant diſturbances and civil broils, that were generally decided by the ſword. But here we ſhould obſerve, this war was only amongſt themſelves; their manners of making war, and their offenſive weapons were known to each other, the chance then depended much more on the courage, experience, and number of either army. But now 'tis not the naked Briton fighting againſt his fellow, but againſt a man caſed up in ſtrong armour, and trained by long practice and experience, under the

greateſt generals, in the knowledge of every requiſite to make a good ſoldier. Neither courage nor number could much avail the Britons, for from their want of military order and diſcipline, *joined with their own private controverſies* (each ſcattered about and fighting after his own faſhion) they were ſoon made the victorious triumph of the more experienced Romans."

Our Author's remarks are very ſignificant: 'Again we find them under the tuition of Agricola, building temples, houſes, and places of aſſembly; the ſons of the chief Britons were inſtructed in the liberal ſciences;' and after telling us from Tacitus, that "already, even in this early dawn of knowledge, the natural capacity of the Britons was preferable to the ſtudied acquirements of the Gauls; that they began to honour the Roman apparel; that the uſe of the gown became frequent amongſt them; that they were proud of the arts, and learned the Roman tongue, which hitherto was not only hated but deſpiſed; that they erected galleries and ſumptuous baths, and were fond of grandeur and elegance in their banquetings;" he concludes his remark, 'Thus we ſee them advancing with haſty ſtrides to ſloth and luxury.—The crafty Romans meanwhile, as much as poſſible, encouraged them in theſe purſuits, well knowing that by ſuch means they ſhould not only correct the natural ferocity of the Britons, but that in proportion as they gave way to luxury, the uſe of arms and military arts would gradually loſe ground.'

How muſt the modern navigator exult when he ſees explained, from Lucan, that the veſſels in the dawn of commerce "were made of oſiers twiſted and interwoven with each other, which were covered over with ſtrong hides." And yet in theſe veſſels the bold Britons ventured to ſea, ſailing from hence to Ireland, notwithſtanding that the paſſage is ſo very rough and boiſtrous.

Whenever Mr. Strutt ventures to proteſt againſt the deciſion of claſſical authority, he enters his diſſent with a becoming diffidence; and explains his diſagreeing ſentiments with that candour, which does him honour as a man; and as an author will ſerve as a letter of credit to every liberal and ingenuous mind. Our Readers ſhall judge for themſelves: 'I here take the liberty, ſays he, of offering ſome few words concerning thoſe venerable remains of antiquity, Stonehenge, Aubury, &c. Dr. Stukely and Mr. Borlaſe have, between them, given a complete account of the ancient Druids; and Dr. Stukely has taken infinite pains to prove Stonehenge, and Aubury, to be not only of Druid conſtruction, but that they were alſo the temples of worſhip of the Druids. Mr. Borlaſe has partly agreed with the Doctor in their being temples of worſhip, but imagines, that they may alſo have been made uſe of as courts of judicature.

My thoughts are, that they are beyond a doubt the rude ſtructures of the Britons, but I think they were intended as courts of judicature only.

'All ancient authors have told us, that the temples of the Druids were neither more or leſs than a thick grove of oaks; or at leaſt, if there ſhould have been a rude temple, it was on a hill ſurrounded with oaken trees. Indeed Mr. Borlaſe has advanced an aſſertion, that would entirely confirm the Doctor's opinion; when he ſays, *that Saliſbury plain, however it is now a wild and barren plain, was anciently a thick wood*; and in the middle of which wood, he ſuppoſes Stonehenge to have been built. But I am afraid Mr. Borlaſe has gone a little too far in his aſſertion, to be able to keep pace with proofs.

'Dr. Stukely himſelf did not ſtart ſuch a conjecture, but thought Cæſar (or rather the tranſcribers of Cæſar) had miſtakenly placed *luco*, pro *loco*,—a grove for a place. In ſhort with all ſubmiſſion) the Doctor's account is moſt undoubtedly very learned and ingenious, but to me it does not ſeem concluſive, ſince he is obliged to gainſay the very authority that his ſtrongeſt arguments are founded upon.

'Cæſar tells us, that the Druids of Gaul met once a year at Chartres, to determine ſuch difficult matters in public aſſembly, as each Druid, or private meeting of the Druids of each province, had not been able to ſettle. Certainly thoſe of England alſo, had their annual meetings; for the ſame author informs us, that the Gauliſh Druids in all reſpects reſembled thoſe of Britain. Allowing this, where can we ſuppoſe a better place for ſuch a public aſſembly, than a large extenſive plain? where all buſineſs might be tranſacted *in the fair face of day*. Neither does the ſuppoſed altar, or the burnt bones of animals, &c. found near it, in the leaſt diſprove this conjecture; for it is very clear that the Druids never began any important buſineſs, without firſt ſacrificing to the gods. Nor is the form, and conſtruction, in the leaſt unfit for ſuch a purpoſe.—And for thoſe of more common ſtructure, as Aubury, Roll-Rech, &c. they may have been the courts of judicature, for ſuch particular provinces or kingdoms, where the Druids of ſuch provinces might meet at certain ſtated times, to determine publicly all ſuch matters as might not require the deciſion of the whole aſſembly of Druids, &c. I hope the candid Reader will (if this opinion ſhould ſeem vague, and unlikely to him) recollect that I mean it only as a conjecture of my own, and as ſuch have given it in as few words as poſſible; and, however ſlight or trifling it may appear, it has coſt me an infinite deal of pains in ſearching and comparing the different authors that have written on this ſubject; and to get good reaſons (or at leaſt ſuch as ſeemed ſo me concluſive) to eſtabliſh this conjecture in my own mind,

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without which I ſhould have never preſumed to preſent it to the Public.'

He next gives a ſhort ſketch of the ancient national Saxons, before he introduces the Anglo-Saxons; which, like the foregoing account of the Britons, is a compilation from the beſt authorities: it is extremely entertaining to look back upon the manners, we may even ſay ſentiments, of our progenitors, and by comparing their actions and thoughts with our own, ſee in what articles of uſe or refinement we may boaſt an advantage. We are aware that every lady will decide againſt us in point of addreſs, and moſt ardently wiſh we had preſerved the old gallantry, when ſhe is told that thoſe venerable huſbands would never go to battle, or undertake any enterprize of moment, without firſt conſulting their wives, to whoſe advice they paid the greateſt regard. And thoſe few auſtere matrons who would rather hear their virtues extolled, than their beauties admired, may perhaps, in vindication of their ſex's honour, ſuſpend for a while their natural ſoftneſs, and in part approve the ſentence executed upon thoſe who took liberties, ſcarcely diſcountenanced in our *happier* days of *freedom*. 'The adultreſs had firſt her hair cut off, and then ſhe was turned forth ſtark naked (or at leaſt with her cloaths cut off to her girdle ſtead) from her huſband's houſe, in the preſence of all her kindred, and was whipped from town to town till ſhe died, without the leaſt regard being paid either to her ſex, wealth, or beauty. Her ſeducer was generally hanged on a tree. Thoſe that were unnaturally lewd were ſtifled in filthy mud, and covered with hurdles.'—There is no doubt but the women of thoſe days aſſented to this ſevere judgment for *voluntary* ſhame, when they had fortitude to execute a more cruel puniſhment upon themſelves to ſecure their virtue againſt the brutiſh violence of the Danes. The ſingular inſtance of modeſty and virtue ſhewn by the chaſte Ebba, abbeſs of Coddingham, and the virtuous nuns, ought, to the eternal honour of the Saxon ladies, to ſtand upon record. The abbey being hard beſet by the inhuman Danes, the abbeſs took a knife and ſlit her noſe, and cut off her lips; by her perſuaſion cauſing all the beautiful young damſels to do the ſame, and ſo diſguiſing themſelves in the moſt frightful manner, waited the coming of the laſcivious conquerors, who, in revenge of their diſappointed luſts, ſet fire to the abbey, and every ſoul therein periſhed in the flames.' The authenticity of the fact is, however, doubtful.

If time has impaired the gallantry of men, it has done very little in favour of the domeſtic accompliſhments of women; the feminine amuſements of the Anglo-Saxons were ſimple and heroic; they gave ardour to one ſex, and were honourable to the other; inſtead of tambouring waiſtcoats, they embroidered ſtandards for their heroes; the ſpinning-wheel was preferred to the

the pillow and bobbins; and it was more reſpectable to be aſſociated with the maidens in the culinary duties of the houſe, than ſhut up in their chamber, manufacturing of knotted fringe and ſprigged aprons. 'The four daughters of King Edward the Elder, were highly praiſed and diſtinguiſhed, on account of their great aſſiduity and ſkill in ſpinning, weaving, and needle-work. And Edelſeda, widow of Brithned, Duke of Northumberland, preſented to the church of Ely a curtain, in which was pictured the hiſtory of the great actions of her deceaſed lord, in order to preſerve the memory of his great valour, and other virtues.'

It reflects ſhame on our boaſted modern civility when we read that the ancients were particularly attentive to preſerve the chaſtity of their young maidens; no illiberal jeſts were ſuffered to give a ſhock to the grace of modeſty; the nuptial benediction was received by the bride under a veil, to conceal her virgin bluſhes: this kind of reſpect to maiden delicacy is particularly marked, where we find the ceremony of the veil is diſpenſed with, when a widow is impatiently waiting for a ſecond bleſſing.

Mothers yielded to the tender inſtructions of Nature in the nutrication of their children; the Saxon matron, a ſtranger to the falſe delicacies of later times, nurſed and ſuckled her own young, "unleſs ſickneſs or ſome ſimilar accident prevented it, they holding it (ſays Verſtegan) among them for a general rule, that the child by ſucking a ſtrange nurſe, would rather incline unto the nature of her, than unto the nature of its own father or mother."

To give ſome idea of the ancient ſimplicity and plainneſs of Saxon manners, our Author quotes this inſtance from Ingulphus: "I have often ſeen, ſays Ingulphus, Queen Edgetha, while I was yet a boy, when my father was at the King's palace, and as I came from ſchool, when I have met her, ſhe would examine me in my learning, and from grammar ſhe would proceed to logic (which ſhe alſo underſtood) concluding with me in the moſt ſubtle argument, then cauſing one of her attendant maids to preſent me with three or four pieces of money I was diſmiſſed, being ſent to the larder, where I was ſure to get ſome eatables:" Mr. S. cloſes with this reflection of his own; 'which plainneſs would but ill ſuit the refinement of this more poliſhed age; this honeſt national ſimplicity has been with ſcorn put forth, to make room for the inſincere compliments, and fooliſh fopperies of a giddy rival people.'

The origin of drinking healths is placed in the time of the Anglo-Saxons, as appears from Verſtegan: 'The old health by hiſtorians reported to have been drank by Rowena (the daughter or niece of Hengeſt) to Vortergren King of the Britons,

tons, was after this faſhion: ſhe came into the room where the King and his gueſts were ſitting; making a low obedience to him, ſhe ſaid, *Be of good health Lord King*; then having drank, ſhe preſented it on her knees to the King, who (being told the meaning of what ſhe had ſaid, together with the cuſtom) took the cup, ſaying, *I drink your health*, and drank alſo.'

This original flouriſh of Saxon politeneſs in the ceremony of drinking, had by no means any ſhare in promoting that intemperance which has diſgraced the character of the Engliſh nation; for drunkenneſs was brought into Britain by the Danes, who were ſuch immoderate topers in the reign of Edgar, 'and ſo much did their bad examples prevail with the Engliſh, that he, by the advice of Dunſtan, Archbiſhop of Canterbury, put down many alehouſes, ſuffering only one to be in a village or ſmall town; and he alſo further ordained, that pins or nails ſhould be faſtened into the drinking cups and horns, at ſtated diſtances, and whoſoever ſhould drink beyond thoſe marks at one draught, ſhould be obnoxious to a ſevere puniſhment.'

In the ancient hiſtory of burials, Mr. Strutt gives a very copious detail of ſepulchral cuſtoms, from the earlieſt times; in which he ſhews his reading, taſte, and judgment.

He now proceeds to give a brief account of the Danes, whom he introduces with the following remark: 'The Saxons now ſettled in the kingdom, ſhook off by degrees their natural ferocity, becoming much more civilized and poliſhed; but as it often happens, that the minds of men run from one extreme to another, ſo our anceſtors baniſhing the plain and homely habits of their forefathers, adopted in their ſtead a ſumptuous expenſiveneſs in their dreſs, as well as luxury and profuſeneſs in their entertainments. The love of the moſt effeminate amuſements took the place late occupied in their ſouls by manly valour, and deſire of glory. This material change from their ancient manhood fore-ran their deſtruction, and haſtened on the advancement of the Danes.'

The Danes, we are told, entertained a moſt barbarous idea of their God; it was a common practice with them to ſacrifice kings upon the altar of ſuperſtition; kings their ſubjects; and what is moſt horrid, fathers their children, to appeaſe his wrath, or obtain his divine aſſiſtance!—What muſt the God of Mercy think of ſuch inhumanity!

Moral inſtruction had little effect upon theſe ſavages; the preſent hour of brutiſh enjoyment obliterated every ſentiment of terror from future puniſhments; they were vicious in deſpite of thoſe frightful ſcenes of miſery ſo pathetically diſplayed by the Edda, as the portion of the wicked. "There is an abode remote from the ſun, the gates of which face the North; poiſon rains there through a thouſand openings: this place is all compoſed

poſed of the carcaſſes of ſerpents; there run certain torrents, in which are plunged the perjurers, aſſaſſins, and thoſe who ſeduce married women. A black-winged dragon flies inceſſantly around, and devours the bodies of the wretched who are there impriſoned."

The eſtabliſhment of juries took its riſe from the religion of the Danes, as explained in the ancient Edda. "He (the univerſal father Odin) in the beginning eſtabliſhed governors, and ordered them to decide whatever differences ſhould ariſe amongſt men, and to regulate the government of the celeſtial city. The aſſembly of theſe judges was held in the plain called Ida, which is in the middle of the divine abode. Their firſt work was to build a hall, wherein are twelve ſeats for themſelves, beſides the throne, which is occupied by the Univerſal Father, &c." From hence 'came the ſenate of twelve among the northern nations: the veſtiges of this ancient cuſtom may be diſcovered in the fable of the twelve peers of France, and in the eſtabliſhment of the twelve jurymen in England *, who are the proper judges according to the ancient laws of the country.'

Theſe flagitious Danes were likewiſe voluptuous and effeminate; their beds were conſtructed for indulgence, and their beautiful locks that twiſted round the hearts of the Britiſh females ſeemed to be their peculiar care.—'A young warrior going to be beheaded, begged of his executioner that his hair might not be touched by a ſlave, or ſtained with his blood: and Harald Harfragre (viz. Fair Locks) made a vow to his miſtreſs to neglect his *fine hair* till he had compleated the conqueſt of Norway, to gain her love.'

Their heroiſm was ſullied with vanity, and their diſſipations were inactive; the Daniſh kings and heroes always carried a poet with them to battle, to immortalize their proweſs; and they filled up their leiſure hours with cheſs, dice, and backgammon; 'the laſt game was invented about this period in Wales, and derives its name from back (little) and cammon (battle.)'

From reviewing the different nations of which the Engliſh are compounded, it appears to us that manly fortitude and valour are truly Britiſh; the Saxons budded upon the original ſtock the gentler virtues; and the Danes engrafted cruelty, intemperance, and all the boiſterous paſſions which agitate the moſt violent tempers; ſo that we derive intrepidity from the Britons, politeneſs from the Saxons, and barbarity from the Danes.

The Normans, of whom Mr. Strutt ſays little, were ſhoots from the Saxon and Daniſh plants, and their properties ſo blended that they partook of both.

* See what is ſaid on this ſubject in our Review for March, p. 196; where the origin of our juries is referred to the *Saxons*.

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'Such as it is, it moſt certainly proves, that our commodities and manufactures are very numerous, ſubſtantial, and of great value, equally neceſſary to other countries, and permanent as well as apparent ſources of induſtry in our own. So that we may with great juſtice aſſume, even in our preſent ſtate, a claim to national independency, as having all things requiſite, not only to eaſe and convenience, but alſo to ſtrength, to wealth, and to power, either immediately within our reach, or which furniſh us amply with the means of obtaining them. A very great part of this, though always through the bounty of Providence, in our own hands, hath been, as is likewiſe fully ſhewn, by a gradual exerciſe of ſkill and labour, brought into our actual poſſeſſion, and very much ſtill left to be as certainly acquired by the ſame methods. For after all our numberleſs diſcoveries and improvements, we have no juſt grounds to affirm, that any one of our many national advantages hath been abſolutely exhauſted, or carried to the utmoſt point of perfection of which it is capable. On the contrary, it very viſibly appears, that our poſterity, by their induſtry and application, aſſiſted by the lights received from us, and which from the future progreſs of ſcience, they may ſtrike out for themſelves, may be very well able to leave us as far behind as we have done our anceſtors. It is admitted, that if we look back on paſt times, the progreſs made ſeems to be prodigious, but if we carry our views forward, the proſpect becomes boundleſs, and we ſee plainly an infinity of materials that may in time be converted to uſe and profit.

'We have drawn the far greateſt part of our inſtances from South Britain, not only becauſe therein they are moſt conſpicuous, but as there and there alone they have been properly recorded. But North Britain and Ireland are likewiſe improved, very conſiderably improved, to what they formerly were, and are poſſibly at this day not in a worſe ſtate than England was in a century paſt, and both countries may very probably be raiſed to a ſituation not inferior to that in which ſhe now ſtands, and even when that ſhall happen, find themſelves as far behind her as they are at preſent. The numerous natural advantages, which from the bounty of nature ſhe poſſeſſes, as well as her being the ſeat of government, will ever preſerve the ſuperiority to South Britain, not barely without prejudice, but with eminent benefit to them. In ſome reſpects there may be a ſignal facility of improving viſible in one or other of them, and then it ought to be cheriſhed and ſupported for the common good. This was clearly the caſe in reference to England's encouraging the linen manufacture in Ireland, that induſtry might flouriſh there. North Britain very prudently deſiſted from the woollen manufacture, in which

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ſhe had made ſome progreſs, on the union of the two kingdoms, from a conviction that it might be better, cheaper, and more for the general advantage carried on here. The parliament of Great Britain have aſſiſted the linen manufactory and the fiſheries in that country, and will no doubt continue to aid, to regulate, and to protect them.

'Agriculture in its utmoſt extent is the common intereſt of both iſlands, and muſt contribute to their common felicity, by ſecuring plenty, and augmenting the number of their inhabitants. Manufactures and commerce reſt ſafely, and can only reſt ſafely upon this baſis, and muſt be always extenſive and advantageous, when proviſions of all kinds, and in all places, are cheap. The efforts of induſtry muſt be regulated for the common profit by the public policy. The natural diſpoſition of our commodities being the ſureſt rule; the rewarding knowledge and labour, the ſtigmatizing ignorance and idleneſs, the moſt effectual means; and ſo directing theſe as to make the welfare of the Empire the continual object of our combined endeavours.

'By this method the noble ſpirit of improvement proceeding from its proper center, and diffuſing itſelf on every ſide, induſtry finding, through all the wide extent of the Britiſh territories, perpetual materials for its operations, muſt by degrees act upon the whole, and being directed by this excellent principle, all the efforts of individuals, will, by the wiſe conduct of government, terminate in the general happineſs of its ſubjects. For Mr. Houghton's maxim will for ever hold true, that a triple league amongſt our three kingdoms, is the only one of which we ſtand in need, the ſecurity, ſtability, and proſperity of this great ſtate requiring, under the protection of Divine Providence, no other ſupport than a firm junction of its parts; and when thoroughly underſtood, it will be found, that their ſeparate intereſts afford the ſtrongeſt motives to this union.'

Dr. Campbell then proceeds to conſider the eſtabliſhment of property, the ſource of public credit, and the nature of banking and circulation; together with the improvements made by bridges, public poſts for literary correſpondence, canals, &c. The following obſervations on bounties, we think, deſerve attention:

'All undertakings, in reſpect either to mercantile enterprizes, or in the eſtabliſhment of manufactures, are weak and feeble in their beginnings, and, if unſucceſsful, either ſink entirely, or at leaſt are ſeldom revived in the ſame age. Accidents of this nature are not only deſtructive to private perſons, but exceedingly detrimental to the public intereſt. On this principle, more eſpecially ſince trade, for which Providence deſigned us, hath been attended to, ſuch attempts have been thought deſerving, and have been frequently favoured with public ſupport. This in former times

uſually flowed from the crown, in the form of letters patent, charters, or other grants of privileges, which, however requiſite they might be, were notwithſtanding very frequently objects of cenſure. If ſuch as obtained them failed in their endeavours, they were reputed projectors. If, on the other hand, they ſucceeded, they were conſidered as monopolizers. In later times, and in concerns of moment, a much better method hath been adopted, as often as it has been found practicable, by rejecting private or particular intereſt, and propoſing the deſigned advantages to ſuch as ſhould perform the ſtipulations on which they are granted. Theſe bounties, as they are paid by the public, ſo they are ſolely calculated for the benefit of the public. They are ſometimes given to encourage induſtry and application in raiſing a neceſſary commodity, which was intended by the bounty on exporting corn. Sometimes for promoting manufactures, as in the caſe of thoſe made of ſilk. Sometimes to ſupport a new manufacture againſt foreigners already in poſſeſſion of it, as in making linen and ſail-cloth. Such aſſiſtances, however, are never beſtowed but upon mature deliberation, in virtue of ſtrong proofs, and with a moral certainty of national benefit. The great intention of bounties is, to place the Britiſh trader on ſuch ground, as to render his commerce beneficial to his country. In order to this, ſome profit muſt accrue to himſelf, otherwiſe he would not embark therein; but this, whatever it be, muſt prove inconſiderable in compariſon of what reſults to the public. For if, by the help of ſuch a bounty, one or many traders export to the value of a thouſand, ten thouſand, or a hundred thouſand pounds worth of commodities or manufactures, whatever his or their profit or loſs (for the latter, through avidity and over-loading the market, ſometimes happens) may be, the nation gains the thouſand, ten thouſand, or hundred thouſand pounds, which was the object of the Legiſlature in granting the bounty. It is indeed true, that on whatever account, or to whatever amount, this reward is given, the public ſeem to pay, and private perſons ſeem to receive. But theſe private perſons receive it as the hire from the public, for performing a ſervice which otherwiſe they would not perform, the benefit of which accrues to the public; that can therefore very well afford to pay that reward in reality, which, as we have ſtated it, ſhe only ſeems to do. For, looking a little cloſer, we cannot help diſcerning, that the bounty is paid to individuals, who, as ſuch, make a part of the public. But the commodities or manufactures exported, are ſold to foreigners, and the whole produce of them, be it what it will, comes into the purſe of the public, in one corner of which, the original bounty was left, and in another will lie the merchant's profit.

It was neceſſary to ſtate this point at large, becauſe many miſtakes have been made about it; to obviate which for the future, let theſe three circumſtances be continually borne in mind, in reſpect to this mode of aſſiſting agriculture, manufactures, and commerce. Firſt, that no bounty can be deſired, but on the plea of national utility, which always deſerves notice, and cannot eaſily be miſtaken. It muſt be likewiſe alleged and proved, that this is the only means by which the national benefit can be obtained. In the ſecond place, the ſums iſſued on this account, not only ſhew the clear expence of the bounty, but alſo indicate the profit gained by the public; for, as the one cannot exiſt without the other, that amount muſt be the inconteſtible index of both. Laſtly, let it be remembered (and of this too ſome inſtances might be given) if bounties ſhould be improperly beſtowed, they will of courſe prove ineffectual, and, after a few fruitleſs trials, will remain unclaimed, conſequently produce no expence. To theſe remarks we may add, that bounties are uſually granted but for a limited time, and then expire, are always liable to be ſuſpended, and of courſe can never be the cauſe of any great national loſs.'

The third book contains an hiſtory of Britain, to the time of Henry the Seventh; the Author's view in this detail, is thus explained: 'The proper object of this work was not by any means to add to the number either of the deſcriptions or hiſtories of the Britiſh dominions, but to apply ſuch materials as could be found in them, or in our laws, to explain what hath been already, or what hereafter may be done, for the improvement of theſe iſles, and the emolument of their inhabitants. In proſecution of this undertaking, we have had frequent occaſions of mentioning the very different circumſtances in which they have been in different periods of time, and ſometimes to mention the cauſes; but this hath been done as briefly as might be, intending to give in this book, as ſuccinctly as poſſible, an account of the ſeveral nations that have borne rule in this country, and the policies they introduced. This ſeemed to be indiſpenſably neceſſary, to obviate what might otherwiſe be taken for inconſiſtences, to vindicate ſome aſſertions that may appear but ſlightly grounded, and more eſpecially to do that juſtice it certainly merits, to our excellent conſtitution, to which our paſt and preſent happineſs hath been owing, and upon which it muſt always depend. This, it is conceived, can never be ſo perſpicuouſly performed, as by ſuch a regular deduction, from which the ſpirit, genius, and manners of our reſpective anceſtors will be beſt diſcerned, the influence of government on the temper and condition of the people rendered evident, and from thence the various viciſſitudes theſe countries have undergone, from better to worſe, and from worſe to better again,

may be ſo clearly accounted for, and ſo fully explained, as to give the candid Reader that ſatisfaction which he muſt naturally wiſh to have in reſpect to ſo intereſting and ſo important a ſubject.'

The fourth book contains an account of the revenues among the moſt antient inhabitants of Britain; of the revenues raiſed by the Romans while they were maſters of Britain, of thoſe of the Saxon monarchs; of the revenue, from the coming in of the Normans to the reſtoration; and from the reſtoration to the late peace.

In book V. the Author treats on the curious and important ſubject of colonies. Dr. Campbell concludes his account of our ſettlements in the Eaſt Indies, in the following manner:

'This very ſuccinct deſcription and detail of our poſſeſſions in the Eaſt, and of the advantages ariſing from them, demonſtrates clearly of how great conſequence they are to Great Britain. The manner in which they have been attained, hath been alſo plainly ſtated; but without deſcanting upon that, it is a point of much more importance to conſider how they may be retained; for this, beyond all doubt, is become a very important national object. Their diſtance, and their extent, may ſeem to render this exceedingly difficult, but if requiſite to national ſafety and proſperity, it ought by no means to be looked on as impoſſible. The firſt ſtep ſeems to be ſo to connect the ſeveral preſidencies, as that by a concurrence of councils and of forces when neceſſary, they may reciprocally aſſiſt each other, for then all their ſeparate and diſtinct intereſts would in every inſtance receive the ſupport of the whole. A mild, uniform, and permanent government ſhould be eſtabliſhed in every preſidency, allowing the natives to live according to their own manners and cuſtoms, which are ſuited to the ſoil and climate to which they are enured by habit, and the altering of which in the end, might prove as contrary to our intereſts, as in the beginning it would be to their inclinations. The laws of this country ſteadily and ſtrictly enforced by reſpectable courts of judicature, would controul the conduct of Europeans. The abſolute protection from every ſpecies of oppreſſion in either their perſons or properties, would reſtore induſtry and manufactures amongſt the inhabitants, as well as conciliate their affections, increaſe their numbers, and induce them, from a ſenſe of their being perfectly ſecure, to bring to light their hidden, and now uſeleſs treaſures. Foreign commerce properly encouraged would ſoon return, and extending through new channels augment the conſumption of our commodities, enlarge the circle of correſpondence through the Indies, furniſh new articles for our ſales, and bring many of the old ones hither on eaſier terms. The whole of this arrangement, once thoroughly digeſted, and fully carried

ried into execution, would, under the conſtant inſpection and protection of the Legiſlature, preſerve in perfect harmony every branch of this political and commercial ſyſtem.'

Dr. C. then proceeds to treat of our ſettlements in Africa, and afterwards to conſider thoſe very important and flouriſhing ones, the American Colonies, and the Leeward Iſlands. He finiſhes his accounts in theſe words: 'This arduous taſk is at length accompliſhed, and it may be permitted to ſay, that even this very ſuccinct inventory of our different poſſeſſions, for ſuch it is, and is given for no more, ſufficiently ſhews the extent of the Britiſh Empire, and the grandeur to which it is arrived. This, to a candid and conſiderate Reader, will appear the cleareſt demonſtration of the excellence of that conſtitution, by which ſuch amazing effects have been manifeſtly produced. By this, as it was acquired, it hath been alſo hitherto upheld, and as far as human foreſight can diſcern, will continue to ſubſiſt ſo long as that conſtitution ſhall retain its vigour. An argument ſurely, of all others, the ſtrongeſt, for our warm and ſteady adherence thereto, as that upon which our all, and how great an all this is, this book hath in ſome degrees explained, muſt ever depend. It is true, the foundation is wonderfully wide, and the ſuperſtructure raiſed thereon is as wonderfully ſuperb, but the ſame power that with the aſſiſtance of Providence raiſed, will be undoubtedly able, through the ſame aſſiſtance, to ſupport it, if we are not wanting to that and to ourſelves, in the exertion of unanimity and public ſpirit, which, having ſuch encouragement to perſeverance, we cannot from ſo brave, ſo generous, and ſo enlightened a nation as this, have any occaſion to ſuſpect.'

The ſixth book is entitled, The Commercial Intereſts of Great Britain; and contains a comprehenſive view of our trade with Ruſſia, Sweden, Norway, Denmark, the free cities of Germany, the Auſtrian Netherlands, the United Provinces, France, Spain, Portugal, Italy, Turkey, &c. the coaſting trade between Great Britain and Ireland, and its connection with foreign commerce, the nature of our inland trade, and the riſe of markets, marts, and fairs, the eſtabliſhment of towns and cities, and the probable advantages of canals.

The laſt chapter, is entitled, *Farther Improvements ſtill neceſſary.* Here Dr. Campbell mentions our defects and reſources. He propoſes ſeveral improvements in agriculture, manufactures, and commerce, and concludes in the following manner: 'Theſe inſtances, to which if it had appeared neceſſary, very many more might have been added, ſhew plainly that in the moſt capital points we have very pregnant reſources, and are in no danger of declining through want of means to proceed. We may likewiſe, on the juſt grounds of experience, in reſpect to cultivation, manufactures, and commerce, expect that our re-

curring to theſe will produce freſh reſources not yet perhaps in any man's contemplation. At all events there are two points, which, maturely conſidered, are ſufficient to excite our endeavours, and to ſupport us in the purſuit of them. The firſt is that viſible ſpirit of enterprize which diſtinguiſhes the preſent age, and is the ſtrongeſt proof of national vigour. The ſecond is that readineſs which the legiſlature almoſt annually expreſſes, to countenance, aſſiſt, and cheriſh every undertaking in reſpect to which there is a probable proſpect of ſucceſs. While therefore we are actuated by this ſpirit, and our conſtitution retains its force, there can be no doubt of our proſecuting whatever plans may be formed for the embelliſhment of that ſtructure of public œconomy, which, though in ſome parts ſo highly finiſhed, is yet in others viſibly incomplete. It is neceſſary to mention that the propoſitions offered in this chapter, and indeed through the whole work, are offered by a perſon who has the greateſt diffidence of his own judgment, and the greateſt deference for the ſentiments of thoſe who have ſuperior talents and better lights, and to their correction he ſhall always chearfully and willingly ſubmit. His thinking much and long upon theſe ſubjects, making many enquiries, and receiving which, he gratefully acknowledges, a variety of informations, induced him to give them place. If, as is very poſſible, ſome of them ſhould ſeem impracticable, or even chimerical, it will not afford him any ſenſible mortification. If he had ſeen them in that light, he would certainly not have produced them to public view, neither did this proceed from any preſumption of his own abilities, but from obſerving that many things which had been treated with contempt, and even with ridicule, at their firſt appearance, have notwithſtanding, in ſucceeding times, been adopted and brought to bear; and he hath, upon this head, always thought, that the credit of a private and obſcure individual, was a very trivial ſacrifice to make, in any caſe where public utility was in view.'

He concludes this work with recommending a ſhort remark to the Reader's contemplation, *viz.* 'that notwithſtanding the general opinion that in every political ſyſtem the ſeeds of its diſſolution are contained, yet ſuch is the excellent frame of our conſtitution, that if we examine it with candour, no ſuch ſeeds will be perceived therein; and that therefore we may reaſonably hope the great extent of dominion and power which, in this laſt century, we have, under the influence of that conſtitution, ſo wonderfully attained, may be looked upon as ſuch an indication of a robuſt ſtate of health, as may preſerve the empire of Britain many ages from decay. At leaſt this ought to be the wiſh of every true friend to his country, and who hath a juſt ſenſe of its preſent happy ſtate.'

After

After ſo modeſt an account of himſelf, from a man of Dr. Campbell's known abilities and literary reputation, and indeed after having been conſiderably improved and entertained by an attentive peruſal of this large and comprehenſive performance, we ſhould be highly blamable if we indulged what, by little wits, and unſucceſsful ſcribblers we are ſuppoſed to poſſeſs, a diſpoſition to cavil. Many, no doubt, are the errors and defects of this great undertaking; a few have occurred to our obſervation, but we confeſs ourſelves unable to point them all out; and to mention trifles would ſeem invidious, as well as ungrateful to this public-ſpirited Writer. His Political Survey of the Britiſh Empire conſiſts of articles too numerous to have been ſeverally the ſubjects of long attention to any ſingle man. We can give our opinion only of the general plan of the work, and of the execution of thoſe parts of it in which we think ourſelves well informed. Here we bear our teſtimony much in commendation of Dr. Campbell. We ſuppoſe he will keep his eye attentively on this his favourite production; that he will receive the informations and corrections which may be ſent him by perſons better acquainted with particular ſubjects than he can poſſibly be; and that he will neglect no means of rendering the Political Survey of Great Britain more and more uſeful, as well as entertaining to the Public.

ART. VIII. *M. Berthoud's Treatiſe on Marine Clocks* concluded: See our Appendix to the 50th Vol. of the Review, publiſhed laſt Month.

THE ſecond part of Mr. Berthoud's treatiſe of marine clocks, contains a deſcription of ſeveral marine time-pieces, with a preface, giving a ſummary account of the principles on which aſtronomical clocks ought to be conſtructed; intended to ſhow how far thoſe principles can be applied in the conſtruction of marine clocks. His preface, of courſe, is in a great meaſure a recapitulation of the foregoing part, with ſome additions, ſuch as recommending an heavy ball, and a very firm ſuſpenſion of the pendulum, and juſt mentioning the importance of there being a great difference between what we before called the original, and auxiliary forces. This preface is a tranſcript of the 41ſt chapter of the 2d part of Mr. B.'s eſſay on clock work; and the deſcription of the marine clock, No. 1. is a tranſcript of the 42d chapter *. This is a ſpring clock, with two ba-

* We muſt take notice of a miſtake in the engraving of plate II. The tranſverſe piece of the *compenſation frame* marked No. 10, in plate II is drawn as paſſing between the arm of the balance and its rim, which would ſtop the balance; it ſhould be drawn (or rather ſhaded) as lying underneath the balance.

lances moving in an horizontal plane. Each of theſe balances is ſuſpended by a flat ſpring, and the arbor of the balance moves between friction wheels. This being the conſtruction of the balance, in all the other machines, we ſhall not mention it again. Every one of theſe machines has likewiſe a frame of compenſation, (of the grid-iron form) which moves the piece, through whoſe notch the balance ſpring paſſes, (*le pince-ſpiral*) and ſo lengthens or ſhortens the ſpring, to compenſate for the effects of cold and heat. This clock is in an open frame, not encloſed; it is ſuſpended in Cardan's manner, together with a ball and ſocket, and ſpiral ſpring, to prevent the ſhocks upwards. It has never been tried at ſea. Mr. B. then deſcribes two other pieces, both moved by a weight; one with a ſingle horizontal balance, the other with a ſingle vertical balance; neither of which, he himſelf ſays, were ever executed.

In the marine clock No. 2. Mr. B. has in a great meaſure imitated Mr. Harriſon's third machine. There is the ſame method of eſcapement, the ſame ſort of remontoir; each has two balances moving in contrary directions, and vibrating ſeconds; each a grid-iron frame of compenſation, with round rods. It differs from Mr. Harriſon's, in that the balances move in an horizontal, not vertical plane, and alſo in the way in which it is kept in going while wound up. This is done by a detent acted upon by a ſpring, whoſe force ſupplies that of the main ſpring, while the clock is winding up. The detent is to be raiſed every time the clock is to be wound up, and having a *nag's-head* at the end of it, gives way to the teeth of the minute wheel when raiſed, and preſſes upon them in its return, and ſo keeps the clock in going †. This clock was in a ſquare metal caſe, and ſuſpended in a way not unlike Mr. Harriſon's. But though Mr. B. has aped Harriſon, yet not knowing the grounds on which Mr. H. proceeded, he has neglected ſeveral circumſtances ſmall in appearance, but of great importance to the going of the clock. Accordingly he makes bitter complaints how ill this clock went; diſapproves of the eſcapement as affected by the leaſt inequality of the moving power; abuſes the

† The *nag's head* is a ſhort piece at the end of the detent, making an obtuſe angle with it. This piece turns on a center in the angular point, one way only, viz. ſo as to leſſen the angle; it is kept in its proper poſition (that is ſo as to make the angle the greateſt) by a ſpring. The French uſe *pied de biche* (that is hart's foot) for this kind of joint, though this metaphor would be better ſuited to that conſtruction where the ſhort piece (when in its proper poſition) makes one ſtrait line with the detent. Such a piece of mechaniſm might be called a *deer's foot joint*, the other a *nag's head joint*.

remontoir

remontoir as defective, useless, and even mischievous. This clock never went to sea ‡.

The machine No. 3, was made to be carried in a chaise. It is in the form of a watch, the pillar plate 4 ¾ inches diameter. Both the escapement and the weight of the balance were several times altered, the result of all which changes are very circumstantially related. The *Abbé Chappe* carried this watch to California, and afterwards M. *de Chabert* took it with him in his survey of the Mediterranean. In the appendix there is a register of the going of this watch in 1764, from Oct. 7, to Oct. 24, partly in the marine observatory, and partly in the road of Brest. There is also in the account of the voyage of the late *Abbé Chappe* to California, a comparison of some longitudes found by this watch, with the same as laid down in the best charts.

No. 4. had a single balance vibrating 4 times in a second. No. 5. though designed for sea, is made with a pendulum vibrating 3 times in a second, and goes by a weight. This piece is unfinished. There is no drawing either of No. 4, or No. 5.

No. 6. is the first of the two marine clocks made by order of the king. The frame plate is round, about 6 inches diameter. It has a single balance vibrating 4 times in a second. The balance wheel is of steel hardened, the palets are rubies, and it has

‡ The method of two balances moving in contrary directions prevents the irregularities arising from a circular motion of the whole machine round the axis of the balance, and will keep the balance from *banking*. Mr. H. thought this necessary in his three great machines, where the vibrations were slow, viz. once in a second; not in his time-piece, which beats five times in a second. The communication of the balances by toothed work, as proposed by Mr. B. is very improper, on account of the *lash* or *play (le balotage)* of the teeth. Mr. H 's method is by two fine wires in the nature of a band. —There is no doubt but this was the principal of those secrets Hooke refused to disclose, after the quarrel about the patent he solicited for his inventions in watch work. He tells us he was under a necessity of discovering some part of his inventions, that he might not pass for one of the *herd of pretenders*, and therefore showed the way of applying a spiral spring to the balance; but says this is only part of his invention; that watches without the other part will be subject to inequalities of motion and carriage, and always persisted in it, that his invention, when perfected, would infallibly discover the longitude. The general grounds of both parts of this invention he has given in the postscript to his lecture on helioscopes, concealed in Wilkins's universal character. In the latter part of this curious piece (if we rightly decypher it) the invention is said to be effected by "*librating jugulents moving contrarily, and by springs.*" This we suppose to be an obscure description of the double balance and spiral spring.

a dead

a dead eſcapement. It goes by a weight, which is guided between three pillars: a rack and click keeping the weight from riſing up, by ſudden lifts of the ſhip, in a ſhort ſea. This rack is drawn away from the click at the time of winding.

The method of keeping the clock in going while wound up, is preciſely that of Mr. Harriſon, by what he calls a *ſecondary* main ſpring, and which he applied in every one of his time pieces §. This clock was tried at ſea, and the journal of its going publiſhed by order of the king, from which our Author gives ſome extracts. The clock was afterwards ſent with the *Abbé de Rochon* to the Eaſt-Indies.

No. 7. reſembles in its principal parts No. 6; only the diſtribution of the wheel work is more ſimple, eſpecially the dial work. In No. 6, the three hands ſhowing hours, minutes, and ſeconds, are all on one center; in No. 7, they are placed on different centers, and have each their own ſeparate circles ‖. Mr. B. ſeems to be more particular in the deſcription of this piece, than of any other. The drawings of this piece only, take up ſix copper-plates. It does not appear that it was ever tried at ſea. No. 8. was made by order of the king, as well as No. 6. and is ſomewhat ſimpler in its conſtruction, but differs very little in general from 6 and 7. It was tried at ſea along with No. 6, and our Author gives ſome extracts, relating to its going, from the journal before-mentioned.

No. 9, was the firſt piece made with the eſcapement of free vibrations before-mentioned. Three different ways in which this eſcapement was executed, are particularly deſcribed. It does not appear that this piece has been at ſea.—Our Author then gives an account of a new clock not yet finiſhed; there are no drawings of it.

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§ This method is ſimple and eaſy to execute. It has this good property, that the force on the regulator is nearly the ſame both in the winding and afterwards. In the other method, before deſcribed, the ſpring which preſſes on the detent continues to act (along with the main ſpring) for ſome time after the winding is finiſhed. This method requires nothing to be touched or ſet, no preparation, but acts of itſelf immediately as ſoon as the winding commences. It begins now to be generally known, and to be put in execution in aſtronomical clocks. It is largely deſcribed by our Author afterwards, No. 811, with drawings of all the parts in every point of view, and is the method adopted in the reſt of our Author's marine clocks.

‖ In a common watch the dial-plate is ſo ſmall there is rather a neceſſity for making all the hands concentric; but when the dial-plate is four inches over (as in Mr. H.'s) there is room enough for two excentric circles for the hours and minutes. Placing the hands on ſeparate centers, greatly leſſens the work, and is rather an advantage than otherwiſe in the point of keeping time.

The

The frame plate of No. 10, is 7 inches diameter; it has the eſcapement of free vibrations, in other reſpects it agrees very much with 6, 7, and 8. In this, the inner end of the ſpiral ſpring is fixed to the collet of the balance by ſcrews, not pinned as in common watches. For a large and ſtrong ſpiral ſpring, a pin is by no means ſufficient. In Mr. H.'s third machine, which had a very ſtrong balance ſpring of the common ſpiral form, great pains were taken to ſtrengthen the inner end, juſt where it was fixed, and to make it firm.

No. 11, is intended to be leſs expenſive than thoſe made for the king, for the ſake of merchants and others, to whom marine clocks are equally uſeful *. The diameter of the frame plate is 5½ inches. It goes with a ſpring, and has the eſcapement of free vibrations. The mechaniſm of compenſation exactly reſembles that of Mr. Harriſon's in his laſt time-piece. There is a contrivance to ſupport the weight of the balance, (which as we have ſaid, hangs upon a flat ſpring) when the clock is carried from place to place; there is alſo a contrivance to ſtop the balance in carriage, and to ſet it a-going again.

To the deſcription of theſe machines, is added that of a portable piece for carrying *the time* on board a ſhip, or keeping time a little while at ſea. It is contained in a cylindric box 3¾ inches diameter. It has nearly the conſtruction of a common watch, but without a fuſee. It has a dead eſcapement, of a ſingular make, ſomewhat like Graham's, but the balance wheel has fine pins at right angles to its plane, which ſerve as teeth. Cheapneſs ſeems to be chiefly conſulted in this machine.

The third part contains firſt of all, an account of ſome tools particularly uſeful in making marine clocks. The firſt of theſe is an inſtrument for equalling and rounding off the teeth of wheels and pinions. It is done by a file of a proper ſhape in a frame, drawn backwards and forwards, and guided in its mo-

* All arts, eſpecially thoſe ſubſervient to ſcience, muſt, at the beginning, be carried on by men of firſt-rate abilities. None but thoſe who comprehend the whole deſign, can tell how to make the parts. The art of printing was, in its infancy, carried on by the firſt-rate ſcholars of their time. The neceſſity of employing ſuch perſons, who muſt execute the greater part with their own hands, will make theſe time-keepers at preſent expenſive. In a while, inferior workmen will be inſtructed how to make the ſeparate parts; and it will be the buſineſs of one intelligent perſon to examine thoſe parts, correct their faults, put them together, adjuſt and prove the whole. When the making of longitude time pieces becomes a buſineſs of itſelf, and ſome judicious artiſt ventures to open a ſhop under the effigies of *the celebrated improver of time-pieces*; then, and not till then, will the public begin to reap the benefit of thoſe improvements, the price of which they have already paid down.

tion

tion by rollers. There is alſo a tool for ſhaping and cutting the file uſed in this inſtrument. The ſhape is given by a round cutter, the file being drawn lengthwiſe underneath the cutter. The ſame cutter forced down, indents teeth upon the file. There is alſo a tool for making theſe round cutters. The next is an inſtrument for *pitching* wheels and pinions to their proper depth of toothing, and for marking off the diſtance of their centers (when pitched) upon the frame-plate. A tool of this kind is very uſeful; but it is difficult to make ſuch a one as our Author deſcribes, ſo true as to anſwer its purpoſe. We have then a tool for finiſhing the inclined plane of the teeth of the balance wheel in the cylinder eſcapement. A tool to temper balance wheels of ſteel, and ſpiral ſprings: this is only an iron box, to heat them in more uniformly than in the naked fire. A tool to *let down* ſuch balance wheels when hardened: it is to ſkreen the teeth from the flame of the lamp, while the middle part is let down by a *blow-pipe*. An inſtrument for making experiments on the ſtrength of ſpiral ſprings. A tool to wind up the main ſpring of a watch, uſed here for coiling up balance ſprings: this is common in England. A pyrometer made of two plates of braſs and ſteel in Mr. Harriſon's manner. A drill-guide, for drilling the holes in the balance wheel beforementioned, which had pins inſtead of teeth. Plyars for correcting the inequalities in the bending of ſpiral ſprings; adapted to lay hold on the ſpring readily.

Then follow directions to workmen for making the uncommon parts of the ſeveral marine clocks before deſcribed, the moſt material of which is what relates to the making balance ſprings. Theſe are to be thickeſt at the inner end, and tapering to the outer end like a whip *(en fouet)*.

Mr. B. gives a long account of the way of coiling them up, fixing their figure and tempering them †. If we underſtand our Author right, he firſt tried to coil up theſe ſprings after they were tempered, but afterwards choſe to coil them up, and give them their proper figure firſt, and then hardened and tempered them. We are often at a loſs to know what he did

† If we are rightly informed Mr. H. coiled his balance ſprings upon a tool reſembling the fuſee of a watch, only very flat, the height of each turn being no more than the breadth of the balance ſpring. The exact form of the ſpring was then traced upon a thin plate of braſs, and the plate cut almoſt through in this line: the ſpring being confined in this cut, was heated and quenched; and afterward tempered in a mixture of metals, juſt beginning to melt. Mr. H. and Mr. B. ſeem to agree on the whole, that the balance ſpring ſhould be hardened and tempered after it has been coiled up in its proper form, not tempered firſt and coiled up afterwards, as is the practice in making the main ſpring.

or

or did not finally approve: when he relates what he had tried, or when he means only to recommend ſome proceſs to be tried hereafter ‡.

The laſt part contains the method of examining marine clocks; and firſt their going by aſtronomical inſtruments. Here our Author deſcribes the manner of making a portable equal

‡ The art of hardening and tempering ſteel has been held among workmen as a myſtery. It has fared with this curious art as with medicine. There is nothing ſo naſty or ſo abſurd, but has one time or other been adviſed as an infallible remedy. So it is in this ſecret of hardening ſteel. It has been recommended to quench the red hot ſteel in vinegar, may-dew, turnip-juice, urine, and every kind of naſtineſs. Quenching in the ſtrong acids, whether vitriolic or nitrous, will be found to have no advantage, notwithſtanding *Reaumur* recommends *aqua fortis* on his own experience. (See *L'art de converter le fer en acier. Par M. Reaumur.* p. 359.) Nothing increaſes the hardneſs of the ſteel but increaſing the coldneſs of the water, and by it the ſudden cooling of the ſteel. The coldneſs of the water may be increaſed by diſſolving ſalts in it: water is always colder while the ſalts continue diſſolving. The ſteel will cool ſooner by being ſtirred about, or placed in a ſtream, ſo as to come into contact with water not already made warm. With regard to tempering, there is a particular degree of heat neceſſary to give the ſteel a ſpring temper after it has been hardened; this lies within narrow limits: the difficulty is to give this preciſe degree of heat, and no more, to every part of the ſpring, eſpecially when it is of an unequal thickneſs. Immerſing in a fluid that has the preciſe degree of heat ſeems the beſt; it will, in time, communicate its heat to every part of the ſpring, and can give it no more than what it has itſelf. To this purpoſe Mr. Harriſon uſed mixtures of divers metals, heated ſo as juſt to melt, and among theſe pewter; but pewter being an artificial compound, and the compoſition kept a ſecret, is not always alike. It is better to uſe a compoſition of known metals, which the table in the Philoſ. Tranſ. No. 270, or Cotes's Hydroſtatics, page 213, will abundantly ſupply. Mr. B. in another part of this work, recommends hardening ſteel balance wheels in a lump, (*en paquet*). The method is this: the wheel to be hardened is to be daubed over with ſoot moiſtened with urine, then put into a ſmall box of thin iron plate, and covered over with the ſame compoſition. This box, with its contents, is to be heated to a blood-red, then the wheel taken out ſuddenly and quenched. It muſt be obſerved that by *ſoot*, the French writers mean the *ſoot of wood*, not the ſoot of coals. This proceſs is a weak caſe-hardening. Steel hardened by the common proceſs by which iron is ſtrongly caſe-hardened, will not ſcale, and will alſo be the harder for it; but it will alſo be the more brittle, ~~even when let down.~~ Daubing the ſteel over with ſoft ſoap, and then rolling it in ſalt, will alſo prevent it from ſcaling, and make it harder. The ſalt fluxes to a glaſs which covers the metal, and prevents the air from carrying off the *phlogiſton*.

altitude

altitude inſtrument, and a tranſit teleſcope to be fixed occaſionally on the cill of a window; alſo a *time-teller*, or aſſiſtant clock, *(le compteur ou valet)* which may be carried about and placed near the teleſcope, while the aſtronomical clock or *regulator* is fixed in another place. This has a bell, on which the hammer ſtrikes every ſecond; but it is more uſual, and more uſeful, to make it ſtrike only once in a minute. By this blow once a minute, it may be ſet to correſpond with the regulator a ſhort time before the expected tranſit; when that is over, the valet has done its office. Our Author alſo gives the manner of making obſervations, and computing from thence the errors of the clock.

We have then the method of examining the principal parts of a marine clock; of proving the ſpiral ſpring, that is, trying whether it gives iſochronous vibrations to the balance: the method of adjuſting and fixing the weights: of trying the continuance of the vibrations when the regulator is diſcharged from the wheels: of trying the effect of heat and cold, with and without the frame of compenſation; our Author here deſcribes a ſtove for this purpoſe: of trying marine clocks in inclined poſitions: to find the allowance to be made when the frame of compenſation does not perfectly take away the effect of heat and cold. To this is added ſome calculations founded upon our Author's theory.

However Mr. B. may have failed as a theoriſt, he has very great merit as a practical writer §. His deſcriptions are every where clear and circumſtantial; the drawings exquiſitely fine, far beyond any thing hitherto publiſhed, except his own eſſay on clock-work. They contain not only what is called the *calibre*, that is the ichnography, but alſo perſpective views of every machine, both of the whole when ſet together, and of the parts when ſeparated. No one who reads our Author, can be ignorant of the conſtruction of his machines, or of the office of each part. Far from that jealouſy which attends narrow minds, he has communicated freely the reſult of twenty years experience, and is ingenuous enough every where to confeſs whatever failed of his expectations: which is almoſt as uſeful a piece of knowledge, as the account of what ſucceeded. His mechanical contrivances ſhow great ingenuity; his experiments, and the number of machines he has made, indefatigable induſtry,—prompted by no motive but reputation and the honour of his country. The diſtribution of his work is judicious,

§ Perhaps what Mr. B. calls *Principles*, ought rather to be conſidered as *Maxims*, either founded directly on experience, or deduced analogically from experiments. As ſuch, Mr. B.'s propoſitions require no mathematical demonſtration—it ſhould not be attempted.

but

but he does not keep to his plan: we find manual operations in the theory, and ſpeculative diſſertations in the practical part. This occaſions the ſame things to be often repeated in different parts of the work.

We cannot but here expreſs our regret that no care has been taken to preſerve the vaſt number of ingenious contrivances in Mr. Harriſon's three great machines ‖; nor indeed has any tolerable account been given either of the principles or conſtruction of his laſt time-piece, by which he is ſaid to have diſcovered the longitude, and for which the parliament has given above 20,000 l. All that the Public hath for this money, is a very ſhort and obſcure paper called, the *Principles of Mr. Harriſon's Time keeper*, but which in fact does not contain *all* the principles; a very material one being not ſo much as hinted at in his dark enigmatical way *. The drawings are all ſections, mere lines, nothing ſhewn in perſpective; ſo that we may defy the moſt ſubtile genius to find out the conſtruction of this time-keeper if he has not ſeen the parts. Nor can it be a doubt but Mr. H. made many intereſting experiments in *the ſpace of forty-eight years, during which* (in the words of the act of parliament) *he applied himſelf with unremitting induſtry to the making of inſtruments for aſcertaining the longitude at ſea* †.

An account of theſe experiments, and even of ſeveral attempts that did not ſucceed, with the reaſon of their failure, would have been highly uſeful to the Public: nor had Mr. H. (as we are informed) any reluctance to the mentioning ſuch attempts at the time of the public diſcovery of his principles in 1765. Mr. H. ſhewed full as much readineſs in relating every thing he had tried, as his audience did patience in ſitting to hear him. We have before mentioned the double balance as being one of Hooke's contrivances, and we think it probable the reſt of thoſe improvements Hooke ſo much boaſted of, and ſo obſtinately concealed, are to be found in theſe machines of Harriſon's. Theſe two admirable mechanics ſeem to have been *parallels*. They both grumbled for want of encouragement, when both got fortunes out of the Public. They had the ſame reluctance to the imparting what they knew, and affected the ſame obſcure way of talking and writing. They were equally jealous of all the world; equally moroſe to thoſe who *could* not underſtand their merit ‡, or *would* not take their

‖ We are told the machines themſelves are going faſt to decay.

* Viz. That the longer vibrations of a balance moved by the ſame ſpring are performed in leſs time.

† 13 G. III. chap. 77, page 1473.

‡ See Hooke's Animadverſions on Hevelius. See alſo Remarks on a pamphlet of Mr. Maſkelyne's, by John Harriſon.

part

part §. In fertility of invention and ſoundneſs of judgment, they were equalled by few, exceeded by none. In one point they differed; our modern genius, more modeſt, pretended only to mechanics and muſic †, while Hooke laid claim to every invention he heard of, even to the ſublime diſcoveries of Newton ¶.—But to return to our Author.

Beſides this treatiſe on marine clocks, Mr. B. has publiſhed alſo *An Eſſay on Clock-work, as it relates to the Purpoſes of common Life, to Aſtronomy, and to Navigation*, &c. in 2 vols. 4to. with 38 fine copper plates, printed at Paris in 1763. This contains both the theory and practice of clock-work, a deſcription of a vaſt variety of clocks, and occaſionally of ſeveral curious and uncommon tools. Our Author has tranſcribed into the preſent work much of that part of the eſſay which relates to marine clocks, and refers to the other parts of it frequently. Mr. B. has alſo publiſhed, very lately, a tract ſerving to illuſtrate and explain ſeveral matters relating to the theory, the conſtruction, and the trial of ſuch new machines as have been offered in France as time-keepers for diſcovering the longitude at ſea.

§ See the Minutes of the Royal Society. See alſo the Minutes of the Board of Longitude, and the Minutes of the Proceedings of the Commiſſioners appointed by an Act paſſed 3 G. III. chap. 14. p. 359.

† See the preface to Smith's Harmonics.

¶ The following extract from the Minutes of the Royal Society, will furniſh us with one inſtance of this, out of many that might be poduced:

"Auguſt 16, 1699. Mr. Newton ſhewed a new inſtrument contrived by him for obſerving the moon, ſtars, the longitude at ſea; being the old inſtrument mended of ſome faults, with which, notwithſtanding, Mr. Halley had found the longitude better than the ſeamen by other methods.

"October 25, 1699. Dr. Hooke ſaid the inſtrument mentioned laſt meeting was of his invention before the year 1665, and the uſe and fabric of it was declared in the hiſtory of the Royal Society."

In Sprat's Hiſtory of the Royal Society 1667, page 246, brief mention is made of an inſtrument for taking angles, in which both objects are ſeen at once by reflection: in the animadverſions on Hevelius, page 55, this inſtrument is particularly deſcribed; but it differs materially from Newton's, in which one object only is ſeen by reflection. Hooke's deſign was to enable one obſerver only, to take diſtances of the ſtars; the inſtruments of Tycho and Hevelius requiring two: Newton's deſign was to obviate the difficulties, from the motion of the ſhip, in taking diſtances between the moon and ſtars at ſea. Hooke, we ſee, eagerly laid claim to this invention of Newton's, though he underſtood neither the conſtruction nor deſign of the inſtrument then produced before the Society.—This inſtrument of Newton's is the very ſame with the quadrant re-invented by Hadley, and now in conſtant uſe. *Phil. Tranſ.* No. 465.

This is intended as an anſwer to a piece by M. *Le Roy*, charging our Author with purloining the inventions of Mr. *Le Roy* and Mr. *Harriſon*. Mr. B. is very copious in his own vindication; and, in ſome points, he retorts the charge of plagiariſm on his adverſary.

We ought to apologize for detaining our readers ſo long on this article; but in conſidering this account of the attempts of a foreigner to diſcover the longitude by a time-keeper, we could not paſs over, unnoticed, the labours of our countrymen *Hooke* and *Harriſon*.

ERRATUM.

In our Appendix publiſhed laſt month, page 564, line 12, for *in*, read *it*.

ART. IX. *The Hiſtory of Jamaica: or, general Survey of the Ancient and Modern State of that Iſland.* Illuſtrated with Copper-plates. 4to. 3 Vols. 3l. 3s. Lowndes. 1774.

IT is a very diſcouraging attempt to engage in a work that wants the ſtriking incidents of ancient hiſtory, to give it a popular reputation: the road to fame ſeems narrowed againſt ſuch adventurers, and the ſhrine of avarice forbids their approach. Theſe mortifying interdictions are no doubt the cauſe that we have hitherto had no preciſe deſcription of Jamaica; thoſe few who have ventured upon the unpromiſing ſubject were medical gentlemen, who humoured their own turn of mind in botanical reſearches, and gave very little attention to the more intereſting parts of the hiſtory. Our preſent Author, as if inſpired by ſome local deity, enters boldly into the inmoſt receſſes of the civil polity; deſcribes the refinements of government in the different departments of the ſtate; marks out thoſe enormities in the publick offices, from which commerce is oppreſſed, and the planter expoſed to irreparable injuries; dwells with an honeſt delight upon thoſe characters who have ſtood forth the champions of their country, from our firſt ſettling there, to the preſent time; diſcriminates the true intereſt of the iſland, and propoſes many ſalutary meaſures for improving it; enters upon a deſcription of that part of the vegetable creation, which nature has entruſted to the protection of thoſe friendly climates; and points out their relative advantages, as well with regard to trade, as to endemial diſeaſes. Climate, ſoil, and medicinal ſprings fall within his notice and deſcription; their nature and properties; their uſes and effects are explained and exemplified. The Author has indeed preſented us with a more finiſhed picture of that country than has hitherto been exhibited; and we hope his labour will be recompenſed in the conſummation of his wiſh; for by tranſporting Jamaica to England, he has brought the ſtrangers together, in the generous

hope that an intimacy may unite them in the ſame affections, and the mother country feel a natural kindneſs for an adopted child, who contributes ſo largely to her defence and ſupport. This ſeems to be the only end our Author aims at; and as we are aſſured that he is a native of the iſland, and of conſiderable landed property there, we are the more inclined to believe it. A liberal and independent ſpirit alſo breathes through the whole work, that vindicates and juſtifies our credulity. As we cannot enter on a regular analyſis of ſo large a work as the preſent, we ſhall content ourſelves, and, we hope, our readers, with a few detached extracts from different parts of this hiſtory; ſubjoining ſuch occaſional obſervations as may naturally flow from the paſſages ſelected.

Speaking, in his introductory diſcourſe, upon colony adminiſtration, our Author remarks that there hath been ſcarcely a writer upon the ſubject, who hath not produced inſtances of conſummate tyranny and injuſtice; and he declares that 'It is not an eaſy matter to diſcredit what ſo many evidences have concurred in aſſerting: but he adds, it is very natural to ſuppoſe, that the luſt of unlimited power, inherent to mankind, will always ravage moſt licentiouſly in thoſe ſequeſtered places, where the hand which ſhould reſtrain its career is too diſtant, and the reins are too much ſlackened by their immoderate length. Men entruſted with publick offices ſo far from the mother ſtate, require a chain, inſtead of a thread to hold them within bounds. It was for this reaſon, that the Romans, the moſt generous of all conquerors, inſtituted a means for puniſhing extortion committed by their prætors, or other officers, in their ſeveral provinces. The impeaching before the ſenate, and bringing to juſtice, ſuch offenders, was thought highly honourable; and was anxiouſly coveted and undertaken, by advocates moſt diſtinguiſhed in the city, for their virtues, rank and ability. We have ſeen (unhappily) the reverſe of this in our ſyſtem; and tyranny has not only been defended, but even careſſed and rewarded, in proportion as it has been uncommonly daring and enormous.

'The tyrant had only to call the ſtruggles of the oppreſſed by the name of *faction*; and under the ſhadow of this word, he could conceal *their* wounds, and *his own* guilt.

'A faithful deſcription of our provincial governors, and men in power, would be little better than a portrait of artifice, duplicity, haughtineſs, violence, rapine, avarice, meanneſs, rancour and diſhoneſty ranged in ſucceſſion; with a very ſmall portion of honour, juſtice, and magnanimity, here and there intermixed, to leſſen the diſguſt, which, otherwiſe, the eye muſt feel in the contemplation of ſo horrid a group.

'How unpleaſing then would be the taſk of ſuch a biography, which is to exhibit the deformities of human nature, unenlivened with any, or but too few, of its graces! Yet, I confeſs, that if a writer could ſuppreſs the averſion which naturally riſes at the ſight of loathſome objects, it would be no ſmall relief now and then to paint thoſe brighter tints of character, whoſe radiance gliſtens through the

the diſmal ſcene, and receives a heightening from the ſhades and darkneſs that ſurround it.'

General reflection is a frailty in us all; when we engage in a favourite topick, the imagination is warmed, we forward it with a zeal that will not allow us leiſure to diſcriminate characters, and in that hurry of mind, we are content to form our ideas of men, from the manners of thoſe we are moſt intimate with: our Author, we ſuppoſe, has been an eye witneſs of thoſe tyrannies he deſcribes. A rapacious or arbitrary governor is a very reprehenſible character, more particularly as his title of *excellency* ſhould be an excitement to deſerve that high and amiable note of diſtinction. That there are many weak and wicked men which Influence recommends to the higheſt appointments, we readily admit; but we are bound in honour to reſcue from the general cenſure two or three who have fallen within our knowledge and remembrance.

Governor Trelawney was, to uſe an honeſt, home-ſpun expreſſion, a downright worthy man; he had plain ſenſe, unadorned with thoſe lively colourings of the mind which lead ſo many into irretrievable error. In his military character he was brave and enterprizing; gentleneſs and ſimplicity marked his civil capacity; and an uncorruptible integrity gave dignity to both; he lived many years in harmony with the people of Jamaica, and he left them infinitely regretted.

The late Sir Henry Moore entered upon the government when the country was rent to pieces by the ſtorms of faction; thoſe gentlemen who had upheld the oppoſition againſt his predeceſſor * were violent, but faithful and diſintereſted; the miniſtry complimented their ſpirit by taking part in their reſentments. Sir Henry Moore was faſhioned to the times; he had wiſdom, temper, and affability. He executed his inſtructions in the ſenſe in which they were given to him; and thus by being dutiful to the ſovereign, he gained the affections of the ſubject. The ſpirit of diſcord ſubſided; the name of Kingſton or Spaniſhtown was no longer the opprobrium to diſtinguiſh a party; and the planting and commercial intereſt were comprehended in the ſame idea. But, to the honour of Jamaica be it obſerved, when a governor poſſeſſes wiſdom and integrity, the people are ever guided by his counſels. When Sir Henry was preparing to leave the iſland, the aſſembly teſtified their gratitude in a very unuſual manner; in their *flattering* addreſs to the new governor, they did not forget their obligations to their old one: and on his return to England, his preſent majeſty manifeſted an approbation of his conduct, by conferring on him the honour of a baronet, and preſenting him

* Knowles.

with a ſum of money to defray the cuſtomary charges of the patent. The late Sir William Trelawney moved in the ſame tract which his anceſtor had marked out, and died much lamented by the whole iſland.

That the reader may judge of our Author's talents in portraying the moſt agreeable parts of human nature, we will preſent him with the pictures of Colonel D'Oyley and Sir Henry Morgan, from the Author's collection.

'Under the auſpices of Colonel D'Oyley, Jamaica was preſerved from foreign as well as inteſtine enemies, and advanced very far in civilization. By his perſonal bravery, and wiſe conduct in defeating every attempt of the Spaniards to retake the iſland, as well as by the ſpirit of induſtry he excited among the troops and other inhabitants, without relaxing their military diſcipline too much, he gained more honour than either Penn or Venables by their invaſion of it. If to this we add, that he appears not to have ſought advantage to himſelf by the monopoly of land, which undoubtedly was within his power, or by practiſing any extortion or oppreſſion on the ſubjects abandoned to his entire command; but, on the contrary, manifeſted a firm and perſevering zeal in maintaining good order among men diſheartened and averſe to ſettlement; in improving and eſtabliſhing it by humane, vigorous and prudent meaſures, while in its infancy; and finally, delivering it out of his hands to the nation a well-peopled and thriving colony; we ſhall ſee cauſe to applaud him as an excellent officer, diſintereſted patriot, a wiſe governor, a brave and upright man; and muſt lament, that, although it is to his good conduct alone we owe the poſſeſſion of Jamaica, he received no other reward for his many eminent ſervices than the approbation of his own heart. He was of a good family, educated to the law, and held ſome civil employments in Ireland: but conformable to the uſage of the times during the civil war, he quitted his profeſſion for the camp, and firſt ſerved among the royaliſts. He was, early in the war, taken priſoner by the forces of the parliament; and afterwards entered into the ſervice of the victorious party. He engaged in the expedition againſt the Spaniſh Weſt-Indies for one year only; but by various occurrences, continued in the ſervice till after the reſtoration. He had ſtrongly ſolicited Cromwell to confirm him in the government of Jamaica; and was conſtantly refuſed, from a diſtruſt perhaps of his political principles. So that, although he enjoyed the ſupreme command here for a longer ſpace than any of his predeceſſors, it was only by the accident of ſurvivorſhip upon the deaths of Sedgewicke and Brayne. It is a memorable circumſtance attending his life, that the very man to whom the protector had manifeſted ſo inflexible an averſion or jealouſy, ſeemed the moſt capable of any commander employed, that he held the government, which had been denied to his ſolicitations, much longer, and ſucceeded in the adminiſtration of it much better, than any other.—

'Sir Henry Morgan, whoſe atchievements are well known, was equal to any the moſt renowned warriors of hiſtorical fame, in valour, conduct and ſucceſs: but this gentleman has been unhappily confounded with the piratical herd; although it is certain, that he conſtantly

conſtantly ſailed under a regular commiſſion, was equipped for his expedition againſt Maracaibo by the governor of Jamaica, and was applauded and rewarded for his conqueſts by the ruling powers both in that iſland and in England. When the Spaniards in thoſe ſeas were ſo diſtreſſed in their ſettlements and navigation, that they were almoſt humbled into deſpair, and their ambaſſador at our court having preſented ſeveral memorials, it was thought adviſable by government to put a ſtop to this Weſt-Indian war by a treaty of peace, and rigorous orders. Sir Henry immediately deſiſted; and after the reduction of Panama in February 1671, (the treaty not having then reached America) he undertook no further enterprize.

'This gallant man, having ſheathed his victorious ſword, retired into the peaceable walk of civil life; in which he was equally eminent for his good ſenſe and noble deportment. But after being raiſed, on the ſole recommendation of his many great qualities, to the honour of knighthood, and to the higheſt ſtation in the iſland, he fell a ſacrifice at length to the vengeful intrigues of the Spaniſh court, and the puſillanimity of Engliſh government, as Sir Walter Raleigh had done before him. He was, upon a letter from the ſecretary of ſtate, ſent into England as a priſoner; and without being charged with any crime, or ever brought to hearing, forcibly kept there three years, at his own great expence, to the ruin of his fortune and his health, waſted under the oppreſſion of a court faction, and a lingering conſumption, cauſed by the troubles inflicted on him, and the coldneſs of the climate.'

Our Author enters very ſeriouſly upon the many grievances ariſing from neglect, or extortion in thoſe people who are ſent over to execute offices of the greateſt truſt, and of the utmoſt importance to the credit of the iſland. Theſe appointments are let out to men (we ſpeak with authority) not diſtinguiſhable for their talents or their virtues, but like lots at a public ſale, they are transferred to the higheſt bidder. The Author dwells particularly on the provoſt-marſhal's office, which he ſignificantly calls the "*Imperial Grievance.*" He diſcovers the moſt generous feelings when he deſcribes the many inventions which are fabricated in this proteſtant inquiſition to torture the unhappy. He inſtances the following tranſaction.

'It appears from the aſſembly Minutes 1766, that one Moſes Buzaglo was indebted to Rachael Azavedo, upon judgment in the ſum of 504l. 6s. 2d. ½ that a writ of venditioni had been iſſued againſt him for this debt, returnable of Auguſt court 1765, and that being unable to pay the money, he obtained from the lenity of the plaintiff, a further time for payment, and likewiſe a written order to the officer to make no levy, but to return a *nulla bona* upon the writ. This order the officer complied with, as is uſual, but demanded 15 l. 15 s. being the whole fees which would have been due to him if the plaintiff had inſiſted upon execution of the writ; and the debtor accordingly paid him that ſum, through fear perhaps of the conſequence, if he had refuſed. Another writ was iſſued upon this demand, the following year, and apparently for form ſake only, as the

debtor obtained a like order from his merciful creditor to the deputy marſhal; this was a new deputy, (for they are frequently changed) and he inſiſted in his turn upon payment of 16 l. for his fees; and although the former deputy's receipt was produced to him, he threatened to carry Buzaglo to gaol, unleſs he was likewiſe gratified; and the body of the debtor would have been actually impriſoned for this iniquitous demand, if he had not redeemed himſelf by delivering a negro to the deputy, to be ſold for payment of theſe pretended fees. Thus the forbearing diſpoſition of a creditor is rendered unbeneficial to his debtor, &c. &c.—A poor honeſt debtor therefore who is juſtly an object of his creditors compaſſion, and obtains his indulgence for five or ſix years, may thus be forced to pay for it near half the amount of the debt; and to one who is no way entitled to demand or receive a ſingle ſhilling; nay, the very property, which the creditor through motives of humanity or friendſhip forbears to ſeize, is unjuſtly attached and diſſipated by one, who is no creditor, nor has any foundation for his claim, except that of fraud, rapine, and the inſolence of office. Is ſuch a wretch leſs deſerving of capital puniſhment than a common houſe-breaker? He is a robber of the vileſt ſpecies, who degrades humanity, and diſhonours the dignity and equity of executive juſtice in a free government, by a conduct ſo lawleſs and barbarous; who thus ſhuts up the avenues of lenity, and ſteals from the poor ſettler in the colony, the hard earned fruits of induſtry.'

Our Author's inveſtigations ſeem the effect of a benevolent mind. By exploring the receſſes of this infernal office, he ſaw the miſchiefs that were lurking there, and his elaborate reſearches are available to his fellow-creatures! in ſo much that the diſtreſſed, by knowing their danger, may ſhun it, and men independent of the law, may improve the hints he has given to ſhield the unhappy from the deſtructive practices of theſe flagitious temporizers. We applaud his philanthropy when he retains himſelf the advocate for that part of the human ſpecies, which Commerce has proſcribed. 'I do not know (ſays he) any thing in the colony-ſyſtem of ſlavery ſo oppreſſive and detrimental to the negroes, as the practice of levying upon them, and ſelling them at vendue; it is by far the higheſt degree of cruelty annexed to their condition; it cannot be imagined, but that they have a powerful attachment to the ſpot where they were born; to the place which holds the remains of their deceaſed friends and kindred; to the little grounds they have cultivated, and the trees they have reared with their own hands; to the peaceful cottage of their own building, where they were wont to enjoy many little domeſtic comforts, and participate refreſhments with their friends and families, after the toils of the day. Now what ſeverer hardſhips can befal theſe poor creatures, than to be ſuddenly diſpoſſeſſed of all theſe comforts and enjoyments, divided from each other, ſold into the power of new maſters, and carried into diſtant parts of the country, to ſettle themſelves anew in a ſituation leſs agreeable, and leſs propitious to their health? Numbers doubtleſs have periſhed by theſe arbitrary

arbitrary removals; for a negro, who has been uſed to a dry warm air in one part of the iſland, will ſoon grow ſickly, when removed to the damp and chilly atmoſphere of another part: this evil among others, will be prevented by the ſcheme I have propoſed for putting debtors eſtates in truſt; and it ſeems therefore to have humanity as well as policy for its recommendation.'

That the many tenants and under-tenants of this particular office may not think themſelves hardly treated, we will ſtate the preſent condition of it, that the reader may judge for himſelf. Mr. N. the patentee grants a deputation to Mr. H. at a rent charge exceeding 1000 l. ſterling a year.—Mr. H. executes the office three or four years himſelf; reaps ſo plentiful a harveſt, that he returns to England, and purchaſes an eſtate in Glouceſterſhire with the fruits of it: ſubſtituting Mr. G. in his abſence, who is to pay to the patentee, and allow Mr. H. annually, 1000 l. ſterling clear of all deductions.—Notwithſtanding this double tax, Mr. G. in a few years, purchaſes eſtates in Jamaica, to a very conſiderable value; then ſells an appointment of the office to Mr. M. who with every incumbrance is left to ſqueeze another fortune from the afflictions of mankind.—Thus the patentee from an incautious delegation has expoſed that office to the abuſes of a deputy,—a deputy's deputy,—and a deputy's deputy's deputy.—As we ſpare no pains to obtain information, we have inſerted the above facts to illuſtrate our Author's remarks, and to ſatisfy our readers.

As the colonies have no other repreſentatives in England than an agent commiſſioned from each province, our Author making himſelf a party in their intereſt, has with perſpicuity and judgment deſcribed the many accompliſhments neceſſary to be united in one man to qualify him for an office of ſuch weight and importance. His own idea of an American reſident will beſt explain his political talents.

'He ought to be a man of reſpectable character, of polite and engaging addreſs; the duties of his office frequently obliging him to attend the levees of the great, and at the council board: he ought to poſſeſs a facility of ſpeaking, as well as writing in a correct and nervous ſtyle: he ſhould enjoy a retentive memory, in order to recollect and methodize the complicated matters entruſted to his negociation; and joined to theſe ſuch preſence of mind, and confidence of deportment, as might enable him to be ready in reply to ſudden objections or interrogations, and not liable to be diſcompoſed, confounded or awed into a daſtardly ſilence. With all theſe requiſites, he ſhould, moreover, poſſeſs a competent knowledge of the ſtate of the colony he repreſents; of the laws and cuſtoms by which it is governed; its judicatures civil and military; its revenue and taxes; produce and manufactures; articles of import and export; its population, and quantity of waſte and cultivated lands; the nature of its trade and navigation; their relation to the emoluments of the mother country, and the means by which they may be ex-

tended and improved; the general ſyſtem of its policy internal and external; the ſtate of its circulating coin, and credit; and any other circumſtances which may lead to diſcover wherein it is oppreſſed and aggrieved, or that have a tendency to ſupport its dependance upon Great Britain, to relieve or encourage its planting and commercial intereſts, to render it opulent and flouriſhing, and the people induſtrious and happy.'

This outline ſhould in our opinion be impreſſed upon the mind of every American, to inſtruct him in the election of a repreſentative.

(To be reſumed in a ſubſequent Review.)

ART. X. *Experiments and Obſervations on different Kinds of Air.* By Joſeph Prieſtley, LL. D. F. R. S. 8vo. 5 s. unbound. Johnſon. 1774.

IT is ſcarce poſſible for a cultivated mind, acquainted with the hiſtory and preſent ſtate of philoſophy, and endowed with a proper degree of ſenſibility, to view without a mixture of aſtoniſhment and exultation the rapid advances that have been made in our own times, in every branch of natural and experimental knowledge, and among others, in that particularly which forms the ſubject of the preſent performance. Our ſurprize however will be ſomewhat diminiſhed, when we reflect that though many other branches of human ſtudy, or literature, have probably attained, and ſome perhaps have even paſſed, their *acme*; yet the immenſe number and variety of natural bodies, and of their properties and relations to each other, muſt neceſſarily furniſh continual matter for improvement and diſcovery. On this account alone, the proſecution of philoſophical inquiries, conſidered independently of the advantages to be derived from them, may properly be recommended, as affording an inexhauſtible fund of amuſement, to thoſe who complain, not without juſtice, of the ſameneſs of other ſtudies or literary purſuits. In many of theſe laſt, we moderns find ourſelves anticipated by our predeceſſors; and, in ſome inſtances, enter on a limited field, improved to the utmoſt, or utterly exhauſted, by former cultivators. But in the regions of experimental philoſophy, the former occupants, inſtead of impoveriſhing, enrich the ſoil; and point out and leave to their ſucceſſors a freſh and continually increaſing extent of territory. In ſhort, the experimental philoſopher, and more particularly the chemical enquirer, has no occaſion to exclaim with the ROYAL philoſopher that there is *nothing new under the ſun*, or to ſigh, like Alexander, for more worlds. The very ſpot under his feet, the air he breathes, in fine, every object around him, is qualified continually to afford him freſh matter for the exerciſe of his faculties; by decompounding it, or by combining it, in a ſcientific manner, with other bodies.

The

The many diſcoveries made by the Author, on a ſubject that might before ſeem to a ſuperficial obſerver, to have been exhauſted by preceding inquirers, ſufficiently exemplify and ſhew the juſtice of the foregoing obſervations. Before we give a ſketch of theſe diſcoveries, we ſhall obſerve that Dr. Prieſtley is entitled to the thanks of philoſophers for his early communication of them; though fully ſenſible that by a haſty publication, and from the very number and recency of his diſcoveries, many parts of his work muſt neceſſarily carry marks of imperfection. In moſt caſes of literary compoſition, the *nonum prematur in annum* of Horace is a precept, the ſtrict obſervance of which would, in general, greatly contribute to the emolument of the reader: but the diſcoveries, or hints, and even the miſtakes, of a judicious experimental philoſopher cannot be too ſoon communicated to the world; eſpecially when, as in the preſent inſtance, the liberal inveſtigator points out and lays open ſeveral new and rich veins in the mine of natural knowledge; and thereby gives numerous adventurers an early opportunity of carrying on to advantage the extenſive works which he has begun upon them.

Of the contents of a work ſo replete with new and intereſting facts and obſervations, generally delivered in the moſt compendious manner, it is impoſſible for us to give a regular, or at leaſt a circumſtantial analyſis; would our limits even permit us to extend the conſideration of it through a ſeries of articles. We ſhall however furniſh our readers with a ſummary view of its contents, by enumerating the different ſubjects of each ſection; occaſionally ſelecting ſome of the curious obſervations and experiments contained in it, for more particular conſideration.

It is divided into two parts, the firſt of which improved, and ſomewhat enlarged, was originally publiſhed as an article in the 62d volume of the Philoſophical Tranſactions; and as ſuch was noticed by us in our Review for April laſt, page 280. The ſecond part, which exceeds the former in bulk, and is now firſt publiſhed, contains the Author's obſervations and diſcoveries made ſince the publication of the former part. An introduction is prefixed to the work, in which the Author briefly recites ſome of the preceding diſcoveries made by others, relating to the chemical hiſtory of the air; a previous knowledge of which is neceſſary to enable the reader to comprehend what follows: and he afterwards gives a general view of the inſtruments or apparatus uſed in his experiments, and of his method of employing them, illuſtrated by two plates.

In the firſt ſection, the Author treats of that particular and now well known ſpecies of elaſtic fluid, denominated *fixed air*. Referring the reader to the work at large for the Author's experiments

riments upon it, we ſhall confine ourſelves to an obſervation of our own relating to it, which tends to aſcertain one of the chemical qualities of this ſubſtance. That it, at leaſt, *contains* an acid (if that acid is not a *neceſſarily conſtituent* part of it) was rendered probable by an experiment which we mentioned in a former volume of our work. [M. R. vol. 44. April 1771. page 325.] On the other hand, however, Mr. Hey, an ingenious correſpondent of the Author's, in an appendix annexed to the preſent volume, relates ſome experiments tending to ſhew, that water impregnated with fixed air, does *not* exhibit ſigns of its containing an acid, on applying to it ſome of the uſual teſts of acidity. As ſome objections may be made to the contrary conſequence, which we drew from our experiment above-mentioned, particularly, as it was made while the acid and alcali were in a ſtate of violent efferveſcence, during which it might be ſuppoſed that the vitriolic acid might be raiſed in a humid form, ſo as to ſpot or tinge the blue paper; we ſhall here add the following more deciſive proof of the exiſtence of an acid in this fluid.

Some fixed air, procured from ſalt of tartar by means of the vitriolic acid, having been received into a bladder, a part of it was, afterwards, thrown up, through a bent glaſs tube fixed into the further end of the bladder, into an inverted four ounce vial filled with an infuſion of litmus made in diſtilled water. Before two ounces of fixed air had paſſed through the infuſion, the colour of it was ſenſibly changed, and in half a minute the whole liquor became of a bright red. The experiment frequently repeated and diverſified, was conſtantly attended with the ſame event. On fully ſaturating the tinged water with fixed air, the quantity of acid received into it appeared to be not inconſiderable: for the addition of 6 or 7 drops of a ſaturated alcaline ſolution was generally found neceſſary to reſtore to 3 or 4 ounces of the infuſion its original blue colour. Nor did the acid appear to be totally expelled, till nearly a boiling heat had been applied to the liquor for a conſiderable time. Whether this acid be that of the ſpirit of vitriol employed in the proceſs; or whether it be a peculiar and conſtituent principle of fixed air, may eaſily be aſcertained by further experiments. We ſhould add that the Author himſelf conſiders fixed air, 'as of the nature of an acid;' and his ſolutions of ſeveral of the phenomena, in his experiments, imply its poſſeſſing that quality *.

In

* We have ſince obſerved, at page 31 of this performance, that Mr. Bergman of Upſal had, in a letter to the Author, mentioned his having changed the blue juice of tourneſole into red, by fixed air,

In the ſecond and fourth ſections, the Author relates the intereſting obſervations and experiments which he has made on common air, in which a candle or other inflammable ſubſtance has burned till it became extinct; and on air infected with animal reſpiration, or putrefaction. We claſs the matter of theſe two ſections together; as one of the Author's moſt ſtriking diſcoveries equally relates to the ſubject of both of them.

It has been long known that flame can ſubſiſt only a certain time in a given quantity of air; and it has, in particular, been eſtimated that an ordinary candle *conſumes*, as it is called, about a gallon of that fluid in a minute. A continued ſucceſſion of freſh air is likewiſe equally neceſſary to the ſupport of animal life. The peculiar nature however of the injury which the air receives in theſe caſes, has never yet been aſcertained; nor, as the Author obſerves, have any methods been diſcovered of reſtoring the air, thus rendered noxious, to a ſtate fit for the ſupport of life or of flame †.

When we reflect on the immenſe *conſumption* of air, produced by culinary and other fires; by the breath of the numerous animals that cover the earth's ſurface; as well as by the various putrefactive proceſſes that are continually carrying on upon it,—it becomes an intereſting object of inquiry to aſcertain what change is made in the conſtitution of the air by theſe cauſes. The Author's experiments throw conſiderable light on this ſubject, and render it probable that the air is, in all theſe caſes, overloaded with the *phlogiſton* emitted from burning bodies, and breathing animals; which muſt therefore ceaſe to burn and breathe, becauſe there is not a medium at hand, that is qualified to carry it off. In other words, flame and reſpiration are extinguiſhed or ſtopped, in a confined ſpace, becauſe the ſurrounding air, the proper menſtruum of their *phlogiſton*, becomes completely ſaturated with that principle, by the retention of which, both life and flame are extinguiſhed.

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air, and that Mr. Hey had verified the experiment. The foregoing obſervations however more fully aſcertain this matter, and naturally lead to a method of diſcovering the nature of this acid. We ſhall only add that if the experiment abovementioned be ſo conducted, that the particles of the tinged fluid are perfectly at reſt when the fixed air is admitted to it, the obſerver may have the pleaſure of ſeeing the entrance of the fixed air into the liquor, by the progreſſive change of its colour, from the ſurface downwards, in proportion as the fixed air gradually deſcends into it.

† Dr. Hales appears to have ſucceeded in diminiſhing the noxious quality communicated to the air, in conſequence of breathing the ſame portion repeatedly, by dipping the diaphragms fixed to an inſtrument through which he breathed, in vinegar, and afterwards in a ſolution of ſalt of tartar. See *Vegetable Statics*, vol. I. page 264. Experiment 116.

As the cauſes abovementioned appear ſufficient to have corrupted the whole maſs of the atmoſphere long ago; and as there is no reaſon to ſuſpect that it is at preſent leſs fit for reſpiration, &c. than it has formerly been; the diſcovery of the proviſion in nature for reſtoring the air, thus contaminated, to a wholeſome ſtate, had long juſtly appeared to the Author to be one of the moſt important problems in natural philoſophy. After many unſucceſsful trials and fruitleſs ſpeculations on this ſubject, he was at length ſo happy as to diſcover two of the means which nature moſt probably employs for this great purpoſe. We ſhall confine our account to the principal of theſe, or *vegetation*.

The Author was led to this diſcovery, in conſequence of an unſucceſsful experiment; we mean, of an experiment the reſult of which was contrary to the expectation he had formed in making it. The event at the ſame time verifies, and illuſtrates, Lord Bacon's obſervation: *Experimentum etenim quod ſuccedit, magis complaceat; at quod non ſuccedit, ſæpenumero non minus informat.* De Augm. Scient. lib. 5.—It might from analogy be ſuppoſed that vegetables ſhould, by their perſpiration, injure or infect the air in which they were confined, in the ſame manner as animals are known to do; and the Author accordingly entertained that expectation. On finding however that air, in which a plant was ſuffered to grow ſome months, neither extinguiſhed a candle, or proved inconvenient to a mouſe put into it, he began to ſuſpect that there might be ſome circumſtance attending vegetation, that might produce even a contrary effect, or cauſe a ſalutary change in air already noxious; and he was ſoon aſſured of the juſtice of this ſuſpicion, by bringing the matter to the teſt of experiment.

From numerous trials made in the year 1771 and 1772, it appears that air which had been rendered incapable of ſupporting flame, in conſequence of a candle having burned in it till it went out, was reſtored to a pure ſtate, ſo that a candle would burn perfectly well in it, merely by putting a ſprig of growing mint into it, and ſuffering it to remain there five or ſix days. In the ſame manner, a quantity of air, made thoroughly poiſonous, by mice breathing and dying in it, has been rendered wholeſome, by a ſprig of mint growing eight or nine days in the jar: while another portion of the ſame air, ſet apart in another jar, as a ſtandard, without any plant incloſed in it, killed a mouſe the moment it was put into it. Various other experiments of a ſimilar kind, made with ſome variations in the circumſtances, were attended with ſimilar events.

From all theſe experiments the Author appears fully juſtified in concluding, that the continual depravation of the air, by the cauſes abovementioned, is, in part at leaſt, corrected by the vegetable

vegetable creation; and that, notwithſtanding the prodigious quantity of this fluid that is thus daily contaminated, yet, if we conſider the immenſe profuſion of vegetables that cover the face of the earth, it can hardly be doubted that they are qualified to counteract and correct this corruption; and that, in fine, the remedy may be thought to be nearly adequate to the evil. He ſuppoſes likewiſe that the reſtoration of the air, thus vitiated, is effected by plants imbibing the *phlogiſtic matter*, with which it is overloaded by the cauſes abovementioned.

This ſalutary effect appears evidently to be the reſult, not of mere vegetable matter, or of the principles of which it conſiſts, conſidered in a chemical view; but of the vital œconomy or agency of the plant, conſidered as an organiſed body, or of the powers which it poſſeſſes in conſequence of its being in a ſtate of growth, or *life*. For vitiated air was in no reſpect meliorated, though the Author frequently, and for a long time, introduced to it a great number of the freſh leaves of mint. On the contrary, a freſh cabbage leaf produced an oppoſite effect. On being put into a jar, containing common air, for the ſpace of one night only, it ſo affected it that a candle would not burn in it the next morning; though it had not acquired any ſmell of putrefaction. That the reſtoration of the infected air did not depend on the aromatic effluvia of the mint, which was the plant uſually employed by the Author in his experiments, was evident; as it was rendered equally ſalubrious by introducing groundſel, and ſtill more readily by incloſing ſpinach, a vegetable of quick growth; by which a jar of burned air was perfectly reſtored in four days, and another in two.

Paſſing over with reluctance the many other curious facts and ingenious reflections contained in theſe two ſections, as well as in the third and fifth, where the Author treats of *Inflammable Air*, and of air rendered noxious, or diminiſhed, by means of a paſte made of brimſtone, iron filings, and water, ſtanding in it; we are induced to dwell more particularly on the ſubject of the ſixth ſection, in which the Author treats of a very ſingular claſtic fluid, to which, on account of its properties, and the ſubſtance by means of which it is procured, he has given the name of *Nitrous Air*. An experiment related by Dr. Hales* gave the Author the firſt hint of this ſubject, which has proved ſo fruitful in his hands, and ſtill promiſes abundant matter for future inveſtigation.

This peculiar ſpecies of air is readily procured from iron, copper, braſs, tin, ſilver, quickſilver, biſmuth, and nickel, on adding to them the nitrous acid only; and from gold and the regulus of antimony, by the combination of the ſame acid with

* See *Statical Eſſays*, vol. I. page 224, and vol. II. page 283.

ſea

ſea ſalt, or *aqua regia*. It is procurable likewiſe from a mixture of the nitrous acid with inflammable ſpirits, in the proceſs for making nitrous æther without diſtillation; and poſſibly from moſt ſubſtances containing phlogiſton, on which the nitrous acid acts ſo as to produce heat and efferveſcence.

One of the moſt conſpicuous properties of this kind of air is, that though it is perfectly tranſparent and colourleſs, yet, on being added to common air, the mixture becomes opaque, of a turbid red or deep orange colour; and a conſiderable diminution of the bulk of the united fluids is produced, attended with efferveſcence and heat. If one meaſure of nitrous air be put to two meaſures of common air, in the ſpace of a few minutes (by which time the efferveſcence will be over, and the mixture will have recovered its tranſparency) there will want about one-ninth of the original two meaſures of common air;—and 'in a day or two, there will remain only one fifth leſs than the original quantity of common air.'—

'I hardly know any experiment,' ſays the Author, 'that is more adapted to amaze and ſurprize than this is, which exhibits a quantity of air, which, as it were, devours a quantity of another kind of air half as large as itſelf, and yet is ſo far from gaining any addition to its bulk, that it is conſiderably diminiſhed by it. If, after this full ſaturation of common air with nitrous air, more nitrous air be put to it, it makes an addition equal to its own bulk, without producing the leaſt redneſs, or any other viſible effect.'

The efferveſcence and diminution thus produced is attended with this remarkable and convenient circumſtance, of which the Author ſoon availed himſelf, that it is peculiar to the admixture of nitrous air with common air, or with air in ſome degree fit for reſpiration. For no efferveſcence or diminution attends the mixture of *nitrous* with *fixed*, or *inflammable*, or any other air unfit for reſpiration. Happily too, the quantity of the diminution, on the admixture of nitrous with atmoſpherical air, appears to be very nearly, if not exactly, in proportion to the purity or ſalubrity of the latter. This diſcovery was highly agreeable to the Author, as he was hereby furniſhed with a teſt of the purity of air, much more accurate, and which he could certainly employ with much more ſatisfaction, than his former method of trying the ſalubrity or noxious qualities of different airs, on mice or other innocent animals. And as the degree of diminution proceeds from 0, (in the caſe of the admixture of nitrous with *thoroughly noxious* air) to more than one-third of the whole of any given quantity of air (in the caſe where the atmoſpherical air is *perfectly pure*) the Author became thus poſſeſſed of a prodigiouſly large *ſcale*; by which he could diſtinguiſh very minute differences, in the goodneſs of air, and meaſure

ſure thoſe differences, or the reſpective degrees of purity, as indicated by the quantity of the diminution, with great exactneſs.

To give an inſtance of the accuracy, or *ſenſibility*, of this teſt:—the Author obſerves that, if he did not deceive himſelf, he has by its means perceived a real difference between the air without doors, and that of his ſtudy after a few perſons had been with him in it. And further, a vial of air having been ſent him from the neighbourhood of York, it appeared not to be ſo good as the air near Leeds; that is, the diminution, on the addition of an equal quantity of nitrous air, was not ſo great in the former caſe as in the latter. He even thinks it poſſible, by means of this teſt, to diſtinguiſh ſome of the different winds, or the quality of the air in different ſeaſons of the year.

As the nature of our work will not permit us to enter into the more complicated experiments relating to nitrous air, we ſhall confine ourſelves to an enquiry into the chemical nature, or compoſition, of this ſingular fluid, as collected from this ſection, and from the obſervations contained in the ſecond part of this work, where the Author reſumes the conſideration of this ſubject, and recites the many additional diſcoveries relating to it, made by him ſince the publication of the firſt part.

Nitrous air on being agitated with water, after the ſame manner in which the Author had formerly impregnated water with fixed air, appeared to him to communicate a very acid taſte to the water; and thence he was led to ſuſpect that the nitrous acid was contained in it. It appears, however, from a letter of Mr. Bewly's, a correſpondent of the Author, printed in an Appendix to this work, that by agitating water with nitrous air *alone*, the latter will not be decompounded, or communicate to the water any ſenſibly acid impregnation; but that the preſence of *common air* is abſolutely neceſſary to produce theſe effects: and he accounts for the deception which may naturally be occaſioned, on the taſting of the water after ſuch agitation, by attributing it to the admixture or commenſtruation of the *common* with the *nitrous* air, in the neck of the vial, and at the very inſtant of applying the latter to the mouth. The juſtice of the Author's ſuſpicion, that the nitrous acid is contained in water impregnated with nitrous air, is confirmed by the ſame correſpondent; who obſerves that nitrous air, thus decompounded by atmoſpherical air, and afterwards neutraliſed by the addition of a fixed vegetable alcali, furniſhed him with real cryſtals of nitre.

In the proſecution of his numerous and curious experiments on this ſubject, related in the ſecond part of this work, the Author diſcovered that nitrous air was decompounded, or reſolved

ſolved into its conſtituent principles, by an admixture of common air, which lets looſe the acid contained in it, and ſeparates it from the *phlogiſton*, which he ſuppoſes to be its other conſtituent principle. At the ſame time, the phlogiſton, entering into and combining itſelf with the common air, produces a diminution of it, in the ſame manner as that principle was found to do, in a variety of other proceſſes. There is reaſon however to ſuſpect that the greateſt part of the very conſiderable diminution, obſervable on the mixture of nitrous with common air, proceeds from the great change produced in the nitrous *vapour*; which from a ſtate of conſiderable expanſion, in the form of an elaſtic fluid, is thus reduced into its ſmalleſt poſſible dimenſions, and condenſed into the ſize of a ſmall drop or two of *nitrous acid*.

The union of the nitrous acid with the phlogiſton, or other principle with which it is combined in nitrous air, is indeed ſo ſtrict, or their affinity to each other is ſo ſtrong, that this acid, as we have found, will not leave the phlogiſton, although a fixed alcali, or even a cauſtic calcareous earth, diſſolved in water, be preſented to and agitated with it, unleſs common air be admitted. The nitrous acid, contained in nitrous air, will, for inſtance, paſs through a ſolution of ſalt of tartar, or through lime water, and will bear being long agitated with theſe fluids, without being neutraliſed, or ſenſibly condenſed. But on inverting the vial, and ſuffering common air to enter through the liquor, it immediately and viſibly diſſolves the union between the acid and the other principle; and leaves the former at liberty to combine itſelf with the alcali, or cauſtic earth of the lime.

It appears however, from ſome of the Author's experiments, that nitrous air alone is capable of being abſorbed by, or diſſolved in water, by long agitation. In ſome of theſe caſes we ſhould apprehend either that it is decompounded by the air which, as M. de Luc has lately ſhewn, is obſtinately retained by well water; or probably that water is capable of receiving a ſmall portion of it in an undecompounded ſtate; in the ſame manner as vitriolic ether, which is uſually conſidered as inſoluble in water, may be totally diſſolved in it by adding freſh parcels of that fluid to it.

Out of the many experiments relating to this fluid we ſhall ſelect one, which preſents a very amuſing phenomenon, that firſt caſually occurred to the Author, and for ſome time exerciſed his ſagacity; not only in endeavouring to account for the cauſe of it, but likewiſe in diſcovering the eſſential circumſtances on which the appearance depended, ſo as to be enabled to repeat the experiment at his pleaſure. He at length ſucceeded in both

theſe

theſe particulars, and, thereby procured a more intimate knowledge of the conſtituence of nitrous air than he had been able to acquire before.

On mixing nitrous with common air in an inverted jar placed in a trough of water, when the diminution of the air was nearly completed the jar began to be filled with the moſt beautiful *white fumes*, reſembling the falling of a very fine *ſnow*. On endeavouring however to repeat the experiment, he was frequently unſucceſsful, and ſuſtained the mortification of baulking the expectations of his friends, to whom he meant to exhibit it. After many trials and reflections on the ſubject, he at length diſcovered the eſſential circumſtances on which the appearance depended; and particularly that it was produced by the *volatile alcali* emitted from the water, which was in a ſlight degree putrid. The experiment made in the following manner exhibits this curious appearance to the beſt advantage.

The ſmalleſt drop of any volatile alcaline liquor, ſuch as ſpirit of hartſhorn, or ſal ammoniac, or a ſmall piece of the ſolid volatile ſalt, is put into a tall glaſs jar containing common air, the mouth of which is ſtopped with a cork. This jar is introduced within a larger jar inverted, and containing nitrous air. The moment the cork is removed, by means of a particular contrivance for that purpoſe, 'the white clouds abovementioned begin to be formed at the mouth of the jar, and preſently deſcend to the bottom, ſo as to fill the whole, were it ever ſo large, as with fine ſnow.'—Or a piece of volatile ſalt, incloſed in a bit of gauze, muſlin, or a ſmall net of wire, is ſuſpended in a jar of common air. Soon after the admiſſion of a quantity of nitrous air to it, and when the redneſs produced by the mixture begins to go off, 'the white cloud, like ſnow, begins to deſcend from the ſalt, as if a white powder was ſhaken out of the bag that contains it;' and this appearance will laſt about five minutes.

This white powder, and the white clouds attending this mixture, are nothing more, as the Author juſtly concludes, than a *nitrous ſal ammoniac*, extemporaneouſly formed; in conſequence of the decompoſition of the nitrous air effected by the common air, which receives the phlogiſton of the former, and at the ſame time lets looſe its acid, which is now at liberty to unite with the fumes of the volatile alcali, and produce the neutral or ammoniacal ſalt under the form of a white cloud, or of a powder reſembling ſnow.

In the ſeventh and eighth ſections, the Author inveſtigates the nature and cauſe of the injury done to the air by the *fumes of burning charcoal*; and of the ſimilarly and equally noxious impregnation which it receives from the *calcination of metals*. In

both theſe caſes, as well as in all others in which the air is rendered incapable of ſupporting life and flame, it ſuffers a *diminution*; the cauſe of which we ſhall have occaſion to ſpeak of hereafter. In the eighth ſection we meet with a ſingular obſervation of the very conſiderable and noxious diminution of common air, effected ſolely by the *effluvia of paint*, made with white lead and oil. Several pieces of paper daubed with this paint, being put into an inverted jar ſtanding in water, greatly diminiſhed the air contained in it; as was evident from the riſing of the water between one-fifth and one-fourth of the whole ſpace. The remaining air was hereby rendered incapable of effervеſcing with nitrous air, and was in the higheſt degree noxious. This *air*, like other diminiſhed airs, was made wholeſome by agitating it in water deprived of air:—an obſervation which, as Dr. Percival has lately remarked, ſhews the utility of the practice of placing veſſels of water in rooms lately painted.

The *air* * which is the ſubject of the next ſection, poſſeſſes, like the reſt, many remarkable properties, and is diſtinguiſhed from them by the Author, by the appellation of *Acid Air*. The honourable Mr. Cavendiſh firſt obſerved it; having procured it from a diſſolution of copper in the marine acid †. Dr. Prieſtley however, in the proſecution of his experiments on this ſubject, diſcovered that the metal was not requiſite to the production of this remarkable fluid; that it is furniſhed by the ſpirit of ſalt alone, and is nothing more than the fume or vapour of that acid; which being once raiſed from it by means of heat, is not liable to be condenſed by cold, like the vapour of water and other fluids, but becomes a permanently elaſtic ſubſtance, which extinguiſhes flame, and is heavier than common air. When all this *air* has been expelled from a given quantity of the marine acid, what ariſes afterwards is a *real vapour* condenſable, like that of water, by cold. The remaining liquor is found to be a weak acid, barely capable of diſſolving iron.

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* This term the Author has choſen to apply to all theſe elaſtic fluids indiſcriminately, as a leſs exceptionable appellation than that of *vapour*. Subſtances that poſſeſs a permanent degree of elaſticity, and that have in common ſo many of the other properties of the air we breathe, ought rather, he thinks, to be diſtinguiſhed by the title of *air*, than by that of *vapour*; as this laſt term has hitherto conſtantly conveyed with it the idea of an elaſtic matter readily condenſable in the common temperature of the atmoſphere.

† See his ingenious paper on *Factitious Air*, in the 56th volume of the Phil Tranſ. and our Review, vol xxxvii. Dec. 1767, p. 440, where ſome mention is made of this ſingular fluid.

The moſt obſervable property of this air or vapour is, that while it is contained in an inverted glaſs veſſel ſtanding in quick-ſilver, it preſerves its aerial or elaſtic form; but on preſenting water to it, the greateſt part of it vaniſhes, and is found to be condenſed into a ſtrong acid ſpirit. Two grains and a half of rain water will abſorb no leſs than three ounce meaſures of this air. The water thus ſaturated now weighs twice as much as it did before, and is converted into a concentrated ſpirit of ſalt, ſtronger, the Author obſerves, than ar y he ever met with.

In the courſe of his experiments on this new ſubject of inquiry, with a view to diſcover its properties, and its chemical relations to other bodies, the Author ſoon diſcovered that it had a ſtrong affinity to phlogiſton, ſo as to extract it from numerous bodies abounding in that principle; particularly from inflammable ſpirits, expreſſed oils, oil of turpentine, charcoal, phoſphorus, bees wax, and, which is ſingular, even from ſulphur: forming, in this laſt inſtance, a ſtrong exception to the common table of affinities, as here this vapour of the weakeſt of the three mineral acids breaks the union of the vitriolic, or the moſt potent, with phlogiſton, diſlodging the former, and uniting with the latter. It is not one of the leaſt obſervable reſults of theſe various combinations, that this acid air, which before extinguiſhed flame, is now converted into an inflammable compound, in all its ſenſible qualities reſembling inflammable air.

Some miſcellaneous experiments form the ſubject of the tenth and laſt ſection of the firſt part.—But we now find it impoſſible even to ſkim over this truly ingenious performance in the compaſs of one article. We ſhall therefore reſume the conſideration of it in our next or a future number.

The attention which we have deſervedly beſtowed on this work has enabled us to detect a few *Errata* that have eſcaped the Author's correction, ſome of which materially affect the ſenſe. We ſuffer ſo much ourſelves by unavoidable inaccuracies of the preſs, that we readily lay hold of the preſent opportunity of gratifying the Author, his readers, and ourſelves, by marking the following:—Page 123, line 3 of the note, for *acid*, read *air*. Page 260, line 7, dele *with*. Page 306, line 2, for *recet*, read *recent*. Page 311, line 25, for *healed*, read *treated*; and page 324, line 15, for *it*, read *iron*.

MONTHLY CATALOGUE,
For AUGUST, 1774.

POLITICAL.

Art. 11. *Observations on the Act of Parliament commonly called the Boston Port Bill*; with Thoughts on Civil Society, and Standing Armies. By Josiah Quincy, junior, Counsellor at Law in Boston. Boston printed, London reprinted. 8vo. 1 s. 6 d. Dilly. 1774.

ONE peculiarly unlucky circumstance attending our American disputes, may be added to the rest, viz. that our fellow-subjects there are as well read in the nature and grounds of civil and religious liberty, as ourselves; as appears by many of their late publications, in which they oppose British pretensions on British principles: and this shrewd commentary on the Boston Port Bill, will incline us to entertain a respectable opinion of their law pleaders. Were the cause to be decided by pleading, it is not difficult to say what the issue would be; what it may be according to the actual mode of prosecution, is too disagreeable a prospect on either side to anticipate: the result must be waited with a painful anxiety, by every true friend of liberty, and of his country.

The incroachments of power are very naturally represented; but ably as this ingenious Barrister pleads the American cause, it is, it seems, in vain to urge it any more. Why reason is no longer the rule in political management, appears fully from what he says on a subject that intimately affects the whole empire, viz. that of a STANDING ARMY! This was once an alarming object of senatorial complaint; but so it is, subjects complain till they are wearied, ministers sure of a tame majority, laugh at such ineffectual representations, outnumber the talkers, and thus, which is the most mortifying circumstance of all, employ the forms of the constitution to poison it!

A parent first cherishes and instructs his infant offspring; but the vigour of the one declining, perhaps the sooner for intemperance, while that of the other increases, their circumstances are at last inverted. Hence the parent grows indolent, careless, and peevish; the young ones, vigilant, prudent, and assuming: therefore among other remonstrances from the American shores, we are not to wonder at being reminded of an impending danger that we have too long forgot. Whether the remembrance may not come a day too late, and only to add to our sorrow, is a question well worth the attention of those who are qualified for the investigation, and empowered to act upon it.

Art. 12. *An Argument in Defence of the exclusive Right claimed by the Colonies to tax themselves.* With a Review of the Laws of England, relative to Representation and Taxation. To which is added, an Account of the Rise of the Colonies, and the Manner in which the Rights of the Subjects within the Realm were communicated to those that went to America, with the Exercise of those Rights from their first Settlement to the present Time. 8vo. 2 s. 6 d. Brotherton, &c. 1774.

Another solid and judicious advocate for the colonies has employed his pen to no farther purpose, than to render the contrast between equity and power more glaring.

Art. 13. *The Juſtice and Policy of the late Act of Parliament for making more effectual Proviſion for the Government of the Province of Quebec, aſſerted and proved*; and the Conduct of Adminiſtration reſpecting that Province, ſtated and vindicated. 8vo. 1 s. 6 d. Wilkie. 1774.

We have in this pamphlet a full and explicit diſcuſſion of the ſeveral objections raiſed againſt the Act for regulating the Government of the Province of Quebec. The particulars we apprehend it is needleſs to enter into; ſince no one who conſiders the circumſtances of that province, and reads the act with due attention, will eſteem the popular cavils worth reaſoning upon, unleſs out of tenderneſs to weak minds, to prevent their becoming the dupes of deſigning men. Such men, if they really mean any thing more than exalting themſelves as bell-wethers of the populace here *, muſt wiſh to eſtabliſh oppreſſion and ſlavery under the mark of civil and religious liberty. Becauſe the fortune of war has ſubjected a great number of inoffenſive French Catholics, in a remote part of the world, to our power, are we to ſhock all their feelings and prejudices, deſtroy their private peace, and diſtract the government of the colony, to make them Engliſhmen and Proteſtants *vi et armis?* We have done far wiſer, in adopting the conduct of the apoſtle Paul, who tells the Corinthians, *I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal* †.

Art. 14. *A Letter to the Earl of Chatham, on the Quebec Bill.* 8vo. 1 s. Cadell. 1774.

This excellent letter has been aſcribed to a young Lord, whoſe character *out of the houſe* is as well known as his abilities *in it*: but it is now aſſerted that a worthy Baronet is the real father of this political bantling.

Lord C. had thought proper ſeverely to arraign the Quebec bill. For this he is now as ſeverely called to account; not indeed in harſh terms, calculated to catch the ear by humouring popular preposſeſſions, but with maſterly arguments, directed to the underſtanding of mankind.

'If ever, ſays the very ſenſible Writer, there was an event on which the Public might demand an opinion, it had a right to yours on the ſettlement of Canada. From your rank and experience in the ſtate, your importance in your country, and, above all, as the atchievement was yours, the manner of maintaining it ſhould have been yours alſo. You was the miniſter, the uncontrolled and uncontrollable miniſter, when Canada was conquered. When you returned to power a ſecond time, you propoſed no legiſlative act for its regulation and government; muſt I then ſay to you my Lord, "Vincere ſcis, victoriâ uti neſcis."—If your abilities are confeſſed, who can excuſe your neglect? Or if, in this buſineſs, either inaccuracy of head, inattention of mind, incorrectneſs of judgment, or inſufficiency of reaſon, may be imputed to any man, on whom can that charge

* For which we refer to the harangues and hand-bills of two late unſucceſsful candidates for public offices in the metropolis.

† 1 Corinthians iii. 2, 3.

fall more juſtly than upon your Lordſhip? Why then did you chooſe this peculiar moment to break forth from your retirement? Surely, my Lord, your condeſcenſion is not ſuch as to lead you to become the meer harbinger of my Lord Mayor, and his addreſs *within* the palace, and of his co patriots *without*, who attended his Majeſty from St. James's to the parliament.'

The expediency of affording ſome legal form of government to that province is thus cogently pointed out:

'Let us ſtop for a moment, to ſee what the government of Canada was, under the proclamation which you wiſh to perpetuate,—it comprehended Eaſt Florida, Weſt Florida, and the Grenades, together with Canada, countries as different in their eſtabliſhments as in their ſoil, and in their climate; various therefore were the inſtructions given to the ſeveral governors, and afterwards changed according as information and experience pointed out new ſyſtems. In Canada, the French laws alone prevailed till 1764, then the Engliſh laws got ſome footing. The governors and officers of juſtice *always* doubtful which to take for their guide, ſometimes preferring the Engliſh, ſometimes the French laws, as each ſeemed applicable to the caſe before them—One year a proclamation, another year an inſtruction to a governor, another year a local ordinance, changed the principle, and varied the courſe of their juſticiary proceedings.—In this ſtate of fluctuation, no man knew by what right he could take, or give, inherit, or convey, poſſeſs, or enjoy property; or by what mode or rule he could bring his right to a trial. One neceſſary conſequence was a frequent reſort to the crown for amendment, explanation, and deciſion; "cujus eſt condere, ejus eſt interpretari."—And what leſs than deſpotiſm is the power of the crown, when it can create or interpret, eſtabliſh or deſtroy laws, by virtue of its own mandates?'

As to the civil government of Canada, after ſome juſt remarks on the nature of trials by jury, the ingenious Writer thus proceeds:

'Let us now, my Lord, ſee what is the fund for an *Engliſh jury* in Canada; the number of freeholders (I do not ſay there are none) is ſmall indeed; but there are about three hundred Engliſhmen, who are houſe-keepers, and of theſe, perhaps thirty or forty are of the rank of merchants and tradeſmen; the reſt are diſbanded ſoldiers, moſt of them ſutlers; and it is a melancholy conſideration that their chief traffic is in ſpirituous liquors, of which they ſhare pretty largely with their cuſtomers the common ſoldiers. The courts of juſtice ſit once a week. The number of the better ſort of Engliſh will not afford one legal panel in the whole year, and inſufficient to do the buſineſs of juries, even ſuppoſing them to give up their time, and every other occupation to that ſervice only: Mr. Maſeres therefore admits that the burthen of attendance would be intolerable *without pay*; and he propoſes five ſhillings a head for every time they ſerve: thus the office of jurymen would become a trade, a trade indeed, that none of the better ſort will follow, but muſt fall of courſe upon thoſe veterans who have left the army for the gin-ſhop: ſuch muſt be the Engliſh jury in Canada, without freeholders, without challenge, without change, and in ſhort without one attribute of an Engliſh jury. *Corruptio optimi fit peſſima*, is a true old adage, and I ſpeak it as a proof of the perfection of an Engliſh jury, that in an imperfect

imperfect ſtate it would be the worſt way of trial upon earth. But it may be ſaid there are above an hundred thouſand Canadians qualified to ſerve upon juries; why not take your juries from them? Becauſe your Lordſhip will hardly truſt the property of your countrymen to a jury of Canadians only. But the juries may be mixed,—in what proportion? If you take an *equal* number of Engliſh and of Canadians, how are they to decide at all? Or take an *unequal* number, and decide by the vote (as in courts martial) then if the majority of the jury be Canadians, the verdict will be the ſame as if the whole was Canadian, or if you throw the majority on the ſide of the Engliſh, where is the impartiality, on which the Canadian can depend?

'Beſides, the civil law of France, and the trial by jury in England, are ſo diſſonant, that the forms of one can never be blended into proceedings of the other; the rules in reſpect of tenures, and alienations, dowers, and inheritances are quite different;—how could the law go on in the two different languages? If the *Canadian* ſhould have a cauſe to try, how can his *advocate* prepare the proceſs for an *Engliſh jury?* Or if he goes to an Engliſh attorney, how is the latter to ſettle a proceeding according to the laws of Paris?

'But in *criminal law* the caſe is different; for to the fact of guilt or innocence, one man is as competent as another; and in our own courts, it is the actual practice, where a foreigner is to be tried, to have a jury *de medietate linguæ*, one half Engliſh, one half foreigners.

'I mean not, my Lord, a general defence of the criminal laws of England, as they are of late years multiplied and extended. For if a moiety of thoſe who are condemned were to ſuffer death, their blood would cry out for vengeance; and I am perſuaded, that THE FREQUENCY OF PARDONS, even where mercy is due, gives riſe to nine in ten of the thefts and robberies that are committed. But the French law of torture to procure confeſſion, is to us unknown. On the contrary, the accuſed perſon is, or ought to be, warned from injuring himſelf by his own confeſſion. It is but modern law that any man could be convicted on his own confeſſion, and even now confeſſions ought not to be admitted without the greateſt caution.'

The obligation of conforming a government to the apprehenſions of the people who are to be governed, is enforced to conviction in the following paſſage:

'In the courſe of all the evidence that has been laid before the Public, we find that the Canadians have expreſſed one conſtant uniform wiſh to be governed by their own laws, and that the Engliſh have as fervently deſired to be governed by the laws of England. The Canadians are above 100,000, the Engliſh not more than 2000 men, women, and children. The legiſlature was therefore to conſider whether the law and government ought to be adapted to the *many* or to the *few*.

'There can be no rule for the compoſing of laws, but the ſentiments and inclinations of thoſe who are to be governed by them.

'In a ſtate of nature, liberty knows no bound but that of ſuperior force.

"Jura inventa metu injuſti," and that portion of liberty which each man is willing to give up for the convenience, ſafety, and protection of individuals, of families, of ſocieties, and of ſtates, is the

firſt principle of law. It is true, the multitude do not compoſe the form, but it muſt be framed to correſpond with their genius and temper, ſo that their underſtandings may be prepared to meet, and their hearts ready to embrace it.—The habits, cuſtoms, and manners of a people, are the mirror in which alone their general diſpoſition may be ſeen; even regard muſt be had to their prejudices and their weakneſs; for *law muſt be enacted* (as Grotius has expreſſed it) "cum ſenſu humanæ imbecillitatis." When Solon was complimented on having given good laws to his countrymen, his reply was, "They are only ſuch as the Athenians are capable of receiving." Even the law of God, as propoſed by Moſes, was ſubmitted to the judgment of the people before it was adopted by them.

'But if theſe rules are indiſpenſable in the *formation*, they apply much more forcibly to the actual eſtabliſhment of law. If nothing but violence can *impoſe* law, it would be ſtill greater tyranny to rob a nation of that law which they approve upon experience, and which is endeared by habit. Allowing then that the Canadians prefer a worſe law to a better, even that bad choice is deciſive upon the conduct of Great Britain. They yielded themſelves up to our protection and our faith. How then can we deprive them of the firſt rights of human nature?'

But as religion has unhappily too often been converted into a ſtalking horſe in this country, and it is a better compliment to the heart than to the head of John Bull, that it has proved ſo ſucceſsful a ſcreen, the noble Author proceeds to anſwer the objections which have been brought againſt the bill, in this reſpect: and his anſwer is, by many, conſidered as completely deciſive of the queſtion: but we have not room to extract it. We ſhall conclude with a caution to the good people of England, viz. that they would duly reflect on the old fable of the ſhepherd's dog, who amuſed himſelf ſo often by raiſing alarms "*that the wolf was coming*," that no one believed his report, when the wolf actually came.

Art. 15. *The Speech of a Scots Weaver:* Dedicated to Richard Glover, Eſq. 8vo. 1 s. 6 d. Nicoll. 1774.

The decline of the linen trade in Scotland is a known fact, and it might be thought from the chain of connexion between cauſe and effect, that the acting cauſe of an alteration in demand for any object of commerce, could not lie too deep for inveſtigation. We have, however, very different reaſons given for the bad ſtate of the linen manufacture, by Mr. Glover *, and by this anonymous Weaver; and however tenacious both writers may be of their reſpective opinions, yet as they are able reaſoners, there is the ſtronger inducement to believe ſome truths are urged on each ſide.

Mr. Glover found this diſaſter to originate in banking and projects; which is denied by the Weaver, who aſſerts that the decay of the linen trade began prior even to the inſtitution of the Air bank: admitting, nevertheleſs, that the ſtoppage of that bank produced great diſtreſs in Scotland; yet inſiſting from theſe bad affairs, 'all England cannot aſcertain a loſs of 10,000 l. by Scotland.'

* See Rev. June laſt, p. 487.

Leaving

Leaving then the operation of the Scots banks to the judgment of the Public, we will attend to the Weaver's account of the diſtreſs of the linen trade. 'Great Britain, ſays he, pays in groſs, about twelve millions yearly, in taxes; or, about fifty ſhillings yearly, for every living ſoul in the iſland. Ireland is alſo greatly taxed. She maintains an army and civil eſtabliſhment, more expenſive than any nation in Europe, in proportion to the numbers of her people. Germany, after profiting by the millions ſpent by Great Britain in the late war, enjoys perfect tranquillity. Though articles of luxury, in ſome diſtricts, and the ſoil itſelf, be taxed, the ſubſiſtence of the labourer is no where taxed. He can live and ſupport his family for ſix-pence per day, over all Germany; in Great Britain and Ireland, he can barely do it for nine-pence per day. It will appear a paradox, but it is nevertheleſs true, that this circumſtance conſidered, labour and manufactures are cheaper in Britain than in any other European country. The ſuperior capitals, the ſkill of our people, and the invention of machinery, has, in ſome degree, compenſated for our heavy taxes in all our manufactures; and in thoſe where machinery can be employed to the greateſt advantage, they fully make up for the dearneſs of labour. Unhappily, Sir, the linen manufacture either admits leſs of this than the hardware; or at leaſt, has been leſs the ſubject of invention. So far however ſeems certain, that deducting taxes, our labour is as cheap, as in any other European nation.'

The Author proceeds farther to explain the diſadvantage the linen trade labours under; as follows:

'How comes it that the woollen and hardware manufactures go on ſucceſsfully, both which muſt be equally affected by our taxes, whilſt the linen manufacturers are teizing the legiſlature, year after year, for bounties on their own linens, and duties on foreign linens? The anſwer is obvious.—The two firſt enjoy a complete monopoly, both of the home conſumption and the exportation to America.—Let the ſame experiment be tried with the linen, for ſeven years, and there will be found no occaſion for bounties.—Parliament will be no more troubled with applications. This ſingle meaſure would, in an inſtant, raiſe the linen trade to a magnitude and importance equal, perhaps ſuperior, to the woollen manufacture, great and important as that now is.—If there be, therefore, no means of employing our people in other branches of buſineſs, and if the linen manufacture cannot employ them without parliamentary protection; they muſt either receive that ſupport, which will enable them to ſubſiſt in Britain; or they muſt and will emigrate.'

As it is impoſſible to attend to every thing the Scots Weaver alleges in ſupport of his opinion, we ſhall produce his propoſal for a remedy.

'The queſtion now, Sir, is, what natural and proper remedy can be applied to this diſorder?—Bounties have been propoſed.—I confeſs, ſeveral difficulties occur to this plan.—Firſt, bounties, as hitherto given, go only to exportation; whereas, we ſhall ſhew hereafter, that the firſt and natural object of every country ſhould be to ſupply the demand at home.—Secondly, bounties are the mother of

taxes.

taxes. You can only give encouragement in this way, by firſt impoſing a tax to pay it, which tends to the increaſe of wages, and conſequently, to raiſe the price of manufacturing labour.—Thirdly, the bounty is only giving money to America, by ſelling linens ſo much cheaper than they could otherwiſe get them: it is, therefore, an abſurd policy; as it is ſupplying them with the produce of Britiſh taxes, in the price of linens, at the very time that it is found neceſſary to tax them for the ſupport of government.—I will therefore lay aſide this plan entirely, and beg leave, in anſwer to the queſtion, to ſay, that the natural and proper remedy is this—Lay on ſuch a duty upon foreign linens as will enable thoſe of the Britiſh and Iriſh manufacture to find a preference in our home conſumption; and when the foreign linen, ſhall, by this means, be entirely excluded from ſale here, and the quantity of our own increaſed ſo much as to enable us to participate in the exportation trade; then lay on ſuch duties upon the foreign linens ſhipped from hence for foreign parts, as will ſecure our linen a preference; and finally, when our quantity equals both the home and foreign demand, prohibit all German and other foreign linens whatſoever.'

He then conſiders ſome objections to this regulation, which occur in Mr. Glover's ſpeech; but theſe would lead us too far: we muſt therefore refer the Reader who wiſhes to conſider the ſubject minutely, to the pamphlet.

One particular indeed we cannot overlook, as he advances a poſition againſt Mr. Glover, that we muſt confeſs ourſelves unable to reconcile with *our* notions of commerce.

'It has, he obſerves, been ſaid that we ought not to encourage manufactures for internal trade. "*Traffic between ſubject and ſubject cannot be productive of any national wealth; and it is only by exporting produce and manufactures that wealth is received.*" From what ſchool Mr. Glover has learnt this doctrine, I will not pretend to conjecture; for the honour of Scotland, I hope, it was not there; I will preſume it to be a ſpecimen of his "*common ſenſe*," which that country is ſo totally devoid of; may they ever remain ſo!—In that country the opinion is, that the foreign trade of this and of every great nation is trifling, both in point of extent and advantage to the ſtate and the individual, when compared with its internal trade.——

'Great Britain contains above five millions of people: theſe people ſubſiſt at an expence of, at leaſt, eight pounds per head. Here is then an internal trade of at leaſt forty millions yearly. But how does this enrich?—I anſwer, the riches of a country conſiſt in the riches of the individuals in that country; and if theſe will increaſe without foreign trade, the country will grow richer.'

Nothing that follows tends to eſtabliſh this principle. Some individuals may indeed grow rich at the expence of other individuals, according as property may fluctuate; but if the collective ſtock of money in the nation, receives no increaſe, how can the *country* grow richer? Induſtry and circulation may be promoted to a certain degree; and ſo far a nation may be conceived to grow rich in products of its own raiſing: but when internal trade has once arrived to the pitch of fully ſupplying internal conſumption, the *collective* ſtock of riches

riches will then be at a ſtand; nor can any acceſſion of wealth accrue, unleſs a ſurplus of commodities is raiſed and exported, to draw home riches from foreign parts.

This principle however has no great relation to the main object of the pamphlet: and ſo far from deciding poſitively between Mr. Glover and the Weaver, it appears more than probable that to conceive the whole truth, we muſt attend, with due caution, to both their repreſentations.

ART. 16. *A Letter humbly ſubmitted to the Peruſal and Conſideration of the Electors and People of England.* By a Gentleman. 8vo. 1 s. Baldwin. 1774.

This gentleman exhorts us with great earneſtneſs to prevent the ruin of the nation, by ſtemming the torrent of corruption; and even flatters himſelf with the expectation of ſeeing his exhortations take effect. 'If, ſays he, there is ſufficient virtue remaining in us, *and I truſt there is*, to withſtand every temptation that may be offered to bias our inclinations; and to explore and avoid every art and ſnare that may be laid by the baſeſt ſlaves at the enſuing election, to lure us to our ruin: in ſhort, if we elect a free and virtuous parliament, we ſhall ſoon diſcover the good effects ariſing from our choice: in the place of our preſent grievances and oppreſſions, from the wiſdom and rectitude of their ſanctions, concord will appear, brooding peace and proſperity on the happy land. Such a parliament will not multiply taxes wantonly, nor keep up thoſe unneceſſarily, which neceſſity has impoſed before. Such a parliament will not ſuffer the national debts to increaſe and continue by all ſorts of political and other profuſions. Such a parliament will give eaſe and encouragement to our manufactures at home, will aſſiſt and protect our trade abroad, will improve and keep in heart the national colonies, like ſo many farms of their mother country. Then will joy appear ſitting in every face, content in every heart; we ſhall then find no occaſion to be alarmed or diſturbed; whilſt we are employed buſily improving our private property and public ſtock, fleets will cover the ocean, bringing home wealth by the returns of induſtry, carrying aſſiſtance or terror abroad, by the direction of wiſdom, and aſſerting triumphantly the right and honour of Great Britain as far as the waters roll, and as the winds can waft them.'

This is quite poetical; but if this gentleman can bring himſelf to think that either candidates or electors, will have grace enough to reform their practices at mere perſuaſion, he will be wofully miſtaken. Nothing leſs than the coercion of penal laws will keep even legiſlators themſelves within the line of their public duty; and we *have* theſe laws, though we have not virtue enough to enforce them as we ought to do. How much they really are regarded, will appear when we conſider that ſome of the moſt ſtrenuous declaimers againſt corruption, procure their repreſentative character by the practice of it. If therefore our Author, inſtead of recommending 'aſſociations for the purpoſe of ſupporting gentlemen of virtue, honour, and integrity,' could eſtabliſh two or three ſocieties in different boroughs, for the purpoſe of purſuing, to the *utmoſt exaction of the penalties*, thoſe candidates who corrupt electors, he would do more toward checking the evil,

evil, than if he were to write fifty pamphlets on the ſubject, and diſtribute them gratis at all places of polling throughout Great Britain.

Art. 17. *An Addreſs to Proteſtant Diſſenters of all Denominations, on the approaching Election of Members of Parliament, with reſpect to the State of Public Liberty in general, and of American Affairs in particular.* 8vo. 2 d. or 50 Copies for 5 s. Johnſon. 1774.

There is more ſubſtance in this little tract, than in many of ten times its bulk.—As the price is ſo ſmall—the Reader who has a curioſity to know the contents of this *new criſis*, may be eaſily gratified; and therefore we ſhall only, in this general way, recommend it to the peruſal of all friends to the liberties of this country.

EAST-INDIES.

Art. 18. *A General View of the Eaſt India Company's Situation*, ſubmitted to the impartial Conſideration of the Public. By an Old Proprietor. 4to. 1 s. Wilkie. 1774.

The ſituation of the Eaſt India Company is diſcuſſed by a ſeries of queſtions which are reſolved by exhibiting averages of annual accounts for forty years backward; the reſult of which is contained in the following ſummary:

'I. The Company's exports of Britiſh manufactures have increaſed - -	£. 346,259 *per annum.*
'II. Its exports of bullion have decreaſed	295,852 *ditto.*
'III. Its commerce has been extended -	1,198,089 *ditto.*
'IV. The cuſtoms ariſing from its trade have increaſed - - -	359,881 *ditto.*
'V. It has ſince 1708, contributed to the public ſervice, over and above its annual duties, - - -	4,200,000
'VI. For the defence of its trade and ſettlements, it maintains a ſtanding force, conſiſting of 55,015 in number, and for the ſame eſſential purpoſe, it hath expended in its own fortifications and buildings, - - - -	2,743,669
'VII. and laſtly,—That its comparative ſituation ſince the year 1708 (excluſive of the above ſum of 2,743,669 *l.*) is better by - - - -	8,890,120 ſterling.'

As a review of the Company's *ſituation*, this is weighed in the mercantile balance of profit and loſs; the *conduct* of the Directors, and of their ſervants, is no otherwiſe noticed, than by way of favourable inference from theſe flouriſhing premiſes. One particular accuſation only, is touched on—'the immenſe ſums unneceſſarily laviſhed in fortifications and buildings'—and this is artfully waved: 'ſhould it be aſked, ſays he, why the authors of ſuch abuſes have not been called to a proper account? their conduct having undergone a parliamentary inquiry, the anſwer muſt come from thence.'

MEDICAL.

Art. 19. *All the Prescriptions contained in the New Practice of Physic of Thomas Marryat, M. D. Translated into English.* By J. S. Dodd, Surgeon and Man-midwife, &c. *A Work of great Utility, &c.* 12mo. 2 s. 6 d. Kearsley. 1774.

Through '*a christian dispesition*,' it seems, 'to provide for the relief of the distressed,' this good man, Mr. J. S. Dodd, has readily vamped up or manufactured a book, by collecting and translating Dr. Marryat's prescriptions, which are arranged under the diseases to which they respectively belong. To each of these lists of prescriptions is prefixed, as he says, 'an *accurate description* of the symptoms of the several diseases; by which,' we are assured, 'they may be known from each other.' Each of these luminous descriptions he has had the art to draw up and condense generally within the compass of three or four *lines*, or at the utmost, in about *half a score*. To each of these classes of prescriptions he has likewise subjoined, by way of tail-piece, about as many lines, under the title of *remarks*; in which the reader is to be instructed when, and how, to dispense them. After having taken all these pains 'for the good of mankind,' this disinterested philanthropist here presents them with the fruits of his great labours; and, with singular modesty, recommends his work to the public, as '*the best family physician and surgeon, yet extant, in any language!*'

We need not discuss the utility or merits of an undertaking thus planned and executed; nor inquire into the propriety, or strict honesty, of taking a liberty of this kind with the work, as we suppose, of a *living* Author, by thus appropriating and mangling it. We shall leave the reader likewise to form his judgment of the knowledge, or at least of the care and accuracy of this translator and abridger, from an instance that strikes us at the very threshold, or in the first chapter: where, in the 'remarks' at the end of the list of medicines recommended for *fevers* in general, our commentator tells us that 'broths made as strong of the meat as possible;—should be the *only* food taken.'

That Dr. Marryat, or any other doctor—even from Ballyshannon in his own self—could possibly give such abominable advice as this, *in a fever*, we cannot readily believe; even on the authority of Mr. Dodd's translation. Dr. Marryat's work, as we remember, was published in Ireland about nine or ten years ago, and is not at present in our possession; but we have been told that in the place to which this 'remark' refers, the doctor only recommends the giving of strong broths, in such quantities as will sit easy on the patient's stomach, in order to recruit his strength, on his *recovery*, *from* a fever. —And so much for Mr. Dodd's '*best family physician*,' &c.

Art. 20. *A Lecture Introductory to the Theory and Practice of Midwifery, &c.* By John Leake, M. D. Member of the R. College of Physicians, London; and Physician to the Westminster Lying-in Hospital. 4to. 2 s. 6 d. Baldwin. 1774.

In this sensible introduction to a course of lectures on the subject of midwifery, the Author discusses, in a general and popular manner, several physiological questions relating to conception and parturition; and

and afterwards gives an hiſtorical ſketch of the opinions and practices of the antients with reſpect to the art, and of the ſucceſſive improvements that have been made in it from their times to the preſent: terminating his oration by ſome judicious reflections on the qualifications and deportment of an accoucheur. In his appendix the Author gives an account of an improvement which he has made in the forceps; conſiſting in the addition of a third blade to that inſtrument, his deſcription of which is illuſtrated by a plate annexed to this performance.

Art. 21. *An Abridgment of Baron Van Swieten's Commentaries upon the Aphoriſms of the celebrated Dr. Herman Boerhaave, &c.* By Colin Hoſſack, M. D. of Colcheſter. Vols. I. and II. 8vo. 10 s. 6 d. ſewed. Horsfield. 1773.

This abridgment, which is intended to be compriſed in five volumes, appears to be executed with ſufficient care and judgment, and may be of uſe to thoſe who do not chooſe to purchaſe the commentaries at large. In the ſecond volume the work is brought down to the 874th Aphoriſm, or to the end of the ſection on the baſtard peripneumony.

Art. 22. *A Deſcription of the four Situations of a Gouty Perſon: evincing the Danger of truſting the Gouty Matter to the Care of Nature.* By P. de Vivignis, M. D. 8vo. 1 s. Wilkie. 1774.

Were Jedediah Buxton, of retentive memory, now alive, he would eſtimate, with a ſingle glance of his eye, over the meagre form and unconſcionable type and margin of this ſhilling pamphlet, that it might contain about as much matter as a ſingle page of a London Chronicle; and his eſtimate would not be very diſtant from the truth. After peruſing it throughout, and in the interval between two diſhes of tea, we found that it contained 36 pages, 16 lines in a page, and about *five words*, on an average, in a line.—Theſe are ſurely *Aurea Verba*;—and yet all that we can collect from them is, that the gout ſhould not be left to the care of nature, but that the phyſician ſhould have the handling and management of it:——but in what manner this unruly diſtemper is to be managed by him, *this deponent ſayeth not.*

Art. 23. *An eaſy Way to prolong Life, by a little Attention to our Manner of Living, &c. &c.* The Second Part. By a Medical Gentleman, Author of the firſt Part. 8vo. 1 s. 6d. Bell. 1774.

We are ſcarce at leiſure, at preſent, to divert ourſelves with this ridiculous and ſenſeleſs production, the Author of which congratulates himſelf on the *rapid ſale* of the firſt part of it, and aſſures us that this ſecond contains obſervations '*not leſs important.*' The courteous reader, for example, is here inſtructed whether he ought to ſleep *with his mouth ſhut or open*, and on what ſide he ſhould lie; and is directed, after a few preliminary operations at his upriſing, 'to ſtretch himſelf out,' and then 'to proceed to cleanſe his noſe, by blowing it;'—not forgetting, laſtly, 'that the head be combed, that the pores may be opened to expel ſuch *vapours* as were not *conſumed* by ſleep, &c.'

Converſant as we are with the preſs, we cannot conceive who the perſons are that *ultimately* defray the charges of paper and print for ſuch

ſuch miſerable ware as this.—Giving eighteen-pence for ſuch traſh is ſurely—ſaving the reader's preſence,—buying *bumfodder* at a very unconſcionable rate. To the *Reviewer* indeed, who is *obliged* to buy, *pro bono publico*, it is one of his higheſt luxuries to employ it in that capacity.

Art. 24. *An Account of the Teſticles, their common Coverings and Coats; and the Diſeaſes to which they are liable, &c.* By Joſeph Warner, F. R. S. and Senior Surgeon to Guy's Hoſpital. 8vo. 2s. Davis. 1774.

After premiſing a ſhort anatomical deſcription of the Scrotum, the *teſtes*, and their coats, the Author treats of the diſeaſes to which theſe parts are ſubject; ſuch as inflammation, abſceſs, dropſy, ſchirrus, &c. He principally dwells however on the *Hydrocele* of the *Tunica Vaginalis*, and on the palliative, and radical, methods of relieving, or curing, that diſeaſe. With reſpect to the firſt or palliative method, in deſcribing the beſt manner of performing the very ſimple operation of evacuating the extravaſated lymph, the Author, from a predilection, we ſuppoſe, for that mode of operating to which he has been accuſtomed, directs the uſing the impoſthume lancet, in preference to the trocar. He judges it to be 'the moſt eaſy and expeditious;' and apprehends, though ſurely without ſufficient grounds to countenance the apprehenſion, that the tunica vaginalis muſt ſuffer from the canula of the trocar being left in the wound, during the ſhort time that it remains there while the lymph is flowing through it.

Of the four more important methods of proceeding, or operating, in order to produce a radical cure, the Author ſeems to conſider that which effects this purpoſe by means of a ſimple inciſion, as the beſt; obſerving that he does not remember ever to have ſeen any fatal effects ariſing from it. For the method of procuring a laſting cure by the application of the cauſtic, he wholly refers the reader to Mr. Elſe's pamphlet *. He next deſcribes the manner in which a permanent cure may be obtained, by a ſimple puncture of the *Tunica Vaginalis*, and the ſubſequent and repeated introduction of a ſponge tent: terminating his obſervations on this ſubject by a ſhort and ſuperficial account of the radical method of operating, by the ſeton; at the end of which, the reader, who has hitherto met with nothing either new or ſtriking, is in our opinion, very properly referred to Mr. Pott's ingenious work on the ſubject. The pamphlet concludes with ſome trite obſervations on the ſchirrus and cancer of the teſtis.

Art. 25. *An Eſſay on the moſt effectual Means of preſerving the Health of Seamen in the Royal Navy. And a Diſſertation on Fevers and Infection. Together with Obſervations on the Jail Diſtemper, &c.* By James Lind, M. D. Phyſician to his Majeſty's Royal Hoſpital at Haſlar, &c. A new Edition much enlarged and improved. 8vo. 5s. Wilſon. 1774.

The excellent eſſay and the diſſertation mentioned in the above title have both been formerly publiſhed, and are here reprinted together, with the addition of ſome new matter; ſome alteration be-

* See M. Review, vol. xliii. Auguſt, 1770, page 138.

ing

ing made in the arrangement of the materials, and the whole, for the convenience of the reader, divided into chapters and ſections. The firſt of them appeared in the year 1757, and was republiſhed in 1762, by the authority of the lords of the admiralty. Its merit is too well known to require our adding any thing further concerning this third edition of it, than that, beſide the alterations which the Author has now thought neceſſary to make in it, he has added a new chapter, on the means of obtaining freſh and potable water at ſea, by a ſimple and eaſy proceſs. On this occaſion, he aſſerts his claim to priority in the diſcovery of ſweetening ſea-water by diſtillation, without the addition of any ingredients; and undertakes to ſhew that the alterations made by Mr. Irving, in a proceſs delivered in by him to the lords of the admiralty, for that purpoſe, and for which he received in 1772 a reward from parliament of 5000 l. was no real improvement;—that the principles on which it is founded, though plauſible, are fallacious; and that the produce, in following his method, is evidently leſs than may be obtained by the method of diſtillation formerly propoſed by the Author.

The *Diſſertation on Fevers and Infection* originally appeared under the title of '*Two Papers on Fever and Infection*,' which were read before the philoſophical and medical ſociety at Edinburgh in 1761. It is here reprinted with large and valuable additions; relating particularly to the jail diſtemper, and the means of preventing or ſtopping that terrible contagion. The new lights thrown on this intereſting ſubject by ſo excellent an obſerver, who has had ſuch extenſive opportunities of remarking the various ſources and the progreſs of this particular kind of infection, render theſe obſervations peculiarly valuable.

Art. 26. *The Seaman's Medical Inſtructor, in a Courſe of Lectures on Accidents and Diſeaſes incident to Seamen, in the various Climates of the World, calculated for Ships that carry no Surgeon. The whole delivered in a plain Language, and founded on a long and ſucceſsful Experience.* By N. D. Falck, M. D. 8vo. 4 s. 6 d. Dilly. 1774.

We ſufficiently announce the intention of the Author in compiling this treatiſe, by giving the reader the foregoing copious title-page at large. In the firſt of the ſix lectures into which he has divided the work, he undertakes to inſtruct the ſeaman in the anatomy and phyſiology of the human body. He then treats of the medicines, or other means, requiſite to the reſtoring health; and of the external injuries and diſeaſes to which the body is liable. In the two laſt lectures the Author proceeds to the treatment of fevers and other internal diſeaſes.

The zeal which the Author profeſſes for the inſtruction and well-being of his marine pupils flames out in many parts of this compilation; in the execution of which however we cannot honeſtly, or with any regard to our own character, give him credit for any thing more than a good intention. A formal critique cannot be expected from us:—but why—we ſhall juſt aſk—would the Author occupy any part of the ſcanty ſpace to which he was confined, in the ſhort lecture devoted to anatomy and phyſiology, with an unneceſſary and prurient deſcription of the action or functions of the male organs, in what he is pleaſed abſurdly to term, '*the ſacred act* of generation?'

—Or

—Or why, in the ſame chapter, does he treat ſo very unſcientifically, or indeed at all, of viſion; and betray his total ignorance of the firſt elements of optics, by aſſuring his pupil that 'the general received opinion, that objects are reverſed in the repreſentation on the retina of the eye, is a miſtake;' and that he hopes hereafter to ſet the world right on the ſubject of this notable diſcovery, in which however he may ſee, in our 48th volume, that he has been anticipated by another *viſionary*?—Or to mention only one matter relative to the practical part.—Why ſhould he exclude ſo excellent, ſafe, and even neceſſary a medicine as the *bark* from his marine medicine cheſt; not allowing the poor ſeaman a few ounces to relieve him even in an ague; and giving him, for that purpoſe, only 'a quantity of ruſty iron' ſteeped in vinegar, which he aſſures him is 'a medicine, ſuperior both in virtue, and by far more ſafe in the application?'—The *bark* is a '*rank poiſon*,' he pretends, in injudicious hands.—What!—ranker than *laudanum* and *calomel*, with which he truſts his pupil? On the contrary, no one medicine in the whole *materia medica*, of equal power to do good, is ſo little qualified to do miſchief.—We ſhall only further add, with reſpect to this work, that from the nature of it, it neceſſarily contains many matters, the knowledge of which muſt undoubtedly be of uſe to a ſeaman, deprived of all other aſſiſtance;—and this is nearly the utmoſt praiſe we can beſtow upon it.

MISCELLANEOUS.

Art. 27. *The Life of Dr. Oliver Goldſmith*, written from Perſonal Knowledge, &c. 8vo. 1s. 6d. Swan. 1774.

Dr. Goldſmith's *life* affords but ſcanty materials for the biographer, but his *writings* have amply made up the deficiency to his preſent hiſtorian; who, from his adroitneſs at making *extracts* muſt certainly have been, or is, a *reviewer*.

Whether the Dr's biographer, and warm panegyriſt, who profeſſes to write from perſonal knowledge, is right or wrong in his account of our poet's adventures, in his travels abroad, we know not; but we are authoriſed to ſay that he is very much miſtaken in his aſſertion, that Dr. G. was once employed to *ſuperintend* the Monthly Review. The Dr. had his merit, as a man of letters; but alas! thoſe who knew him muſt ſmile at the idea of ſuch a ſuperintendent of a concern which moſt obviouſly required ſome degree of prudence, as well as a competent acquaintance with the world. It is, however, true that he had, for awhile, a ſeat at our board; and that, ſo far as his knowledge of books extended, he was not an unuſeful aſſiſtant.

Art. 28. *The Peruvian Letters*, tranſlated from the French. With an Additional Volume. By R. Roberts, Tranſlator of Select Tales from Marmontel, Author of Sermons by a Lady, and Tranſlator of the Hiſtory of France, from the Abbé Millot. 12mo. 2 Vols. 6s. Cadell. 1774.

To this new tranſlation of the well known Peruvian Letters, Miſs Roberts has added a continuation of the ſtory comprehended in the original; for which ſhe aſſigns the follow reaſons:

'I found, ſays ſhe, an elegant ſimplicity in the manner in which the ſtory was told, in the language in which it was originally written,

that I much admired, and could not help thinking the Peruvian character pleaſingly delineated. I was not, indeed, altogether ſatisfied with the concluſion, being deſirous the Indian princeſs ſhould become a convert to chriſtianity, through conviction; and that ſo generous a friend as Deterville might be as happy as his virtues deſerved. This thought determined me to add a ſecond volume.'

Miſs R.'s tranſlation is, in moſt reſpects, greatly ſuperior to the old one; but we think ſhe ſtyle is ſomewhat enfeebled by her almoſt perpetual ſubſtitution of *you, for thou*, in the Peruvian lady's pathetic addreſſes to her lover: how poor is '*you are the ſun of my days—you enlighten them—you prolong them—and they are yours*'—compared with "thou art the ſun of my days—thou enlightenest them—thou prolongest them—and they are thine:" *old tranſlation*.

The deſign of converting the Indian princeſs to the Chriſtian religion, '*through conviction*,' was commendable in Miſs Roberts; and we were curious to ſee the *arguments* adduced on this occaſion; but we ſought for them in vain: we are only told that the illuſtrious convert was referred to the New Teſtament; that ſhe read; and became a devout Chriſtian.

For the reſt, there is very conſiderable merit in the Peruvian Letters; and we ſhall not, in any probability, ever have a better tranſlation of them, than the preſent. We have obſerved ſome inaccuracies, but they are ſuch as will, in courſe, be corrected in a ſecond edition.

Art. 29. *Indices tres Verum ſere omnium quæ occurrunt.* 1. *In Dionyſii Longini Commentario de Sublimitate, et in ejuſdem Fragmentis.* 2. *In Eunapii Libello De Vitis Philoſopborum et Sophiſtarum.* 3. *In Hieroclis Commentario in Pythagoræ Aurea Carmina.* Concinnavit Robertus Robinſon. 8vo. 3s. 6d. bound. Typ. Clar. Payne. 1773.

Three indexes, to Longinus on the Sublime, Eunapius on the Lives of the Philoſophers, and Hierocles on the Aurea Carmina. All theſe things are exceedingly uſeful, as every ſcholar knows by experience.

Art. 30. *Miſcellaneous and Fugitive Pieces.* Vol. III. 8vo. 3s. 6d. ſewed. Davies. 1774.

In our review for February, we gave an account of the two former volumes of this collection. The preſent ſupplement comes recommended to us under the names of Johnſon, Thornton, Cradock, Goldſmith, &c. But we obſerve two or three pieces, in the group, of which we can only ſay, as Pope ſaid of the hairs and ſtraws in the amber, that they are neither "rich nor rare," and that

"We wonder how the devil they got there."

The volume, however, contains ſome very valuable tracts; the *Critique on Blackwell's Court of Auguſtus* is in every reſpect, worthy the Author of the Rambler; as is the *Review of the Inquiry into the Origin of our Ideas of the Sublime and Beautiful*. The lives of *Bolingbroke* and *Parnel* are the productions of Goldſmith's pen.—The poem entitled *Faction Diſplayed*, which is here given to William Shippen, Eſq; is a curious ſpecimen of jacobitical ſatire and virulence; and Mr. Uſher's *Introduction to the Theory of the Human Mind* is undoubtedly worthy of preſervation in a repoſitory of this ſort.

If

If the Collector ſhould proceed in this undertaking, we would beg leave to remind him, that, as caterer for the public, he cannot be too nice in his ſelection. One diſagreeable diſh at the table, may turn a man's ſtomach againſt the whole entertainment.

Art. 31. *Free and Impartial Remarks* on the Letters written by the Right Hon. the Earl of Cheſterfield, &c. By a Man of the World. 4to. 1 s. 6 d. Bew. 1774.

Our man of the world would be a tolerable reviewer, if he did not, like ſome others *ele our* too freely with *extracts*; yet the latter, in this inſtance, undoubtedly conſtitute the beſt as well as by much the largeſt part of the publication.—Here we are, poſſibly, expoſed to the *rotore courteous*; and we are honeſtly prepared for it.

Art. 32. *Excurſion into Normandy and Britanny*, up the Loire to Orleans and Paris; from thence to Dijon, Beſancon, and Baſle, through Switzerland, Geneva and Lyons, to Paris, Calais, and Dieppe. 8vo. 2 s. Richardſon and Urquhart. 1774.

This is a kind of journal, and there is ſomething amuſing in the very brief account of the objects preſented to the traveller in his journey; but this pamphlet is rather to be conſidered as a directory for perſons who propoſe to make the above mentioned tour. They are here provided with a variety of uſeful hints by an attention to which their journey may perhaps be rendered more entertaining, and be performed to greater advantage. As to the rates of cuſtoms, poſt-horſes, chaiſes, &c. no notice is taken of them. The Reader is further directed to procure Ducarrel's hiſtory of Normandy, and a Trip to Paris lately publiſhed.

Art. 33. *A Tour to Spa*, through the Auſtrian Netherlands, and Flanders; and from Spa to Duſſeldorf, up the Rhine to Frankfort; and through Manheim, Straſburg, Nancy, and Rheims, to St. Omer, and Calais. 8vo. 2 s. Richardſon and Urquhart, &c. 1774.

Much the ſame idea is to be formed of this excurſion, as of that mentioned in the former article.

Art. 34. *The Hiſtory of Wales.* Written originally in Britiſh, by Caradoc of Lhancarvan, engliſhed by Dr. Powel, and augmented by W. Wynn, Fellow of Jeſus College, Oxon. To which is added, a Deſcription of Wales, by Sir John Price. A new Edition, greatly improved and enlarged, with Pedigrees of Families. 8vo. 6 s. Evans. 1774.

Of this republication it will be ſufficient to remark that it is well printed, and will be an acceptable book to Ancient Britons and Antiquaries, whatever *true born Engliſhmen*, in general, may think of it.

Art. 35. *An Eſſay for the Conſtruction of Roads* on Mechanical and Phyſical Principles. 8vo. 1 s. Davies. 1774.

This eſſay is offered with ſo much becoming modeſty, that it were to be wiſhed as much could be ſaid in favour of the execution, as the evident intention of the Writer merits. When phyſical and mechanical principles are explained for the inſtruction of others, they have an appropriated language in which clearneſs and brevity are united: nothing is ſuperfluouſly introduced, nothing is circumlocutory, and nothing is defective. It is with ſome degree of reluctance

we find ourſelves reduced to declare that this Writer underſtands more than he can render ſufficiently intelligible; that his eſſay is neither happily conceived nor clearly expreſſed; and that he evidently becomes obſcure by labouring to avoid obſcurity.

Art. 36. *An Account of the Riſe, Progreſs, and preſent State of the Society for the Diſcharge and Relief of Perſons impriſoned for Small Debts.* Containing the original Sermon by Dr. Dodd; the Rules and Orders of the Society; Exhortation to the Debtor releaſed; Miſcellaneous Pieces; Forms of Buſineſs; General Liſt of the Benefactions, &c. 12mo. 2s. 6d. Leacroft, &c. 1774.

Dr. Dodd farther conſiders and recommends this Charity in the Introduction and Poſtſcript which he has placed before the Sermon he preached in its favour, of which we have here the ſecond edition. His arguments in its behalf are weighty and convincing: The inſtitution of this laudable ſociety appears to have ariſen from Dr. Dodd's endeavours. But as we have already ſaid ſomewhat of its nature, and expreſſed our approbation of its deſign in the account of Dr. Franklin's ſermon, it is unneceſſary for us to take farther notice of this publication. The miſcellaneous pieces at the end are chiefly an Ode by Dr. Dodd, and an Epilogue written by R. Cumberland, Eſq; and ſpoken at the concluſion of a Comedy acted for the benefit of this Charity.

HUSBANDRY.

Art. 37. *The Cattle Keeper's Aſſiſtant*, or Genuine Directions for Country Gentlemen, Sportſmen, Farmers, Graſiers, Farriers, &c. Being *a very curious* Collection of well authenticated Obſervations and Receipts (made by Perſons of Note and Experience) for the Cure of the moſt common Diſtempers incident to Horſes, Oxen, Cows, Calves, Sheep, Lambs, Hogs, and Dogs. Digeſted under their proper Heads. By Joſiah Ringſted, Eſq. 8vo. 1s. 6d. Dixwell. 1774.

Joſiah Ringſted, Eſquire, has brought together a number of popular recipes, without juſtifying them by that kind of medical or anatomical reaſoning that an intelligent Reader would wiſh to be aſſiſted with to underſtand the principles of their application: and it is a juſt though a looſe obſervation, that cattle in general, and horſes in particular, are ſubjected, in many inſtances, to very ſtrange and cruel management. But farriers and cow leeches have no notion of deviating from arbitrary preſcriptions; and it is an act of no ſmall condeſcenſion when any of theſe are taken from *a book*, to extend their practice. We muſt confeſs our want of experience in the diſorders of cows and dogs, and will only add, with reſpect to the *latter*, that a man muſt have odd maggots in his own head, before he will think of ſearching for worms under *their* tongues!

POETICAL.

Art. 38. *A Monody on the Death of Dr. Oliver Goldſmith.* 4to. 1s. 6d. Davies. 1774.

The Author gives this poem as a firſt production; and it is a very promiſing ſpecimen. It abounds with poetry, and ſentiment; and its beauties far out-number thoſe defects for which the Writer has modeſtly apologized. But we muſt blame this young Poet for condeſcending to adopt the ſtale nonſenſe of thoſe who, from time immemorial,

memorial, have unmeaningly and abſurdly talked of ſheltering their works behind the awful name of their patron, in order to guard againſt the attacks of criticiſm. What Critic was ever deterred from noticing the blemiſhes of a literary performance, through a fear of offending my Lord or my Lady to whom it was dedicated? Or, indeed, when did my Lord or my Lady ever give themſelves the trouble to interfere in the buſineſs?

Art. 39. *The Naval Review*; a Poem. By the Rev. Robert Engliſh, late Chaplain to his Majeſty's Ship the Royal George, and to the 24th Regiment of Foot. *The Second Edition.* 4to. 1 s. 6 d. Becket. 1774.

Our notice of the firſt edition of this poem was accompanied with a *glance* at the ſubject, rather than at the Author; for we really thought the panegyric, to ſay the leaſt for it, was *worthy the occaſion which produced it.*

This ſecond edition is conſiderably altered and improved. The following lines will ſerve as a ſpecimen of the eaſe and harmony of Mr. Engliſh's verſification:

'Let Egypt boaſt her ſumptuous ſcene of old,
Her flutes melodious, and her flowing gold,
When the Great Roman Nile's proud ſtream ſurvey'd,
With Afric's Queen in Tyrian pomp array'd;
And though He foremoſt ſhone in war's alarms,
An empire loſt for conq'ring beauty's charms:
The trophied field he view'd with cold diſdain,
And Mars ſubmits to Venus' ſofter reign.
'A Greater Briton here gives Ocean laws,
A Brighter Queen protects fair Virtue's cauſe;
There pageant gallies vain parade diſplay,
The tranſient pride of a luxurious day;
Here gallant fleets in awful order lie,
Whoſe waving flags the world combin'd defy;
Example ill, and faithleſs love were there;
Here ev'ry grace adorns the ſacred pair.'

Although the foregoing compliment may ſeem an high-ſtrained one, yet, as we obſerve the piece is inſcribed to Sir Charles Saunders, who is not conſidered as a miniſterial Admiral, we muſt acquit our ingenious Author of the charge of adulation, upon intereſted views.

Art. 40. *A Specimen of Perſian Poetry*; *or, Odes of Hafez*; with an Engliſh Tranſlation and Paraphraſe. Chiefly from the Specimen Poeſeos Perſicæ of Baron Reviſky, Envoy from the Emperor of Germany to the Court of Poland, with hiſtorical and grammatical Illuſtrations, and a complete Analyſis, for the Aſſiſtance of thoſe who wiſh to ſtudy the Perſian Language. By John Richardſon, Fellow of the Society of Antiquaries. 4to. 5 s. 3 d. Boards. Sold at No. 76, Fleet-ſtreet. 1774.

Beſide the gratification of that curioſity we naturally find for the diſcovery of what is impenetrable to our own reſearches, this little publication has another uſeful and agreeable tendency; while it ſeems by a pleaſant and eaſy invitation to introduce the Reader to ſome acquaintance with a language, which, though little underſtood,

is

is of great importance to the Oriental commerce of this country, every thing that is profeſſed to be done here, has the appearance of being done with accuracy; and the Perſian poetry is prettily tranſlated into Engliſh verſe.

Art. 41. *Odes*, by Bradſhaw Galliard, Eſq. 4to. 2 s. 6 d. Johnſon. 1774.

Theſe Odes are chiefly moral, and written in a tolerable vein of poetry. But the ſentiments want novelty, and the rhymes are ſadly incorrect.

Art. 42. *Corin and Olinda*; a Legendary Tale. By Richard Teede. 4to. 1 s. 6 d. Hoggins, &c. 1774.

We have often obſerved that the ſucceſs of one good Author makes a multitude of bad ones. Since the publication of Armine and Elvira, what ſtuff under the title of *Legendary Tales!*

Art. 43. *Poems by Dr. Roberts* of Eton College. 8vo. 4 s. bound. Wilkie. 1774.

This volume contains a poetical eſſay on the Exiſtence, Attributes, and Providence of God; a poetical Epiſtle to Chriſtopher Anſty, Eſq. on the Engliſh Poets; the Poor Man's Prayer, addreſſed to the Earl of Chatham; Arimant and Tamira, an Eaſtern Tale; all which have paſſed this ordeal. Two pretty little poems, one addreſſed to the very learned and ingenious Mr. Bryant, the other to a Boy on his leaving Eton School, conclude the volume.

Art. 44. *Vice*; a Satire. 4to. 1 s. Bew. 1774.

A coarſe general invective againſt vice.

——— Luſt or lucre actuates every fair!

Ridiculous! your *O tempora, O mores* people are the ſaddeſt people in the world; for they waſte our *times* without mending our *manners*.

Art. 45. *The Optimiſt*; *or*, *Satire in good Humour*. 4to. 1 s. Almon. 1774.

The *Times* again! But this is an honeſt whoreſbird of a Muſe, and, like a debauched parrot, joins in the black dialect. The poem is an ironical recommendation of the faſhionable vices, not deſtitute of eaſe or humour.

Art. 46. *An Elegy on the approaching Diſſolution of Parliament*. 4to. 1 s. Almon.

A moſt fruitful ſubject, but a mere muſhroom of a poem! What is become of the thundering author of the Heroic Epiſtle, who denounced ſuch deadly vengeance on the heads of the political miſcreants?

Art. 47. *The Ides of June*; a Poem to the Fair Sex. 4to. 6 d. Wilkie. 1774.

A monitory copy of verſes to the ladies, to warn them againſt the ſoft temptations of that month, when 'Nature turns pimp.' The ſtyle of the poetry is often low, and very incorrect.

Art. 48. *The Prieſt Diſſected*; a Poem: Addreſſed to the Rev. Mr. ——, Author of Regulus, Toby, Cæſar, and other ſatirical Pieces in the Papers. By the Author of the New Bath Guide. Canto I. 4to. 2 s. 6 d. Dodſley. 1774.

A moſt fierce, violent, and bloody battle between an enraged poet, and a reverend haberdaſher of ſmall ſcandal. The latter, mounted on Flys, Mercuries, and Evening Poſts, diſcharges his ſmall artillery from

from the culverins of letters, advices, and paragraphs; and rather teazes than annoys his enemy: the former, armed with the tomahawk and the scalping knife, denounces nothing less than death and dissection. 'Tis dreadful—Oh! 'tis dreadful!

RELIGIOUS and CONTROVERSIAL.

Art. 50. *Critica sacra*; or, a short Introduction to Hebrew Criticism. 8vo. 1s. Bowyer. 1774.

'It may now be assumed, says the learned Author of this pamphlet, as an allowed maxim, That the *Hebrew* scriptures have not reached us in that pure and perfect state, in which they were originally written—That they have undergone indeed many great and grievous corruptions, occasioned by the ignorance or negligence of transcribers.

'Since then it is acknowledged, that errours and mistakes of various kinds have thus crept into the present text, the grand question is,—By what *means* are these corruptions to be now discovered, removed, and rectified? In answer to which it may justly be alledged, that we are providentially supplied with *various means*, which eminently contribute to this purpose.'

But of all these means our critic proposes to insist only on *one*; which, though the most *obvious*, and most *determinate* of all others, has yet, he observes, been somehow strangely overlooked; or at least applied in a very imperfect manner.

That peculiar method, which he would here be understood chiefly to recommend, as well for the *discovery*, as the *correction* of errours, is—to compare together, in the *Hebrew* text, the several correspondent passages of scripture; noting their differences;—and then adopting those particular readings, which best agree with the tenour of the context, and the rules of grammar.

The *correspondent* or parallel passages of scripture will be found, according to our Author, on examination, far more numerous, ample, and various, than most readers could, at first, conceive. These *double* or *repeated* passages may justly be looked upon as *different copies* of the same *original*.—Copies of undoubted antiquity, and of venerable authority: to the value, credit, and importance of which no objections can be rationally offered.

'If these copies then, he adds, or to speak more properly, these *parallel* places, were carefully consulted, and compared together, the judicious reader might easily collect such an ample store of *Hebrew* criticisms as would not only do honour to his parts and learning; but also prove of infinite service to the cause of religion, by correcting the errours, and supplying the defects of the present text,—making one part of it subservient to the rectification and improvement of another. And the improvements thus made, must necessarily appear the more satisfactory, as they were made by the light which *scripture* affords, and stand confirmed by *scripture authority*.

As these *parallel* or *similar* passages are of different sorts, and lie dispersed far and wide from each other, the present writer has justly thought it of use to class them under proper heads, and then to subjoin the several particulars, under those heads, in one united view before the reader. The classes to which the *parallel* or *correspondent*

ſpondent paſſages of ſcripture may be reduced, are theſe: 1. *Genealogical regiſters, muſter-rolls*, &c. doubly inſerted. 2. *Hiſtorical narrations* repeated. 3. *Sentiments, meſſuages*, &c. twice recited. 4. *Quotations* made by *one* prophet from another. 5. *Quotations* or *repetitions*, borrowed by the ſame prophet from *himſelf*.

The Author, having ſeparately conſidered each of theſe claſſes, and thus aſſiſted *Hebraical* readers in collecting and aſſorting their materials, proceeds, in his laſt ſection, to give ſome directions concerning the uſe and application of them. On the whole, he aſſerts, that the *various readings* which may be collected (not to ſpeak of the *errours* that may be rectified) in this way, are full as *numerous* as they are *important*. And though, hitherto, ſays he, they have been able to gain but little attention; yet I hope the time is coming on, when, for the *credit* of *learning*, the *ſupport* of *truth*, and the *perfection* of the *Hebrew ſcriptures*, ſome candid and ingenious critic will take the pains to collect them together, and lay them before the public.

This pamphlet, though ſmall in quantity, is rich in merit. It contains more uſeful matter than is to be found in many a bulky volume. It opens a vein of valuable and copious criticiſm to thoſe who ſtudy the ſacred literature of the old teſtament; on which account it cannot be too warmly recommended to their notice.

CORRESPONDENCE.

A Reſpectable Correſpondent, from whom we have frequently heard, informs us that the Rev. Mr. Gambold, whoſe tragedy of Ignatius we mentioned in our Review for June, wrote that tragedy before he became a member of the *Unitas Fratrum*. This circumſtance, as our Correſpondent obſerves, is of no great importance; however he thought it right to mention it, "leſt ſome people ſhould "imagine, that the *Unitas Fratrum* make uſe of acting tragedies on "religious ſubjects."

A Letter ſigned *R. Richardſon*, has been received. As the Writer's *preſumption* may be founded on mere *ignorance*, we ſhall not more particularly expoſe him, or mention any circumſtance that may create uneaſineſs in the mind of the Gentleman in whoſe behalf he has taken upon him to addreſs himſelf, *in ſo extraordinary a way*, to the Reviewers. The money will be returned to the perſon who left it at Mr. Becket's; where he is deſired to call for it.

†††† The ſecond favour from "A Hinter of Truth," came too late to be duly noticed this month.

SLIPS *of the* PRESS.

*** The Reader is requeſted to correct the miſtake, occaſioned by an erroneous punctuation, in giving the reſult of M. *De Luc*'s calculation of the height of the earth's atmoſphere, in our laſt Appendix; where he is deſired,

At page 569, line 17, for 25,105,450 toiſes; to read 25,105.450 toiſes. And at line 24, for 35,105,450 toiſes; to read 35,105.450 toiſes.

THE

MONTHLY REVIEW,

For SEPTEMBER, 1774.

ART. I. *Continuation of the Account of Mr. Bryant's New Syſtem or Analyſis of Ancient Mythology.* See Review for June.

THE ingenious and very learned Author of the extraordinary work before us, acquaints his readers, that the materials, of which he purpoſes to make uſe in the following inquiries, are comparatively few, and will be contained within a ſmall compaſs. They are ſuch as are to be found in the compoſition of moſt names which occur in ancient mythology: whether they relate to deities then reverenced, or to the places where their worſhip was introduced. But they appear no where ſo plainly, as in the names of thoſe places which were ſituated in Babylonia and Egypt. From theſe parts, they were, in proceſs of time, transferred to countries *far* remote; beyond the Ganges caſtward, and to the utmoſt bounds of the Mediterranean weſt; wherever the ſons of Ham, under their various denominations, either ſettled or traded. Mr. Bryant had, before, mentioned, that this people were great adventurers; and began an extenſive commerce in very early times. They got footing in many parts; where they founded cities, which were famous in their day. They likewiſe erected towers and temples: and upon headlands and promontories they raiſed pillars for ſea-marks to direct them in their perilous expeditions. All theſe were denominated from circumſtances that had ſome reference to the religion which this people profeſſed, and to the anceſtors whence they ſprung. The deity, which they originally worſhipped, was the Sun. But they ſoon conferred his titles upon ſome of their anceſtors: whence aroſe a mixed worſhip. They particularly deified the great patriarch, who was the head of their line; and worſhipped him as the fountain of light: making the Sun only an emblem of his influence and power. They called him Bal, and Baal: and there were others of their anceſtry joined with him, whom

they ſtiled the Baalim. Chus was one of theſe: and this idolatry began among his ſons.

In reſpect, then, to the names, which this people, in proceſs of time, conferred either upon the deities they worſhipped, or upon the cities which they founded; we ſhall find them, ſays our Author, to be generally made up of ſome original terms for a baſis, ſuch as Ham, Cham, and Chus: or elſe of the titles, with which thoſe perſonages were, in proceſs of time, honoured. Theſe were Thoth, Men or Menes, Ab, El, Aur, Ait, Ees or Iſis, On, Bel, Cohen, Keren, Ad, Adon, Ob, Oph, Apha, Uch, Melech, Anac, Sar, Sama, Semaïm. We muſt likewiſe take notice of thoſe common names, by which places are diſtinguiſhed, ſuch as Kir, Caer, Kiriath, Carta, Air, Cob, Cala, Beth, Ai, Ain, Caph, and Cephas. Laſtly are to be inſerted the particles Al and Pi; which were in uſe among the ancient Egyptians.

Of theſe, and ſome other terms Mr. Bryant firſt treats. Theſe he calls radicals; and he looks upon them as ſo many elements, whence moſt names in ancient mythology have been compounded, and into which they may be eaſily reſolved: and the hiſtory with which they are attended, will, he informs us, at all times, plainly point out, and warrant the etymology.

As it is abſolutely impracticable to abridge this part of the work, we muſt, in ſome degree, content ourſelves with ſelecting one radical, as a ſpecimen of the united ſagacity and erudition which the Author diſplays, in the purſuit of his undertaking. The ſpecimen has not been choſen for its peculiar merit, but on account of its being of a competent brevity.

'AIT. Another title of Ham or the Sun was Ait, and Aith: a term, of which little notice has been taken; yet of great conſequence in reſpect to etymology. It occurs continually in Egyptian names of places, as well as in the compoſition of thoſe, which belong to deities, and men. It relates to fire, light, and heat; and to the conſequences of heat. We may in ſome degree learn its various, and oppoſite ſignifications when compounded, from antient words in the Greek language, which were derived from it. Several of theſe are enumerated in Heſychius. Αιθαι, μελαιναι. Αιθειν, καιειν. Αιθαλοιν (a compound of Aith El), κεκαυμενον. Αιθινος, καπνος. Αιθειν, λαμπειν. Αιθωνα (of the ſame etymology, from Aith-On) μελαινα, πυρωδη. * Αιθος, καυμα. The Egyptians, when they conſecrated any thing to their deity, or made it a ſymbol of any ſuppoſed attribute, called it by the name of that attribute, or † emanation: and as there was ſcarce any thing, but what was held ſacred by them, and in this manner appropriated;

* The ſun's diſk ſtiled Αιθοψ:

Ἱππειων ἑλικηδον ὁλον πτολιν ΑΙΘΟΠΙ ΔΙΣΚΩι. Nonnus. L. 40. v. 371.

Αιθιοπαιδα Διονυσον. Ανεκ. εσον. αλλοι την ωον. αλλοι την Αρτεμιν. Heſychius. Altered to Αιθωνα παιδα by Albertus.

† The Egyptian theology abounded with perſonages formed from theſe emanations, who according to Pſellus were called Εωας, Ζωσης, Αζωνες. See Jamblichus, and Pſellus, and Damaſcius.

ſe

it neceſſarily happened, that ſeveral objects had often the ſame reference, and were denominated alike. For not only men took to themſelves the ſacred titles; but birds, beaſts, fiſhes, reptiles, together with trees, plants, ſtones, drugs, and minerals, were ſuppoſed to be under ſome particular influence; and from thence received their names. And if they were not quite alike, they were however made up of elements very ſimilar. Ham, as the Sun, was ſtiled * Ait; and Egypt, the land of Ham, had in conſequence of it the name of Ait, rendered by the Greeks Αιγιαϛ Ελληθη (ὁ Αιγυπτος) και Λιβυη, και Πετραια, και Αιθιοπια, και † AETIA. One of the moſt antient names of the Nyle was Ait, or Αιτος. It was alſo a name given to the eagle, as the bird particularly ſacred to the ſun: and Homer alludes to the original meaning of the word, when he terms the eagle ‡ Αιετος αυθεϛ. Among the parts of the human body it was appropriated to the ‖ heart: for the heart in the body may be eſteemed what the ſun is in his ſyſtem, the ſource of heat and life, affording the ſame animating principle. This word having theſe two ſenſes, was the reaſon why the Egyptians made a heart over a vaſe of burning incenſe an emblem of their country. § Αιγυπτον δε γραφοντες θυμιατηριον καιομενον ζογραφουϛι, και πλησιον ΚΑΡΔΙΑΝ. This term occurs continually in compoſition. Athyr, one of the Egyptian months, was formed of Ath-Ur. It was alſo one of the names of that place, where the ſhepherds reſided in Egypt; and to which the Iſraelites ſucceeded. It ſtood at the upper point of Delta, and was particularly ſacred to אור Ur, or Orus: and thence called Athur-ai, or the place of Athur. At the departure of the ſhepherds it was ruined by king Amoſis. ** Καταϛαψαι δε την Αθυριαν Αμωσιϛ.

' As Egypt was named Aith, and Ait; ſo other countries, in which colonies from thence ſettled, were ſtiled Ethia and Athia. The ſons of Chus founded a colony in Colchis; and we find a king of that country named Aït; or, as the Greeks expreſſed it, Αιητης: and the land was alſo diſtinguiſhed by that characteriſtic. Hence Arete in the Orphic Argonautics, ſpeaking of Medea's returning to Colchis, expreſſes this place by the terms ηθια Κολχων:

†† Οιχεσθω πατρος τε δομον, και ες ηθια Κολχων.

It is ſometimes compounded Ath-El, and Ath-Ain; from whence the Greeks formed ‡‡ Αθηλα, and Αθηνα, titles, by which they diſtinguiſhed the goddeſs of wiſdom. It was looked upon as a term of high ho-

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* Stephanus Byzant.

† Scholia on Dionyſius. V. 239. What is alluded to, may be ſeen from other authors.

‡ Homer. Iliad. O. V. 690. Ὁ ταχυτερος, και πτερωτης. Heſychius.

‖ Αθ καρδια. Etymolog. Magnum ex Oriöne, in Athribis.

They expreſs it after the manner of the Ionians, who always deviated from the original term. The Dorians would have called it with more propriety Ath.

§ Horus Apollo. L. 1. c. 22. p. 38.

** Clemens Alexandrinus from Ptolemy Mendeſius. Strom. L. 1. p. 378.

It was called alſo Abur, or Aburis, as well as Athur. In after-times it was rebuilt; and by Herodotus it is ſtiled Cercaſora. By Athuria is to be underſtood both the city, and the diſtrict; which was of the great Nome of Heliopolis.

†† Orphic. Argonaut. V. 1313.

‡‡ Athenagoræ Legatio. P. 293.

Proſerpine (Κορη) was alſo called Athela. Ibid.

nour and endearment. Venus in Apollonius calls Juno and Minerva, by way of reſpect, Ηθειαι:

* Ηθειαι, τις δεινος νους, χρειω τε, κομιζει;

Menelaus ſays to his brother Agamemnon, † Τιφθ' ετως, Ηθειε, κοευτσιαι; and ‡ Τιπτι μοι, Ηθειη κεφαλη, δινη ειλιλαθας, are the words of Achilles to the ſhade of his loſt Patroclus. Ηθειος in the original acceptation, as a title, ſignified Solaris, Divinus, Splendidus: but in a ſecondary ſenſe it denoted any thing holy, good, and praiſe-worthy. ‖ Αλλα μιν Ηθειον καλεω και νοσφιν εοντα, ſays Eumæus of his long abſent, and much honoured maſter. *I will call him good, and noble, whether he be dead or alive.* From this antient term were derived the ἠθος and ἠθικα of the Greeks.

§ I have mentioned, that it is often found compounded, as in Athyr: and that it was a name conferred on places, where the Amonians ſettled. Some of this family came in early times to Rhodes, and Lemnos: of which migrations I ſhall hereafter treat. Hence one of the moſt antient names of Rhodes was Aithraia, or the Iſland of Athyr; ſo called from the worſhip of the Sun: and Lemnos was denominated Aithalia, for the ſame reaſon from Aith-El. It was particularly devoted to the God of fire; and is hence ſtiled Vulcania by the Poet:

** Summis Vulcania ſurgit
Lemnos aquis.

Ethiopia itſelf was named both †† Aitheria, and Aeria, from Aur, and Athyr: and Leſbos, which had received a colony of Cuthites, was reciprocally ſtiled ‡‡ Æthiope. The people of Canaan and Syria paid a great reverence to the memory of Ham: hence we read of many places in thoſe parts named Hamath, Amathus, Amathuſia. One of the ſons of Canaan ſeems to have been thus called: for it is ſaid, that Canaan was the father of the ‖‖ Hamathite. A city of this name ſtood to the eaſt of mount Libanus; whoſe natives were the Hamathites alluded to here. There was another Hamath in Cyprus, by the Greeks expreſſed Αμαθος, of the ſame original as the former. We read of Eth-Baal, a king of §§ Sidon, who was the father of Jezebel; and of ‡ Athaliah, who was her daughter. For Ath was an oriental term, which came from Babylonia and Chaldea to Egypt; and from thence to Syria and Canaan. Ovid, though his whole poem be a fable, yet copies the modes of thoſe countries, of which he treats. On this account, ſpeaking of an Ethiopian, he introduces him by the name of Eth-Amon, but ſoftened by him to Ethemon.

¶ Inſtabant parte ſiniſtrâ
Chaonius Molpeus, dextrâ Nabathæus Ethemon.

Ath

* Apollonius Rhodius. L. 3. v. 52. † Homer. Iliad. K. v. 37.
‡ Homer. Iliad. Ψ. v. 94. ‖ Homer. Odyſſ. Ξ. v. 147.
Ath-El among many nations a title of great honour.
§ Plin. Nat. Hiſt. L. 5. c. 31.
** Valerius Flaccus. L. 2. v. 78. The chief city was Hephæſtia.
†† Univerſa vero gens (Æthiopum) Ætheria appellata eſt. Plin. L. 6. c. 30.
‡‡ Plin. L. 5. c. 31. ‖‖ Geneſis. c. 10. v. 18. c. 11. v. 2.
§§ 1 Kings, c. 16. v. 31. ‡ 2 Kings, c. 11. v. 1.
¶ Ovid, Metamorph. L. 5. v. 162.

So

Ath was ſometimes joined to the ancient title Herm; which the Grecians with a termination made Ἑρμης. From Ath-Herm, came Θερμαι, Θερμος, Θερμαινω. Theſe terms were ſometimes reverſed, and rendered Herm athena.'

Though we cannot give a regular abridgment of what Mr. Bryant has advanced under the article of radicals, we ſhall, however, take notice of a few incidental circumſtances, the mentioning of which will probably be acceptable to our curious readers.

Speaking of Nimrod, our Author ſays, that though the hiſtory of Nimrod was in a great meaſure loſt in the ſuperior reverence paid to Chus, or Bacchus; yet there is reaſon to think that divine honours were of old paid to him. The family of the Nebridæ at Athens, and another of the ſame name at Cos, were, as we may infer from their hiſtory, the poſterity of people, who had been prieſts to Nimrod. He ſeems to have been worſhipped in Sicily under the names of Elorus, Pelorus, and Orion. He was likewiſe ſtiled Belus: but as this was merely a title, and conferred upon other perſons, it renders his hiſtory very difficult to be diſtinguiſhed.

Under the word, Ad, we are told, that Ham was often ſtiled Ad-Ham, or Adam contracted; which has been the cauſe of much miſtake. There were many places named Adam, Adama, Adamah, Adamas, Adamana; which had no reference to the protoplaſt, but were by the Amonians denominated from the head of their family.

In treating on the term, Ees, or Is, which related to light and fire, and was one of the titles of the ſun, Mr. Bryant makes ſeveral curious remarks. He finds the traces of this term in a great number of places, ſituated in very different parts of the world. All theſe places, he aſſures us, were founded or denominated by people of the Amonian worſhip: and we may always upon inquiry perceive ſomething very peculiar in their hiſtory and ſituation. They were particularly devoted to the worſhip of the ſun; and they were generally ſituated near hot ſprings, or elſe upon foul and fetid lakes, and pools of bitumen. It is alſo not uncommon to find near them mines of ſalt and nitre; and caverns ſending forth peſtilential exhalations. Aſia proper comprehended little more than Phrygia, and a part of Lydia; and was bounded by the river Halys. It was of a moſt inflammable ſoil.—Hence doubtleſs the region had the name of Aſia, or the land of fire.—It may appear wonderful; but the Amonians were determined in the ſituation both of their cities and temples by theſe ſtrange

So in Virgil. Comites Sarpedonis ambo,
Et clarus Ethemon Lyciâ comitantur ab altâ.
Or, Clarus et Ethemon. Æneis. L. 10. v. 126.

phænomena. They eſteemed no places ſo ſacred, as thoſe where there were fiery eruptions, uncommon ſteams, and ſulphureous exhalations.

The Amonian religion and cuſtoms were carried to a ſurpriſing extent in the firſt ages. The ancient Germans, and Scandinavians, were led by the ſame principles; and founded their temples in ſituations of the ſame nature, as thoſe were, which have been above deſcribed. Above all others they choſe thoſe places, where were any nitrous or ſaline waters. * *Maxime autem Lucos* (or *Lacus*) *ſale gignendo fœcundos cœlo propinquare, preceſque mortalium nuſquam propius audiri firmiter erant perſuaſi; prout exemplo hermandurorum docet teſtis omni exceptione major* † *Tacitus.*

In conſidering the derivatives from the word Ain, the Author, taking occaſion to vindicate himſelf, for not deducing his etymologies from the Hebrew, declares, in a note, that it is his opinion, that there are two events recorded by Moſes, Gen. c. 10. throughout; and Gen. c. 11. v. 8, 9. One was a regular migration of mankind in general to the countries allotted to them: the other was a diſperſion which related to ſome particulars. Of this Mr. Bryant propoſes hereafter to treat at large; and we ſhall be glad to ſee the proſecution of the ſubject. Being ſenſible that the eaſtern languages, and the weſtern tongues derived from them, have, amidſt all their alterations, ſuch a reſemblance, as by no means coincides with the notion of that radical change which ſome divines ſuppoſe to have been miraculouſly produced at the tower of Babel; we have hitherto acquieſced in the conjecture of the late Dr. Gregory Sharpe, that the confuſion of language, or lip, related only to a confuſion of deſigns and counſels.

Our learned Writer, ſpeaking of the terms, Shem, and Shameſh, which relate to the heavens, and to the ſun, takes notice, that Ham, being the Apollo of the eaſt, was worſhipped as the ſun, and was alſo called Sham and Shem; and that this has been the cauſe of much perplexity and miſtake. By theſe means many of his poſterity have been referred to a wrong line, and reputed the ſons of Shem; the title of one brother not being diſtinguiſhed from the real name of the other. Hence the Chaldeans have by ſome been adjudged to the line of Shem: and Amalek, together with the people of that name, has been placed to the ſame account.

Under the word, Sar, we learn, that as oaks were ſtiled Saronides, ſo likewiſe were the ancient Druids, by whom the oak was held ſo ſacred. This is the title which was given to

* Gaſper Brechenmaker, § 45. p. 457.
† Tacitus. Annal. l. 13. c. 57.

the

the prieſts of Gaul, as we are informed by Diodorus Siculus; and it is one proof out of many, ſays our Author, how far the Amonian religion was extended; and how little we know of Druidical worſhip, either in reſpect to its eſſence or its origin.

The term, Uch, expreſſed alſo Ach, Och, was a term of honour among the Babylonians, and the reſt of the progeny of Chus; and occurs continually in the names of men and places, which have any connection with their Hiſtory. Mr. Bryant wonders that this word has been paſſed over with ſo little notice, as it is of great antiquity; and at the ſame time of much importance in reſpect to etymology. The traces which he finds of it are very numerous. We ſhall tranſcribe the concluſion of this article; as it contains an illuſtration of Homer, in a matter little underſtood by his beſt commentators.

'The term Υκ, of which I have been treating, was obſolete, and ſcarce known in the times when Greece moſt flouriſhed: yet ſome traces of it may be found, though ſtrangely perverted from its original meaning. For the writers of this nation, not knowing the purport of the words, which they found in their ancient hymns, changed them to ſomething ſimilar in ſound; and thus retained them with a degree of religious, but blind reverence. I have ſhewn, that of El-Uc they formed Λυκος, Lucus; which was acknowledged to be the name of the ſun: of El-Uc-Aon, Lycaon: of El-Uc-Or, Lycorus and Lycoreus:

* Η κιθαριν, η τοξα Λυκωρειος ιστια Φοιβε.

So from Uc-Ait, another title of the god, they formed Hecatus, and a feminine, Hecate. Hence Nicandor ſpeaks of Apollo by this title:

† Εξομενος τριποδεσσι παρα Κλαριοις Εκατοιο.

And Herophile the Sibyl of the ſame deity:

‡ Μοιραν εχουσ' Εκατης τοτ' Ανακτοριης.

'The only perſon who ſeems knowingly to have retained this word, and to have uſed it out of compoſition, is ‖ Homer. He had been in Egypt; and was an admirer of the theology of that nation. He adhered to ancient § terms with a degree of enthuſiaſm; and introduced them at all hazards, though he many times did not know their meaning. This word among others he has preſerved; and he makes uſe of it adverbially in its proper ſenſe, when he deſcribes any body ſuperlatively great, and excellent. Thus he ſpeaks of Calchas

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* Callimachus. Hymn to Apollo, v. 19.

† Nicander Alexipharmica, v. 11. ‡ Pauſanias. l. 10. p. 827.

‖ It is however to be found in Euripides under the term εχος. Theſeus ſays to Adraſtus:

Εκ του δ' πλαγιος ιστατ' αρης Θηβας Οχυς. Supplices, v. 131.

§ From Uc and Uch came the word euge: alſo ιυχη, ιυχεμαι, ιυχαλη, of the Greeks. Callimachus abounds with ancient Amonian terms. He bids the young women of Argos to receive the goddeſs Minerva.

Συν τ' ιυαγμασι, συν τ' ευγμασι, συν τ' αλαλυγμοις. Lavacr. Palladis, v. 139.

From Uc-El came Euclea Sacra, and Ευαλος Σαυς. Ευκλεια, Αρτεμις.

Ευαλος, Δυος ιχθυος, ου Μεγαρεις και ου Κορινθιοι. Heſychius, ſo amended by Albertus and Hemſterhuſius.

as far ſuperior to every body elſe in prophetic knowledge, and ſtiles him οχ' αριστος:

* Καλχας Θεστορίδης οιωνοπολων οχ' αριστος,
Ος ηδη τα τ' εοντα. τα τ' εσσομενα, προ τ' εοντα.

'So on the Trojan ſide Helenus is ſpoken of in the ſame light:

† Πριαμιδης Ελενος οιωνοπολων οχ' αριστος.

'So ‡ Φωκηων οχ' αριστοι, ‖ Αιτωλων οχ' αριστος, and § Τυχιος—Σκυτοτομων οχ' αριστος.

'In theſe and in all other inſtances of this term occurring in Homer, it is obſervable, that it is always in the ſame acceptation, and uniformly precedes the ſame word, αριστος. It is indeed to be found in the poetry aſcribed to ** Orpheus: but as thoſe verſes are manifeſtly imitations of Homer, we muſt not look upon it as a current term of the times, when that poetry was compoſed: nor was it ever, I believe, in common uſe, not even in the age of Homer. It wan an Amonian term, joined inſeparably with another borrowed from the ſame people. For αριστος was from Egypt, and Chaldea. Indeed moſt of the irregular degrees of compariſon are from that quarter; being derived from the Sun, the great deity of the pagan world, and from his titles and properties. Both αριστων and αριστος were from αρης, the Arez of the eaſt. From Bel, and Baaltis, came βελτιων, and βελτιστος: αμεινων is an inflection from Amon. From the god Aloeus came λωιος, λωιτερος, and λωιστος: from κρειν changed to κρειας, κρειατος, were formed κρεισσων, κρεισσων, κρατερος, and κρατιστος.'

With regard to the word Ai, or Aia, we are told that it ſignifies a diſtrict or province; and as moſt provinces in Egypt were inſular, it is often taken for an iſland. In other parts it was much of the ſame purport as αια of the Greeks, and betokened any region or country. It was from hence, that ſo many places have been repreſented by the Greeks as plurals, and are found to terminate in *ai*; ſuch as, Athenai, Thebai, Phærai, Patrai, Amyclai, Theraphai, Clazomenai, Celænai. There are others in *ia*; as Chœroneia, Coroneia, Eleia. In others it was rendered ſhort; as in Oropia, Ellopia, Ortygia, Olympia, Æthiopia, Scythia, Cœnia, Icaria. It is likewiſe found expreſſed by a ſingle letter, and ſtill ſubjoined to the proper name: hence we meet with Ætna, Arbela, Lariſſa, Roma, Himera, Hemera, Nuſa, Nyſſa, Patara, Arena ††, Cabaſa, and the like. We may from hence prove, and from

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* Iliad. A. V. 69. † Iliad. Z. V. 76. ‡ Iliad. P. V. 307.
‖ Iliad. O. V. 282. § Iliad. H. V. 221. It occurs in other places:
Λευσσει, ὁπως οχ' αριστα μετ' αμφοτεροισι γενηται. Iliad. Γ. V. 110.
Τις τ' ος τον οχ' αριστος επι, συ μοι επεσπε, Μουσα. Iliad. B. V. 761.
Alſo Odyſſ. Θ. V. 123. and Ω. V. 428.

** In the hymn to Silenus that god is called Σιληνων οχ' αριστε. And in the poem de Lapidibus, the Poet ſpeaking of heroic perſons, mentions their reception in heaven:

Αμωμητοι Διος οικοι
Χαιροντας δεξαντο θεογνητων οχ' αριστους.
Hymn 35. v. 2. and περι Λιθων. Proem. v. 14.

†† The Ionians changed this termination into η. Hence Arene, Camiſſene, Cyrene, Arſace, Same, Capiſſene, Thebe, &c.

innumerable

innumerable other inſtances, that, among the people of the eaſt, as well as among other nations, the word in Regimine was often final. Thus the land of Ion was termed Ionia: that of Babylon, Babylonia: from Aſſur came Aſſyria: from Ind, India: from Lud Ludia: in all which the region is ſpecified by the termination. To ſay Lydia Tellus, Aſſyria Tellus, is in reality redundant. In the name of Egypt this term preceded; that country being ſtiled Ai-Gupt, Αιγυπτος, the land of the Gupti, called afterwards Cupti, and Copti.

Our Author, under the head of common names relating to places, has a long and curious article upon the word Gau, expreſſed Cau, Ca, and Co; and which ſignifies a houſe. Beſides the many inſtances that are produced of the occurrences of this word in ancient names, Mr. Bryant has taken occaſion, incidentally, to ſhew, that Gaugamela and Arbela, (which have been ſuppoſed to be different cities, at the diſtance of five or ſix hundred Stadia, and at each of which the great deciſive battle between Alexander and Darius is expreſsly ſaid to have been fought,) were, in fact, one and the ſame place. Arbela was probably the city, and Gaugamela the temple; both ſacred to the ſame deity under different names.

Another obſervation which we meet with, is, that it is of great conſequence towards decyphering the mythology of ancient times, to take notice, that the Grecians often miſtook the place of worſhip for the deity worſhipped. The names of many gods are in reality the names of temples where they were adored. Artemis was Ar-Temis, the city of Themis, or Thamis; the Thamuz of Sidon and Egypt. This the Greeks expreſſed Αρτεμις, and made it the name of a goddeſs. Kir-On was the city and temple of the ſun in Cyprus, and other places. They changed this to Kironus, which they contracted Cronus: and out of it made a particular god. From Cha-Opis they formed a king Cheops; from Cayſter, the ſame as Ca-Aſter, they fancied a hero, Cayſtrius; from Cu-Bela, Cybele; from Cu-Baba, Cybebe. Cerberus, the dog of hell, was denominated from Kir-Abor.

Concerning the term Cœl in Ennius, Ianus Gulielmus obſerves, that this poet copied the Dorians in uſing abbreviations, and writing Cœl for Cœlus and Cœlum. But herein, ſays Mr. Bryant, this learned perſon is miſtaken. The Dorians were not ſo much to be blamed for their abbreviating, as the other Greeks were for their unneceſſary terminations, and inflections. The more ſimple the terms, the more ancient and genuine we may for the moſt part eſteem them: and in the language of the Dorians we may perceive more terms relative to the true mythology of the country, and thoſe rendered more ſimilar to the ancient mode of expreſſion, than are elſewhere to be found.

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We muſt therefore, in all etymological inquiries, have recourſe to the Doric manner of pronunciation, to obtain the truth.

The Author concludes his account of radicals with conſidering the particles Al and Pi, which are to be found in the compoſition of many ancient terms. We ſhall juſt take notice, that the Sun being called Melech Pi-Adon, and Anac Pi-Adon, the Greeks out of Pi-Adon formed Παιδων. Hence we read of παιδων Αηνυς, παιδων Ζηνος, παιδων Απολλωνος, and legends of παιδων αθανατων; and of παιδων, who were mere foundlings; whoſe fathers could never be aſcertained, though divine honours were paid to the children.—From this miſtake aroſe ſo many Boy-Deities; among whom were even Jupiter and Dionuſus.—Phaethon alſo, a much miſtaken perſon, was an ancient title of the Sun, a compound of Phi-Ath-On.

The terms which Mr. Bryant has treated of under the head of Radicals, ſeem continually to occur in the ancient Amonian Hiſtory. Out of theſe, he thinks, moſt names are compounded; and into theſe they are eaſily reſolvable. He could wiſh that his learned readers would ſo far afford him credit, as to defer paſſing a general ſentence, till they have peruſed the whole. Many poſitions, which may appear doubtful, when they are firſt premiſed, will, he hopes, be abundantly proved, before we come to the cloſe. The chief proof will reſult from an uniform ſeries of evidence, ſupported by a fair and uninterrupted analogy.

From the ſubject of Radicals, our ingenious Writer proceeds to the conſideration of Etymology, as it has been too generally handled; and juſtly cenſures the Greeks, as being ſo prepoſſeſſed with a notion of their own excellence and antiquity, that they ſuppoſed every ancient tradition to have proceeded from themſelves. 'Hence their Mythology is founded upon the groſſeſt miſtakes: as all extraneous hiſtory, and every foreign term is imagined by them to have been of Grecian original. Many of their learned writers had been abroad; and knew how idle the pretenſions of their countrymen were. Plato, in particular, ſaw the fallacy of their claim. He confeſſes it more than once: yet in this article nobody was more infatuated. His Cratylus is made up of a moſt abſurd ſyſtem of etymology. Herodotus expreſsly ſays, that the gods of Greece came in great meaſure from Egypt. Yet Socrates is by Plato, in this treatiſe, made to derive Artemis from τα αρτεμες, integritas: Poſeidon from ποσι δεσμον, fetters to the feet: Heſtia from ουσια, ſubſtance and eſſence: Demeter from διδουσα ως μητερ, diſtributing as a mother: Pallas from παλλειν, to vibrate, or dance: Ares, Mars, from αρρεν, maſculum, et virile: and the word Theos, God, undoubtedly the Theuth of Egypt, from θεειν, to run. Innumerable derivations of this nature are to be found in Ariſtotle, Plato, Heraclides Pontus, and other Greek writers.'

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There is a maxim laid down by the ſcholiaſt upon Dionyſius: *If the term be foreign, it is idle to have recourſe to Greece for a ſolution.* Mr. Bryant obſerves that it is a plain and golden rule, poſterior in time to the writers above, which, however, common ſenſe might have led them to have anticipated, and followed; but it was not in their nature. The perſon who gave the advice was a Greek, and could not for his life abide by it. Even Socrates is made to ſay ſomething very like the above. And yet Plato, who attributes this knowledge to Socrates, makes him continually act in contradiction to it.

The ancients in all their etymologies were guided ſolely by the ear; and in this they have been implicitly copied by the moderns. Here our Author paſſes ſome ſtrictures upon Heinſius, Cumberland, Hyde, Huetius, and others; nor does the great Bochart eſcape his cenſure. 'It muſt be acknowledged, ſays he, of Bochart, that the ſyſtem, upon which he has proceeded, is the moſt plauſible of any: and he has ſhewn infinite ingenuity and learning. He every where tries to ſupport his etymologies by ſome hiſtory of the place, concerning which he treats. But the misfortune is, that the names of places, which ſeem to be original, and of high antiquity, are too often deduced by him from circumſtances of later date; from events in after ages. The hiſtories, to which he appeals, were probably not known, when the country, or iſland, received its name. He likewiſe allows himſelf a great latitude in forming his derivations: for, to make his terms accord, he has recourſe not only to the Phenician language, which he ſuppoſes to have been a Dialect of the Hebrew; but to the Arabian, Chaldaic, and Syriac, according as his occaſions require.—In ſhort, Bochart, in moſt of his derivations, refers to circumſtances too general.' How very caſual and indeterminate the references were by which this learned man was induced to form his etymologies, is pointed out, by Mr. Bryant, in ſeveral inſtances.

The diſcourſe on Etymology is ſucceeded by a diſſertation upon the Helladian and other Grecian writers, in which our Author informs us of the ſources from whence his materials are drawn. All knowledge of Gentile antiquity muſt be derived to us through the hands of the Grecians: and there is not of them a ſingle writer, to whom we may not be indebted for ſome advantage. The Helladians however, from whom we might expect moſt light, are to be admitted with the greateſt caution.—Hence the ſureſt reſources are from Greeks of other countries. Among the poets, Lycophron, Callimachus, and Apollonius Rhodius are principally to be eſteemed.—Homer likewiſe abounds with a deal of myſterious lore, borrowed from the ancient Amonian theology.—To theſe may be added ſuch Greek writers of later date, who were either not born in Hellas,

or were not ſo deeply tinctured with the vanity of that country. Much light may be alſo obtained from thoſe learned men by whom the Scholia were written.—Nonnus too, who wrote the Dionyſiaca, is not to be neglected.—Porphyry, Proclus, and Jamblichus may be added, who profeſſedly treat of Egyptian learning.—But the great reſource of all is to be found among the later antiquaries and hiſtorians. Many of theſe are writers of high rank; particularly Diodorus, Strabo, and Pauſanias, on the Gentile part; and of the Fathers Theophilus, Tatianus Athenagoras, Clemens, Origenes, Euſebius, Theodoretus, Syncellus; and the compiler of the Faſti Siculi, otherwiſe called Chronicon Paſchale. Moſt of theſe were either of Egypt or Aſia. They had a real taſte for antiquity; and lived at a time when ſome inſight could be obtained: for till the Roman empire was fully eſtabliſhed, and every province in a ſtate of tranquillity, little light could be procured from thoſe countries whence the Mythology of Greece was derived.—In the courſe of the diſſertation, Mr. Bryant mentions the other helps to which he has been indebted.

With regard to the native Helladians, he repreſents them as very limited in their knowledge; as taking in the groſs whatever was handed down by tradition; and as aſſuming to themſelves every hiſtory which was imported: and in theſe reſpects he gives a ſevere character of their writers, while he does juſtice to the beauty of their compoſition. Our Author acknowledges that it may appear ungracious, and that it is far from a pleaſing taſk to point out blemiſhes in a people of ſo refined a turn as the Grecians, whoſe ingenuity and elegance have been admired for ages. But he finds it abſolutely neceſſary to ſhew their prejudices and miſtakes, in order to remedy their failures. Accordingly he ſupports his charge againſt them at full length, and in a very convincing manner. At the ſame time, he propoſes to make no ſmall uſe of them in the progreſs of his undertaking.

We are next preſented with ſome neceſſary rules and obſervations in reſpect to etymological inquiries; and for the better underſtanding the mythology of Greece. Among other remarks, Mr. Bryant expreſſes his diſapprobation of deducing etymologies from roots. Thoſe who impoſed the ancient names of places and perſons, never thought of a root; and probably did not know the purport of the term. Whoever, therefore, in etymology has recourſe to this method of inveſtigation, ſeems to act like a perſon, who ſhould ſeek at the fountain-head for a city, which ſtood at the mouth of a river.

This article is followed by a ſhort account of the Helladians, and their origin, in order to obviate ſome objections. As the Author's Syſtem depends greatly upon this point, he in ſome degree anticipates his ſubject, to ſhew, that the Helladians were

were of a different race from the ſons of Japhet; and that the country, when they came to it, was in the poſſeſſion of another people; which people they diſtinguiſhed from themſelves by the title of Βαρβαροι.

[*To be continued.*]

ART. II. *The Hiſtory of ancient Egypt, as extant in the Greek Hiſtorians, Poets, and others: Together with the State of the Religion, Laws, Arts, Sciences, and Government: From the firſt Settlement under Miſraim, in the Year before Chriſt, 2118, to the final Subverſion of the Empire, by Cambyſes. Containing a Space of 1664 Years.* By George Laughton, D. D. of Richmond in Surry. 8vo. 5s. ſewed. Cadell. 1774.

WHEN the appearance of a diſtinct hiſtory of Egypt was announced to the Public, we flattered ourſelves that it might particularly deſerve the attention of the learned. We were very ſenſible that the ſubject was an intereſting one, on many accounts. Egypt is undoubtedly to be reckoned among the firſt of the great kingdoms which were formed after the diſperſion of mankind. Perhaps it aroſe earlier than any other country, not only to conſiderable power, but to a comparatively high degree of knowledge, learning, and refinement. The colonies from Egypt were the means of civilizing no ſmall part of the world; and it was certainly the ſource from which Greece derived its philoſophy, how much ſoever the Grecian Sages may be ſuppoſed to have improved upon the intelligence they received. The opinions which have been advanced concerning the accuracy and extent of the ſcience and literature of the Egyptians, are exceedingly different. Some Writers have, in this reſpect, repreſented them in a very exalted point of view, while others have been as much inclined to depreciate them; probably, in both caſes, without ſufficient reaſon. However, if we regard the early period in which the Egyptians flouriſhed, their knowledge will be found to have been conſiderable, and they introduced their worſhip, rites, cuſtoms, and improvements into Europe; though not, indeed, excluſively of the Phœnicians, and the reſt of the deſcendants of Ham, who ſent out colonies from the Eaſt to the Weſt.

In a variety of other inſtances, Egypt furniſhes ſubjects of literary inquiry. Its high pretenſions to antiquity, and the reducing of its early accounts of things to true chronology, have afforded ſome trouble to the learned. To adjuſt the Dynaſties of its Princes, and to determine whether they ought to be deemed ſucceſſive or collateral, are likewiſe matters of no little difficulty. If there was ſuch a mighty Conqueror as Seſoſtris, the ſettling of the age in which he lived, and the bringing his exploits to the ſtandard of truth and reaſon, certainly merit

peculiar notice. The origin and nature of the hieroglyphics of Egypt are, alſo, curious objects, as well as the origin of alphabetical writing, which ſeveral ancients have aſcribed to Thoth an Egyptian, and which many moderns have ſuppoſed to have been derived from that country. How far the Egyptians were the firſt inventers of ſcience, or were indebted for it to the Babylonians and Chaldæans, is another queſtion among men of learning. Who the Shepherd Kings were, has, moreover, been an affair of no ſmall diſcuſſion and debate. To all which may be added, that the controverſy, lately ſtarted, whether the Chineſe be a colony from the Egyptians, is not wholly undeſerving of attention.

A hiſtory of Egypt, in which theſe ſubjects, and others of a ſimilar kind, were to be accurately examined, and judiciouſly determined, would be a very acceptable preſent to the Public. But if the Reader expects theſe matters to be ſatisfactorily adjuſted in the preſent work, he will be greatly diſappointed. Several of the circumſtances we have mentioned, are entirely unnoticed, and the reſt of them are treated in a ſlight and ſuperficial manner, without any apparent ſenſibility of the difficulties in which they are involved.

In fact, Dr. Laughton's hiſtory of Egypt, is a mere compilation; nor is it executed, even in this view, with ſuch a degree of ſagacity, or judgment, as entitles it to much applauſe. His chronology, from whomſoever it is taken, is given without heſitation, as if it were a point that had never been diſputed. With the ſame confidence, he places the Dynaſties in the ſucceſſive order, though he ought to have known, and obſerved, that Sir John Marſham contends for their being collateral; and that herein he is followed by ſome of the ableſt Chronologers. In reſpect to Seſoſtris, Dr. Laughton fixes the commencement of his reign a very few years after the departure of the Iſraelites, without taking notice of the opinion of Marſham, Sir Iſaac Newton, and other eminent men, that Seſoſtris and the Seſac of Scripture were the ſame perſon; and without conſidering how unlikely it is that ſuch a mighty Conqueror ſhould ariſe in Egypt, and ſuch prodigious exploits be performed by him, in ſo ſhort a time after the kingdom muſt have been reduced to the loweſt ebb, by the deſtruction in the Red Sea. None of theſe difficulties ſeem to have occurred to our Author, who carries on his ſtory with as much eaſe and aſſurance, as if he were writing the events of yeſterday.

Unleſs, therefore, Dr. Laughton had performed more than he has actually done, we cannot perceive what neceſſity there was for the preſent publication. A far better account of Egypt is to be met with in the Ancient Univerſal Hiſtory; and if only a ſchool-book was intended, we ſhould prefer the ſhorter relations

tions of Boſſuet and Rollin, as containing ſufficient general information for youth, and as being written in a very ſuperior manner.

However, the Author has given a paſſable detail of what occurs in Herodotus, Diodorus Siculus, and ſome other writers, with regard to the Egyptians. His compoſition is not deſerving of particular commendation. His ſtyle is not free from inaccuracies, nor is it void of affectation. He aims at ſomething of a philoſophical refinement, in his narration and reflections, but he poſſeſſes not the ingenuity, penetration, and acuteneſs, which conſtitute the real merit of that mode of hiſtorical writing.

Notwithſtanding theſe defects, Dr. Laughton's pretenſions are not inconſiderable. This will appear from his preface, in which he acquaints his Readers, that, in an introductory diſcourſe, he hath ſhewn the divine diſpenſation and intention of longevity immediately after the deluge, the diſperſion at Babel, origin of languages, method of handing down events in various parts of the world, the ſpeculative branch of the Egyptian religion, ſource of the Grecian mythology, and errors in ancient chronology. How compleatly he has performed his promiſes, will be evident from one or two examples.

The whole of what he ſays concerning the diſperſion at Babel, and the origin of languages, is as follows: 'Until the building of the tower of Babel, it is allowed by Jews, Chriſtians, and Mahometans, that one language prevailed over all the earth. How the confuſion was effected, has been a matter of ſpeculation: ſome have thought that the Almighty inſpired the builders of that tower with new words; and others conjectured, that the confuſion aroſe from their forgetting the uſual application of the words, and naming one thing for another, though all indifferently ſpoke the original tongue.

'The Hebrew now ſpoken, as well as the Arabic and Chaldee, are generally ſuppoſed to be dialects of the language ſpoken by Adam, which is loſt. The Hebrew cannot be entitled to the high diſtinction, ſo vainly contended for, of being the language taught of God. It is far inferior to other languages in elegance, copiouſneſs, and clearneſs, and is ſo exceedingly dry, that the Hebrews want words to expreſs the moſt common things, and are obliged to uſe the ſame periods continually, for want of expreſſions to vary the phraſe. The Arabic is greatly ſuperior to it, the Greek is vaſtly more elegant and harmonious, and modern languages are more abundant in beauty,—fertility of words, and modes of conveying ideas.

Such a ſuperficial and indeterminate account of things, the manifeſt reſult of ignorance, aſſuming the guiſe of wiſdom, can only excite the ſmile of contempt.

With

With regard to the ſource of mythology, the Author informs us, that the Fable of the Grecian Bacchus is borrowed from the Hiſtory of Moſes, and he endeavours to point out ſome circumſtances of reſemblance, between that divine Lawgiver, and the ſtory of Bacchus, as deſcribed in Euripides. Bacchus, however, as Mr. Bryant hath fully ſhewn, muſt be referred to an earlier period.

Vulcan, ſays Dr. Laughton, means Tubal Cain, who firſt wrought iron. Janus with two faces alludes to Noah, who ſaw the firſt and latter world. Jupiter Hammon, who had a temple in the deſerts of Lybia, and received divine honours, was Ham, the ſon of Noah, to whom Lybia was granted in the diviſion of the earth by his father. The Chaos of the Poets is evidently borrowed from the Book of Geneſis, and the Golden Age from the happy ſtate of our firſt parents. The garden of the Heſperides, the golden apples, and the dragon which guarded them, with Pandora's fatal curioſity, are evidently the garden of Eden, the tree of life, the ſerpent which beguiled Eve, and the evils conſequent on Eve's diſobedience. The fabulous war of the Giants againſt the Gods, and the mountains they piled up to aſſault Heaven, aroſe from that ambitious attempt to build the tower of Babel. Lot's wife turned into a pillar of ſalt, furniſhed them with the fable of Niobe changed into marble. Adonis is derived from the Hebrew Adonai, ſignifying Lord; Jove from Jehovah.

Theſe unſupported aſſertions, in which there is a great mixture of error and falſehood, the Author would paſs upon us for an explanation of the ſource of the Grecian mythology.

That part of the work before us, from which we have received the moſt pleaſure, is the Recapitulary Diſſertation. It contains a number of ſenſible and judicious remarks; but, at the ſame time, they are ſuch as have been made by preceding Writers.

ART. III. *A Practical Eſſay on a Cement, and Artificial Stone, juſtly ſuppoſed to be that of the Greeks and Romans, lately re-diſcovered by Monſieur Loriot, Maſter of Mechanics to his moſt Chriſtian Majeſty, for the cheap, eaſy, expeditious, and durable Conſtruction of all Manner of Buildings, and Formation of all Kinds of Ornaments of Architecture, even with the commoneſt and coarſeſt Materials.* Tranſlated from the French Original lately publiſhed by the expreſs Orders of the above Monarch. 8vo. 1 s. 6 d. Cadell. 1774.

THIS pamphlet ſeems to convey intelligence of great importance with reſpect to all kinds of building and architecture, ſuppoſing the art treated of to be really loſt; and which ought to be as extenſively known as poſſible, in order that if fallacious,

fallacious, it may be quickly detected; or if well founded, that it may receive the improvements which experience may add to it, and be adopted for the general ſervice of mankind. Something like this, however, was laid before the Public, by Mr. Doſſie, in his ſecond volume of Memoirs of Architecture, &c. See Review, vol. xliv. p. 479, where our Readers will ſee the proceſs for making a mortar, *impenetrable* to moiſture; as communicated to a noble Lord, from a gentleman at Neufchatel.

The reſult of Mr. Loriot's inquiry concerning the materials employed in the Roman buildings remaining in the ſouth of France, is thus given:

'Moſt of theſe monuments exhibit nothing but enormous maſſes in point of thickneſs and height, the heart of which, but juſt faced with an almoſt ſuperficial coating, evidently conſiſts of nothing but pebbles and other ſmall ſtones, thrown together at random, and bound by a kind of mortar, which appears to have been thin enough to penetrate the ſmalleſt interſtices, and ſo form a ſolid whole with theſe materials, whichever kind was firſt laid to receive the other, when poured into it.

'It is enough therefore to conſider theſe ruins, with the ſmalleſt degree of attention, to be convinced, that all the ſecret of this mode of conſtruction conſiſted in the method of preparing and uſing this ſtrange kind of mortar; a mortar not liable to any decay; bidding defiance equally to the perpetual eroſions of time, and heavieſt ſtrokes of the hammer and pick-axe. At leaſt, when any little ſtone, and it muſt be a round one, gives way to them, the mould of cement left by it is found equally hard with the compleateſt petrification.

'How different, then, muſt this ancient mortar be from the very beſt of our modern! the latter, one would imagine, never dries perfectly but to fall to duſt again at the leaſt touch. Of this the remarkable crumbling away of our moſt recent buildings is an evident proof.

'Another of the extraordinary qualities of this Roman cement is its being impenetrable to water. This is not a mere conjecture. It is a fact, which the aqueducts of theirs, ſtill in being, leave not the leaſt room to doubt of; for, in theſe works, they never employed either clay, maſtich, or any other reſinous ſubſtance, to prevent the waters making their way through them. The areas of theſe canals, reſting ſometimes on the ground, ſometimes on a wall, and ſometimes on arches built for the purpoſe, as well as their roof and ſides, conſiſted of the ſame kind of ſmall ſtones bound together by this extraordinary cement; with this difference, that the inſide ſurface was compoſed of finer and ſmaller ingredients; which, at the ſame time that it does not look any thing like a coating made at ſecond hand, and of courſe capable of being ſcaled off, carries evident marks of its being the reſult of a peculiar operation, which it may not be impoſſible to imitate by carefully attending to the obſervations that will occur in the courſe of this Eſſay.

whole well kneaded, in order to make the two kinds of lime perfectly incorporate with each other. This done, he put this mixture, likewiſe, into a glazed earthen pot, as he had done the firſt; when, behold, it ſoon began to heat, and, in the ſpace of a few minutes, acquired a degree of conſiſtence equal to that of the beſt plaſter, when prepared in the beſt manner. In ſhort, it ſet and conſolidated almoſt as readily, as metals in fuſion, when taken from the fire; and turned out a kind of inſtantaneous lapidification, having dried completely within a very ſmall ſpace of time, and that too, without the leaſt crack or flaw. Nay, it adhered ſo ſtrongly to the ſides of the pot, as not to be parted from them without breaking it.

'The reſult of this addition of the quick-lime, ſurpriſing as at firſt ſight it may ſeem, is notwithſtanding ſo eaſily explained and accounted for, that it ſeems ſomewhat ſtrange, that Monſieur Loriot ſhould be the firſt to ſuſpect and diſcover it. In fact, what can be plainer, than that the ſudden ſetting and conſolidating of theſe two ſubſtances, when thus united, muſt neceſſarily ariſe from the quick-lime's being carried, by a perfect amalgamation or admixture into the inmoſt receſſes of the ſlaked lime, ſaturating itſelf with the moiſture it there meets with, and thereby effecting that inſtantaneous and abſolute deſiccation, which, becauſe we are ſo well accuſtomed to it, we ſo little mind in the uſe of gypſes and plaſters.——

'From the two kinds of lime ſo forcibly laying hold of and embracing each other, as it is plain from experience they do, ſo as to conſtitute but one ſolid body, it naturally follows, that they muſt likewiſe be able to ſeize and ſhackle ſeveral other kind of ſubſtance, that may be mixed up with them, according to their greater or leſſer degree of ſuitableneſs to each other in point of ſurface and texture; ſo as to add conſiderably to the maſs we are about to employ.

'Now, ſand and brick-duſt are the foreign bodies which have as yet been found to anſwer beſt for this purpoſe.

'Take, therefore, any quantity of very fine brick-duſt, and twice as much fine river ſand, the former well ſifted, and the latter well ſcreened, with a ſufficient quantity of old ſlaked lime to form, with water, an amalgama as uſual, but withal wet enough to ſlake a quantity of quick-lime equal to one fourth of the brick-duſt and ſand taken together; then add the quick-lime in powder to the brick-duſt and ſand; incorporate them well without loſs of time, and uſe them directly, as the leaſt delay may render the uſe of them defective or impoſſible.'

Mr. Loriot however thinks it neceſſary to caution the workman as to the proportion of quick-lime to temper his mortar with; this being a critical circumſtance depending on the ſtrength of the lime. He mentions one-fourth as a medium, which muſt be corrected according to experience with regard to the lime uſed.

'There is, ſays he, a quick-lime ſtrong enough to drink up, before it is perfectly ſlaked, a great deal more water, than is to be found in the mortar already deſcribed; ſo that the mixture made with them, inſtead of coaleſcing into a good cement, burns up, and falls to duſt; whilſt, on the other hand, ſome quick-lime, on account

count of its oppoſite quality, ſhall meet, in the ſame mortar, with more water than it can imbibe; and ſo form with it a compound, which, on the evaporating of the ſuperfluous moiſture, ſhall crack to pieces. I cannot, therefore, too ſtrongly recommend, even to workmen who have had the greateſt ſucceſs in other diſtricts, the trying of the ſtrength of the lime, they are about to employ.'

As to the methods of making this mortar or cement, we are thus inſtructed:

'There are two different ways of preparing Monſieur Loriot's cement. The firſt is, to mix up very well, with water and ſlaked lime, the ſand, brick-duſt, or other materials, you chuſe to employ for the purpoſe, to the conſiſtence already preſcribed, that is ſomewhat thinner than uſual; then ſprinkle into the mixture your powdered quick-lime; and laſtly, incorporate the whole well together, to be uſed directly.

'The ſecond way is, to mix up the ſand, brick-duſt, and powdered quick-lime, by themſelves, in the proportion preſcribed; then, adding to them, juſt as faſt as you want your cement, the proper quantity of ſlaked lime and water, work the whole up well with the trowel. In this way, the ſand, brick-duſt, and powdered quick-lime may be kept ready made up in ſacks, large enough to fill one or two troughs, ſo as ſcarce to leave the workmen any room to fail in the operation, let them be ever ſo ignorant or careleſs about it.'

The principal advantage to be derived from this mortar beſide its durability, is ſaid to be its remarkable quality of reſiſting water, which renders it peculiarly applicable to the lining of fountains, canals, drains, and aqueducts of every kind. We have thought this diſcovery, uſhered into the world with ſo much confidence, merited peculiar attention, in order to excite our own countrymen to make experiments that may aſcertain the nature and properties of the cement in queſtion, with the beſt method of making it. But builders who know the nature of the mortar at preſent uſed for the piers of bridges under water, are beſt able to aſcertain the merit, here claimed, of the diſcovery. For us, all that we pretend to know of the operative part of building, is, that the bricks and mortar employed in and about the metropolis, are execrably bad.

ART. IV. *The Minſtrel; or, the Progreſs of Genius*; a Poem. The Second Book. By James Beattie, LL. D. 4to. 1 s. 6 d. Dilly. 1774.

WE acknowledge the ſame ſtyle of harmony, and the ſame genuine ſpirit of enthuſiaſm in this book, which diſtinguiſhed the firſt. And though, by reaſon of its more moral and philoſophical tenor, the deſcriptive part is not ſo copious or luxuriant, yet where topical ſcenes are introduced, they are embelliſhed with the ſame degree of imagery, and heightened with the ſame colourings of animated fancy. Thus the young Minſtrel, advancing towards manhood, continues his progreſs:

And now the downy cheek and deepen'd voice
Gave dignity to Edwin's blooming prime;
And walks of wider circuit were his choice,
And vales more wild, and mountains more ſublime.
One evening, as he framed the careleſs rhyme,
It was his chance to wander far abroad,
And o'er a lonely eminence to climb,
Which heretofore his foot had never trode;
A vale appear'd below, a deep retired abode.

Thither he hied, enamour'd of the ſcene:
For rocks on rocks piled, as by magick ſpell,
Here ſcorch'd with lightning, there with ivy green,
Fenced from the north and eaſt this ſavage dell;
Southward a mountain roſe with eaſy ſwell,
Whoſe long long groves eternal murmur made;
And toward the weſtern ſun a ſtreamlet fell,
Where, through the cliffs, the eye, remote, ſurvey'd
Blue hills, and glittering waves, and ſkies in gold array'd.

Along this narrow valley you might ſee
The wild deer ſporting on the meadow ground,
And, here and there, a ſolitary tree,
Or moſſy ſtone, or rock with woodbine crown'd.
Oft did the cliffs reverberate the ſound
Of parted fragments tumbling from on high;
And from the ſummit of that craggy mound
The perching eagle oft was heard to cry,
Or on reſounding wings to ſhoot athwart the ſky.

One cultivated ſpot there was, that ſpread
Its flowery boſom to the noon-day beam,
Where many a roſe-bud rears its bluſhing head,
And herbs for food with future plenty teem.
Sooth'd by the lulling ſound of grove and ſtream
Romantick viſions ſwarm on Edwin's ſoul:
He minded not the ſun's laſt trembling gleam,
Nor heard from far the twilight curfew toll;—
When ſlowly on his ear theſe movings accents ſtole.

This voice proceeded from a philoſophical hermit, who, ſkilled in the ways of men, deſcants on the evils of life. The Minſtrel is invited to viſit him in his retirement, becomes his pupil, is introduced to the view of hiſtory; but, diſguſted with what conveyed only a ſeries of miſeries and murders, naturally breaks out into this beautiful complaint:

"O who of man the ſtory will unfold,
"Ere victory and empire wrought annoy,
"In that elyſian age (miſnamed of gold)
"The age of love, and innocence, and joy,
"When all were great and free! man's ſole employ
"To deck the boſom of his parent earth;
"Or toward his bower the murmuring ſtream decoy,
"To aid the floweret's long-expected birth,
"And lull the bed of peace, and crown the board of mirth.

"Sweet

"Sweet were your ſhades, O ye primeval groves,
"Whoſe boughs to man his food and ſhelter lent,
"Pure in his pleaſures, happy in his loves,
"His eye ſtill ſmiling, and his heart content.
"Then, hand in hand, Health, Sport, and Labour went.
"Nature ſupply'd the wiſh ſhe taught to crave.
"None prowl'd for prey, none watch'd to circumvent.
"To all an equal lot heaven's bounty gave:
"No vaſſal fear'd his lord, no tyrant fear'd his ſlave.

"But ah! th' Hiſtoric Muſe has never dared
"To pierce thoſe hallow'd bowers: 'tis Fancy's beam
"Pour'd on the viſion of th' enraptur'd Bard,
"That paints the charms of that delicious theme.
"Then hail ſweet Fancy's ray! and hail the dream
"That weans the weary ſoul from guilt and woe!
"Careleſs what others of my choice may deem,
"I long where Love and Fancy lead to go,
"And meditate on heaven; enough of earth I know."

But this *mentis gratiſſimus error* ſoon gives way to the diſcipline of philoſophy, and to a view of the inconveniences of a ſequeſtered ſtate. The operations of that philoſophy on the human mind, in diveſting it of error, and ſubmitting it to the duties of aſſociated life, are happily deſcribed in the following ſtanzas:

—"But now let other themes our care engage.
"For lo, with modeſt yet majeſtic grace,
"To curb Imagination's lawleſs rage,
"And from within the cheriſh'd heart to brace,
"Philoſophy appears. The gloomy race
"By Indolence and moping fancy bred,
"Fear, Diſcontent, Solicitude give place,
"And Hope and Courage brighten in their ſtead,
"While on the kindling ſoul her vital beams are ſhed.

"Then waken from long lethargy to life
"The ſeeds of happineſs, and powers of thought;
"Then jarring appetites forego their ſtrife,
"A ſtrife by ignorance to madneſs wrought.
"Pleaſure by ſavage man is dearly bought
"With fell revenge, luſt that defies controul,
"With gluttony and death. The mind untaught
"Is a dark waſte, where fiends and tempeſts howl;
"As Phebus to the world, is Science to the ſoul.

"And Reaſon now through Number, Time, and Space,
"Darts the keen luſtre of her ſerious eye,
"And learns, from facts compared, the laws to trace,
"Whoſe long progreſſion leads to Deity.
"Can mortal ſtrength preſume to ſoar ſo high!
"Can mortal ſight, ſo oft bedim'd with tears,
"Such glory bear!—for lo, the ſhadows fly
"From nature's face; Confuſion diſappears,
"And order charms the eyes, and harmony the ears.

" In the deep windings of the grove, no more
" The hag obſcene, and grieſly phantom dwell;
" Nor in the fall of mountain-ſtream, or roar
" Of winds, is heard the angry's ſpirit's yell;
" No wizard mutters the tremendous ſpell,
" Nor ſinks convulſive in prophetic ſwoon;
" Nor bids the noiſe of drums and trumpets ſwell,
" To eaſe of fancied pangs the labouring moon,
" Or chace the ſhade that blots the blazing orb of noon.

" Many a long lingering year, and lonely iſle,
" Stun'd with th' eternal turbulence of waves,
" Lo, with dim eyes, that never learn'd to ſmile,
" And trembling hands, the famiſh'd native craves
" Of heaven his wretched fare: ſhivering in caves,
" Or ſcorch'd on rocks, he pines from day to day;
" But Science gives the word; and lo, he braves
" The ſurge and tempeſt, lighted by her ray,
" And to a happier land wafts merrily away.

" And even where Nature loads the teeming plain
" With the full pomp of vegetable ſtore,
" Her bounty, unimproved, is deadly bane:
" Dark woods and rankling wilds, from ſhore to ſhore,
" Stretch their enormous gloom; which to explore
" Even Fancy trembles, in her ſprightlieſt mood;
" For there, each eyeball gleams with luſt of gore,
" Neſtles each murderous and each monſtrous brood,
" Plague lurks in every ſhade, and ſteams from every flood.

" 'Twas from Philoſophy man learn'd to tame
" The ſoil by plenty to intemperance fed.
" Lo, from the echoing ax, and thundering flame,
" Poiſon and plague and yelling rage are fled.
" The waters, burſting from their ſlimy bed,
" Bring health and melody to every vale:
" And, from the breezy main, and mountain's head,
" Ceres and Flora, to the ſunny dale,
" To fan their glowing charms, invite the fluttering gale.

" What dire neceſſities on every hand
" Our art, our ſtrength, our fortitude require!
" Of foes inteſtine what a numerous band
" Againſt this little throb of life conſpire!
" Yet Science can elude their fatal ire
" A while, and turn aſide Death's level'd dart,
" Sooth the ſharp pang, allay the fever's fire,
" And brace the nerves once more, and chear the heart,
" And yet a few ſoft nights and balmy days impart.

" Nor leſs to regulate man's moral frame
" Science exerts her all-compoſing ſway.
" Flutters thy breaſt with fear, or pants for fame,
" Or pines to Indolence and Spleen a prey,

" Or

" Or Avarice, a fiend more fierce than they?
" Flee to the ſhade of Academus' grove;
" Where cares moleſt not, diſcord melts away
" In harmony, and the pure paſſions prove
" How ſweet the words of truth breath'd from the lips of Love.

" What cannot Art and Induſtry perform,
" When Science plans the progreſs of their toil!
" They ſmile at penury, diſeaſe, and ſtorm;
" And oceans from their mighty mounds recoil.
" When tyrants ſcourge, or demagogues embroil
" A land, or when the rabble's headlong rage
" Order transforms to anarchy and ſpoil,
" Deep-verſed in man the philoſophic Sage
" Prepares with lenient hand their phrenzy to aſſwage.

" 'Tis he alone, whoſe comprehenſive mind,
" From ſituation, temper, ſoil, and clime
" Explored, a nation's various powers can bind
" And various orders, in one Form ſublime
" Of polity, that, midſt the wrecks of time,
" Secure ſhall lift its head on high, nor fear
" Th' aſſault of foreign or domeſtic crime,
" While public faith, and public love ſincere,
" And Induſtry and Law maintain their ſway ſevere."

There is a very beautiful line in this poem,

' The yellow moonlight ſlept upon the hills.'

But we are doubtful of its originality, as we think there is a paſſage in Shakeſpeare expreſſing ' moonlight ſleeping:' if we are miſtaken, the ingenious Author will excuſe us.

ART. V. *A Supplement to Dr. Burn's Juſtice of the Peace; continuing that Work down to the preſent Period.* Containing the Subſtance of the ſeveral Acts of Parliament paſſed ſince the Publication of Dr. Burn's laſt Edition, which are eſſentially neceſſary to be conſulted by thoſe Gentlemen who are in the Commiſſion of the Peace. Together with a Variety of adjudged Caſes, particularly relating to the Office and Duty of thoſe Magiſtrates, which are wholly omitted by Dr. Burn. By William Robinſon, Eſq; of Hackney, Middleſex, one of his Majeſty's Juſtices of the Peace. 8vo. 3s. 6d. Newbery. 1774.

THE laws of England are ſo unlike thoſe of the Medes and Perſians, that no ſummary of them can prove of laſting uſe, without being accommodated, from time to time, to the alterations they continually undergo: thus the ingenious and accurate Dr. Burn, having ſupplied his brethren in the commiſſion of the peace with a valuable Directory, not a year paſſes without rendering ſome parts of it obſolete. Every edition therefore calls for emendations; and no one, it is imagined, will wiſh for an abler Editor than the original Author, while he can

can perform it himſelf. Another Gentleman has, however, from motives beſt known to himſelf, intruded ſomewhat abruptly into this office, on the plea that the work requires correction faſter than new editions come out; and undoubtedly this is a lucky thought for entailing annual ſupplements on it, that may ſtick like ſucking fiſh to the belly of a whale. Nevertheleſs, in a public view, the notion of a ſupplement where the growing *errata* are ſo ſcattered, and when the uſeleſs matter muſt ſtill remain in the primitive work to miſlead the inattentive, is rather aukward, and may prove ſorely puzzling to ſuch worſhipful readers, with fear and trembling be it ſuggeſted, who are more adroit in ſhuffling over the *ſuits* of cards, than *caſes* in law.

The acts ſpecified by the Author in his preface, as ſubſequent to the laſt edition of Burn's Juſtice, are eighteen in number: but we muſt obſerve, that there are ſeveral other recent ſtatutes, that will occaſionally fall under the notice of a Juſtice of the Peace, of which he has not given the leaſt intimation, and which we ſhall ſpecify as a ſupplement to this ſupplement.

12 G. 3. c. 20. repealing the whole law relating to perſons ſtanding mute; which runs through and affects ſeveral titles in Burn's Juſtice.

12 G. 3. c. 24. concerning the ſetting on fire or deſtroying any of his Majeſty's *ſhips*, *dock-yards*, naval, military, or victualling *ſtores*.

12 G. 3. c. 57. containing additional regulations concerning the *plague*.

12 G. 3. c. 48. reſpecting the counterfeiting the *ſtamps* on vellum, parchment, and paper.

12 G. 3. c. 49. containing divers regulations concerning *hackney coaches*.

12 G. 3. c. 60. making conſiderable alterations in the Exciſe duties on *coffee* and *tea*.

13 G. 3. c. 44. making other additional regulations concerning the duties on *tea*.

13 G. 3. c. 38. relating to the *glaſs* manufacture; many of the penalties whereof are recoverable before Juſtices of the Peace.

13 G. 3. c. 65. explaining the late ſtamp duties on *newspapers* and *pamphlets*.

As to the adjudged caſes, which the Author ſays are wholly omitted by Dr. Burn, there ſeems to have been the like ſupineneſs and inattention in this ſupplement. For inſtance, the firſt five caſes, under the word *Apprentices*, are all to be found in Burn's Juſtice, where he treats of the ſettlement of apprentices and others. Many of the other caſes are ſuch as Dr. Burn has probably omitted out of choice, having evidently no connection

nection with the office of a Juſtice of the Peace. Thus the very next ſet of caſes (nine in number) under the word *Bail*, are all upon points with which Juſtices of the Peace have no concern.

We ſhall only obſerve farther, that in the article of *bread*, the Author tells us (p. 24.) that the ſtandard wheaten half peck loaf ſhall weigh eight pounds eleven ounces and one half of an ounce; whereas the act ſays it ſhall only weigh eight pounds and eleven ounces: and he gives no weight of the quartern loaf, which the act fixes at four pounds five ounces and an half. Such kind of inaccuracies, in matters of ſo much importance, ought to be ſtrictly guarded againſt; and appear with rather an ill grace from the hand of a profeſſed corrector.

Of 30 ſettlement caſes publiſhed by the learned Maſter of the Crown Office, in his 3d vol. of Settlement Caſes, the Author of the Supplement hath omitted nine and twenty.

From ſo many deficiencies in Mr. Robinſon's publication, the Reader may probably infer, that this Compiler might have ſpared the exclamatory query thrown out in his preface, viz. 'To what were the Magiſtrates of this kingdom to have had recourſe for information, had I not, from the conviction of its utility, engaged in the following work?'

Art. VI. *The Works of Benjamin Hoadly, D. D. ſucceſſively Biſhop of Bangor, Hereford, Saliſbury, and Wincheſter.* Publiſhed by his Son John Hoadly, LL. D. Chancellor of the Dioceſe of Wincheſter. Folio. 3 Vols. With an Index to the Whole, and an introductory Account of the Author. 4 l. 10 s. bound. Horsfield. 1773.

WE are obliged to a worthy Correſpondent, who reminds us of this edition of the valuable works of the learned and truly pious Biſhop Hoadly; and we entirely acquieſce in his obſervation, that "Honourable mention of the collected writings of ſo diſtinguiſhed a friend to our liberties, civil and religious, ought to be made, as a tribute due to ſuch exalted merit, in a moſt eſpecial manner, from the *Monthly Reviewers*, whom the Public have long regarded as the *diſciples* of that Great Man."—We eſteem this hint, as a compliment of the moſt ſubſtantial kind: we do, indeed, look up to the venerable name of Hoadly, as to that of our maſter: we are proud to range under his banners, and to own ourſelves his followers; and if our humble but ſincere endeavours ſhould in the leaſt contribute to promote the good cauſe in which he was ſo eminently and ardently engaged, we may be happy in the reflection that our labours have not been totally uſeleſs to ſociety.

The character of this Prelate was truly illuſtrious and amiable. "By his ſeizing every proper opportunity to defend the cauſe of truth, virtue, and religion in general, and of our happy

happy conſtitution in particular, in whatever quarter attacked; by his aſſerting and vindicating on the moſt intereſting occaſions, and againſt the greateſt names (and that at once with the temper of a Chriſtian, and the good manners of a Gentleman) the rights of the throne and thoſe of Engliſhmen, he added to the name of Scholar thoſe far ſuperior, of a *good Man*, a *good Subject*, and a *true Lover of his Country*."—This is the pious and becoming teſtimony of the Editor, whoſe name, and relation to the Author, are expreſſed as above, in our tranſcript of the title-page. The paſſage is quoted from the Dedication to his preſent Majeſty; who is thus farther, very properly, addreſſed on the occaſion:

"Thus, as a champion for truth, religion, and liberty, he hath laid the greateſt obligations on his countrymen, as *Men*, *Chriſtians*, and *Britons*; and particularly on the *royal Proteſtant houſe*, of which your Majeſty is the ſupport and ornament; whoſe foundations are eſtabliſhed on the ſolid principles he defends, and on them only; on ſuch arguments as, if properly underſtood and *purſued*, muſt make the King of *Great Britain* at the ſame time the happieſt and the greateſt of monarchs; convincing him, as well of the true nature of government, and the felicity of exerciſing it over rational and free men; as that no other principles can conſiſtently render *them* good citizens and good ſubjects."——

To theſe juſt encomiums may be added that of William Glanville, Eſq; as expreſſed in his laſt will; where he aſſigns his reaſons for leaving a legacy to the Biſhop:

"As to the legacy I have given to the Lord Biſhop of Bangor, I declare the ſame to be in teſtimony of the reſpect I bear him, in defending the liberty of his country; and for his love to mankind; and for his endeavouring to free religion from ſuperſtition and tyranny (which worldly intereſt and ambition have blended with it) and to reſtore it to that ſimplicity and uſefulneſs which was the deſign of its bleſſed Author: for which his labour of love, he has juſtly merited the eſteem and regard of all good men, &c. &c."

Although ſeveral of the pieces contained in theſe volumes are ſomewhat temporary, the greateſt part of them are general, as the truths which they inculcate are eternal: and all of them will continue to be acceptable to every candid inquirer into the natural, political, and religious rights of Engliſhmen and Proteſtants, as long as the language in which they are written ſhall be underſtood.—It is with pleaſure, therefore, that we ſee ſo handſome, and ſo complete an edition of the works of this excellent Prelate. The Tracts inſerted in the firſt volume are prefaced by, I. The Life of the Author, reprinted from the Supplement to the Biographia Britannica, with additions. This

article

article was originally prepared by the present Editor; whose prudence and delicacy led him *then* to conclude that a life written under such circumstances as that which is now under consideration, ought to consist of mere facts; with as little personal partiality toward the Bishop, as a son could be supposed to express; —and *now*, imagining himself, in the character of the professed Editor of his father's works, in great measure bound to the like delicacy, 'he hath rather preferred reprinting the same *Article* here (with what little alterations have since occurred) than to take upon him the invidious and suspected task of composing *The Life of a Father.*'——

II. In a great measure, however, to supply any deficiency of just and well-merited encomium, the Reader will not (as our Editor himself observes) "be displeased to see, in an Appendix, some detached parts of his Lordship's correspondence with the prudent and amiable Lady Sundon (more known by the name of Mrs. Clayton, bed-chamber woman, and friend, of the late Queen Caroline) as they discover more of his private character than can be seen in his works, or than becomes the Editor to display in words: particularly his most intimate sensibility of real friendship; and the unreserved intercourse of minds truly virtuous, and confident of each other."

Placed before these letters, the Reader will find, reprinted, two *Dedications* to the Bishop; which may also be considered as properly supplemental to the article reprinted from the Biographia: the *more* properly, as they only contain, what we do not usually look for in dedications, the *truth*. The first of these pieces, is the honest Epistle Dedicatory of Mr. Coade's celebrated "Letter to a Clergyman, relating to his 30th of January Sermon; being a complete Answer to all the Sermons that ever have been, or ever shall be, preached, in the like Strain, on that Anniversary." This dedication consists, as our Editor observes, of *historical facts*,—the voice of the Dissenters, in gratitude for the Bishop's defence of our common religious and civil liberties: though he had been a strenuous defender of the Church of England, in every quarter where he thought it defensible. The other dedication, above referred to, is that prefixed to a collection of Tracts, moral, theological, &c. By John Balguy, M. A. Vicar of Northallerton, and Prebendary of Sarum*. This piece consists of "well-deserved panegyric,"—the voice of "an obliged friend, speaking the honest dictates of his heart, to his *patron*; which *he* alone thought too high an encomium."

That part of the appendix to the *article* of the Life of Hoadly, in the Biographia, may be regarded as a very curious addition. They contain the Bishop's private sentiments on a variety of

* Printed in 1734.

intereſting topics; and in particular a cenſure of Berkeley's *Minute Philoſopher*, which well deſerves a place in our Review.

The Biſhop having, with humour, deſcribed his hearing Dr. Delany preach at the King's Chapel, goes on thus "—— I wiſh both *he* and his brother Berkeley (who is truly the title of his own book) would keep their *minute philoſophy* to themſelves; or at leaſt, would let religion alone, and not blend them into one inconſiſtent lump. They both ſeem to me to be well qualified to dreſs out a romance. Dean B. in particular, has beautiful imagery, and fine expreſſion, and fruitful invention. But as to the native ſimplicity of religion, they are made to hurt it; and if they cannot be ſaid to *corrupt* it, it is only becauſe it is corrupted already to their hands. They do all they can to keep on the corruption; and I own, I think *Alciphron* the moſt plain * attempt to bring obſcurity and darkneſs into all ſcience, as well as to make nonſenſe eſſential to religion, that this laſt age has produced. And I know very well that it was from ſuch books, formed on ſuch principles, exactly, that Dr. Clarke uſed to dread and foretell the total ſubverſion of all knowledge, as well as of all religion;—of all that Sir Iſaac Newton, Mr. Locke, he himſelf, and many others, had been endeavouring to bring into ſome reputation. I cannot indeed ſay that the veil is well made, or well ſpread. I think it may be very eaſily taken off, and the abſurdities placed in a glaring light: as I have heard acknowledged in many inſtances, by the greateſt admirers of thoſe dialogues. I would not have you think that I put the two on an equal foot. But when I ſee even the beſt of the two flattered and careſſed for thoſe very wounds he has given to all that is moſt worthy of the ſtudy or regard of reaſonable creatures, I cannot help making an ejaculation—To what purpoſe are all endeavours to make knowledge and religion plain and amiable—when a few pretty words, either without a meaning, or with a very bad one, ſhall, like a charm, diſſolve and tear to pieces all the labours of the great——."

A ſimilar opinion of the Berkleian philoſophy is added to the foregoing, and is extracted from a letter written by a "certain Lord, who knew the world of books and men as well as any body, and who thus expreſſes himſelf to the Biſhop:

"When I began this letter, I intended to write to you about nothing but Dean Berkeley's book; but have juſt found out that I have not ſaid one word about it. I have been in the clouds with him theſe three laſt days; and think his reaſoning very often literally like being there; it is ſomething very ex-

* The word *plain* is ſomewhat unfortunately introduced in this ſentence, as it here ſtands related to *obſcurity* and *darkneſs*. But we muſt remember that the paſſage is in a private letter.

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alted, and very unſubſtantial; a ſort of ſublime fog, that looks bright, and makes one giddy. As to his eſſay upon viſion, I ſuppoſe it is from my want of apprehenſion, and not his want of perſpicuity,—but I poſitively underſtand it no more than if it were in *Syriac.* Pray tell me, if any one who was not prejudiced againſt him would not ſay, there was wit, ſpirit, and learning in the book: and any body who was not partial for him, would not allow that there was a great deal of ſophiſtry, obſcurity, and unfairneſs."

How ſtrangely have the learned world divided in their opinion of the merit of Berkeley's celebrated performance! Even in a religious view they have widely differed about it; for its admirers, at the time of its firſt publication, every where exclaimed, "how ſeaſonably it made its appearance, to ſtop the general run of the age towards ſcepticiſm and infidelity; and that it would unqueſtionably be of ſingular uſe, if not to cure the infected, yet, at leaſt, to hinder the contagion from ſpreading farther."—In what degree this good end hath been anſwered, is, at this day, ſufficiently apparent.

The pieces contained in the firſt volume of this edition of Biſhop Hoadly's works, excluſive of the introductory papers, already noticed, are,

I. *Tracts*, collected into a volume, in 1715.

II. *Tracts* on Conformity to Church and State.

The nature and value of theſe numerous tracts being too well known to require any particular diſcuſſion of them here, we ſhall content ourſelves with tranſcribing a general obſervation relating to them, and to the reception they met with in the world, as it ſtands in p. 700 of the firſt volume, *viz.* "That though the principles * maintained by my Lord of Bangor do appear to be the only ones upon which our reformation, or indeed any reformation, can be juſtifiable; tho' they evidently tend to vindicate Chriſtianity from the objections that are unanſwerable by thoſe who contend for the contradictory principles, ſuch as that it makes God a Being acting not by reaſon, or according to the fitneſs of things, but by arbitrary will and pleaſure; making his creatures happineſs or miſery in the next world depend on the accidental circumſtances of being born and educated in this or that ſociety of men; giving them faculties in this world, which they muſt not uſe; and enduing them with reaſon and judgment for no other purpoſe but to try their faith in renouncing them. Though this and much more be true; yet the number of thoſe who appear in public oppoſi-

* This refers particularly to the pieces publiſhed by the Biſhop in the famous *Bangorian controverſy.*

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tion to him, increaſes: as faſt as former ones are baffled, new ones of higher ſtations and greater dignity ſucceed; while many, who are of the ſame ſentiments with him, content themſelves with being well-wiſhers to his cauſe; and, except thoſe who at firſt ſided with him, few openly appear to his aſſiſtance."

The remark added by the writer of the letter from which the foregoing paſſage is taken, is worthy of particular notice, and is, perhaps, capable of ſome degree of application to the conduct of our ſpiritual Lords, of the preſent time:—"I cannot think ſtanding *neuter* defenſible when points of this weight are debating. I had almoſt ſaid, it was a ſhame, that among ſo many Biſhops, who are heartily friends to the common rights of mankind, and the liberties of Chriſtians, not *one* ſhould think himſelf obliged to ſhare the pains and the reſentment which a generous attempt to aſſert and ſecure them has brought upon my Lord of Bangor, from the patrons of ſlavery and eccleſiaſtical ambition."——

Vol. II. contains:

I. *Tracts* relating to the Meaſures of Submiſſion to the Civil Magiſtrate.

II. *Tracts* written by Biſhop Hoadly in the Bangorian Controverſy, as it was afterwards called.

In the *third* volume we have, I. The Political Pieces. II. An Account of the Life and Writings of Dr. Clarke. III. The Practical Divinity. IV. The famous Letter to Clement Chevalier, Eſq; relating to the notable Forgery committed by Fournier, in order to defraud the Biſhop of 8,800 l. Of this letter we gave an account in the 18th volume of our Review, to which we refer for farther particulars. It is an animated and ſpirited performance; and was, if we miſtake not, the laſt of his Lordſhip's public writings: It was publiſhed in 1757, about three years before his death. The writer of his life ſpeaking of this long letter, which made a very large eighteen-penny pamphlet, juſtly ſays, "It was the aſtoniſhing performance of a Divine turned of *Eighty-one*; and he received many compliments on that account, both by viſits and letters, from ſeveral of the greateſt lawyers of the age. Mr. Horace Walpole, of Strawberry Hill, humorouſly ſaid, "The Biſhop had not only got the better of his adverſary [Fournier] but of his *old age*."

We cannot more properly conclude this article, than by an extract from Dr. Akenſide's Ode, addreſſed to the Biſhop in 1754:

O nurſe of Freedom, Albion ſay,
Thou tamer of deſpotic ſway,
What man, among thy ſons around,
Thus heir to glory haſt thou found?

What

What page, in all thy annals bright,
Hast thou with purer joy survey'd
Than that where Truth, by HOADLY's aid,
Shines through Imposture's solemn shade,
Through kingly and through sacerdotal night?

To him the TEACHER blest'd,
Who sent religion, from the palmy field
By *Jordan*, like the morn to chear the West,
And lifted up the veil which heaven from earth concealed,
To HOADLY thus his mandate he address'd:
"Go thou, and rescue my dishonour'd law
"From hands rapacious, and from tongues impure;
"Let not my peaceful name be made a lure
"Fell PERSECUTION's mortal snares to aid;
"Let not my words be impious chains to draw
"The freeborn soul in more than brutal awe,
"To FAITH without assent, ALLEGIANCE unrepaid."

No cold or unperforming hand
Was arm'd by heaven with this command.
The world soon felt it; and on high,
To WILLIAM's ear, with welcome joy
Did LOCKE among the blest unfold
The rising hope of HOADLY's name,
GODOLPHIN then confirm'd the fame;
And SOMERS when from earth he came,
And generous STANHOPE the fair sequel told *.

Then drew the lawgivers around,
(Sires of the Grecian name renown'd)
And listening ask'd, and wondering knew,
What private force could thus subdue
The Vulgar and the Great combin'd;
Could war with sacred FOLLY wage;
Could a whole nation disengage
From the dread bonds of many an age
And to new habits mould the public mind.

For not a conqueror's sword
Nor the strong powers to civil founders known
Were his: but TRUTH by faithful search explor'd,
And social sense, like seed, in genial plenty sown.
Wherever it took root, the soul (restor'd
To freedom) freedom too for others sought.

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* "Mr. Locke died in 1704, when Mr. Hoadly was beginning to distinguish himself in the cause of civil and religious liberty; Lord Godolphin in 1712, when the doctrines of the Jacobite faction were chiefly favoured by those in power; Lord Somers in 1716, amid the practices of the Nonjuring clergy against the Protestant establishment; and Lord Stanhope in 1721, during the controversy with the lower house of convocation." Dr. AKENSIDE's note.

Not monkiſh craft the tyrant's claim divine,
Not regal zeal the bigot's cruel ſhrine
Could longer guard from REASON's warfare ſage;
Not the wild rabble to ſedition wrought,
Nor ſynods by the PAPAL genius taught,
Nor ST. JOHN's ſpirit looſe, nor Atterbury's rage,——

Publications on the Subject of LITERARY PROPERTY continued.

N° 3*.

ART. VII. *The Pleadings of the Counſel before the Houſe of Lords, in the great Cauſe concerning Literary Property; together with the Opinions of the learned Judges on the Common Law Right of Authors and Bookſellers.* To which are added, the Speeches of the noble Lords who ſpoke for and againſt reverſing the Decree of the Court of Chancery. 4to. 1 s. Wilkin, &c. 1774.

N° 4.

ART. VIII. *The Caſes of the Appellants and Reſpondents in the Cauſe of Literary Property, before the Houſe of Lords:* Wherein the Decree of Lord Chancellor Apſley was reverſed, 26 Feb. 1774. With the genuine Arguments of the Counſel, the Opinions of the Judges, and the Speeches of the Lords who diſtinguiſhed themſelves on that Occaſion. With Notes, References, and Obſervations. By a Gentleman of the Inner Temple. 4to. 2 s. 6 d. Bew, &c.

IT is much to be regretted, that the eloquence of the Britiſh ſenate ſhould ſo often be exhibited before the Public in an imperfect and mutilated ſtate, and that no regular proviſion is made for preſerving accurate copies of debates and ſpeeches on queſtions of general concern. The two publications now before us pretend to give the Public the *genuine* arguments of the Counſel, opinions of the Judges, and ſpeeches of the Lords, on the late cauſe reſpecting Literary Property; but the former bears evident marks of having been compiled by ſome illiterate hand from news paper memorials; and the latter retracts in the preface the promiſes it makes in the title-page.

From the preface to the firſt article it appears, that the publiſher is ſome printer, who is very angry that 'a few perſons who call themſelves bookſellers, about the number of twenty-five, have kept the monopoly of books and copies in their hands, to the entire excluſion of all others, but more eſpecially the printers, whom they have always *held it a rule* never to *let become* purchaſers *in* copy:' it appears alſo, that the publiſher is *no writer*, and therefore can himſelf have no immediate intereſt in the deciſion of the queſtion concerning literary property. The following ſentence fully makes good this charge:

'The bill now depending (if paſſed into a law) will, it is hoped, in juſtice to thoſe who have made recent purchaſes, allow them a ſuf-

* Numbers *One* and *Two* were inſerted in our laſt month's Review.

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ficient time to indemnify themſelves for the *hazard and expence* which muſt neceſſarily *be given* for the encouragement of authors: but thoſe copies by which *ſo many fortunes* have been made in a long courſe of years, *with reſpect to the number of editions, and the numbers printed of theſe editions, will be matter of enquiry* worthy the attention of parliament.'

The 'Gentleman of the Inner Temple,' who is the Editor of *The Caſes of the Appellants and Reſpondents, &c.* ſays:

'In reporting the arguments of the Counſel I have not ſcrupulouſly followed the ſtyle and method of the ſpeaker: I hope, however, the Reader will do me the juſtice to believe, that the ſubſtance of what was delivered is faithfully reported, but oftentimes in my own words.—I do moſt humbly beg pardon of the Lords and the Judges for innumerable injuries I muſt have done them, as to language and argument. I did not take my notes in ſhort hand; I watched the ſenſe rather than the words, and therefore may often uſe ſome of my own: not being bleſſed with the quickeſt natural parts, I may have miſapprehended topics and alluſions; I may have made blunders in the ſenſe by endeavouring to correct thoſe of my pen: theſe are imperfections which diligence could not cure.'

How unfortunate is it for the Public, that opinions and debates of ſuch conſequence as thoſe on the preſent queſtion, ſhould have no better channel of conveyance than the pen of a gentleman who has not taken the trouble to learn *ſhort-hand*; who pretends to no more than to give the *ſubſtance* of what was delivered, watching the *ſenſe* rather than the *words*; and who is very liable to miſrepreſent the ſenſe, *not being bleſſed with the quickeſt natural parts*.

Taking it for granted, however, that theſe publications give us the *ſubſtance* of the arguments made uſe of, on this occaſion, and paſſing over *the Caſes* of the Appellants and Reſpondents given at large in the ſecond Article, as containing nothing of importance which is not reſumed and inſiſted upon in the courſe of the debate, we proceed, according to our propoſed plan, to take notice of whatever occurs in the arguments of the Counſel, the opinions of the Judges, or the ſpeeches of the Lords, to caſt new light upon the point in diſpute.

The queſtions diſcuſſed, in the preſent cauſe, are, Whether the author of any literary compoſition, or his aſſigns, had the ſole right of printing and publiſhing the ſame in perpetuity by common law?—Whether, ſuppoſing ſuch a right, it be taken away or reſtrained by the ſtatute of Queen Anne?—Whether an author has a property in his literary productions founded on natural principles of equity?—Whether the act of publication relinquiſhes this ſuppoſed right?—Whether mechanical inventions give the ſame claim to perpetual property as literary productions?—Whether, allowing the natural foundation of this property, it would be expedient for government to afford it a perpetual legal ſecurity?

Concerning the common-law right, Mr. Attorney-General THURLOW ſays,

'All the grants, charters, licences, and patents from the crown, prove ſpecifically, that if there had been any inherent right of excluſively multiplying copies, ſuch inſtances of exerting the royal prerogative would have been unneceſſary: authors never conceived the notion of any property veſting in them, but what was given by ſtatute, by patent, the licenſing acts, the royal privilege, or in virtue of the inſtitution of the Stationers Company.'

Mr. Baron EYRE, ſpeaking of the injunctions of the Court of Chancery, ſays,

'Although this Court has frequently granted them, it has cautiouſly avoided giving any final adjudication upon the matter. An antecedent common-law right was never hinted at; nor do injunctions prove the Chancellor's opinion upon a matter of common-law right.

Concerning crown copies he ſays, 'I know of no right the crown has at common law to print what are deemed crown copies, ſuch excluſive right originating only from an exertion of the prerogative. Before the invention of printing, it was proper for the crown to have copies of the public acts taken from the parliamentary rolls to tranſmit to the ſheriffs of the ſeveral counties, and printing being no more than an expeditious art of multiplying copies, the ſame power, and for pretty much the ſame ends, continues to be a part of the prerogative.'

Mr. Baron PERROT *aſſerts*, that 'an author ſuſtains a loſs, but no injury from another's printing his copy: to be injured a man muſt loſe his right; that right muſt be founded in law; and where the law gives no remedy, an author can claim no right.'—Lord Chief Juſtice *De Grey* ſays, 'No traces of a claim upon common law are to be met with prior to the reſtoration: the few caſes that happened before the licenſing act were determined by the prerogative right of the crown. With reſpect to the injunctions from the Court of Chancery, moſt of thoſe which were not founded upon the ſtatute, were granted without giving the defendant a hearing: and can it be imagined that ſo many illuſtrious men, who preſided in the Court of Chancery, would, without a ſingle argument, have determined ſo important a queſtion? from my own experience at the bar, I know that the ſucceſſive Chancellors and Maſters of the Rolls have looked upon the caſe as undetermined.'

Lord CAMDEN ſays, 'The arguments for a common-law right are, founded on patents, privileges, ſtar-chamber decrees, and the bye-laws of the Stationers Company, all of them the effects of the groſſeſt tyranny and uſurpation. The two ſole titles by which a man ſecured his right, was the royal patent, and the licence of the Stationers Company: I challenge any man alive to ſhew me any other right or title. But what has this to do with the common-law right, the right of a private man to print his works for ever, independent of the crown, the company, and all mankind? After prerogative ſecurity vaniſhed, the bookſellers came up to parliament in form of petitioners, to ſupplicate a ſtatutary ſecurity.—With reſpect to the right of prerogative copies, Mr. YORKE put it on its true footing.

Ought

Ought not the promulgation of your venerable codes of religion and of law to be intrusted to the executive power, that they may bear the highest marks of authenticity, and neither be impaired, or altered, or mutilated?—The injunction cases prove nothing; they are commonly obtained for the purpose of staying waste, and the prevention of irreparable damage; and they are granted though the right is not clear but doubtful What then if a thousand injunctions had been granted, unless the Chancellor at the time he granted them had pronounced a solemn opinion that they were granted upon common law?

And where is the Chancellor who has declared *ex cathedra* that he had decided upon the common-law right? On the whole, I challenge any man to produce any adjudication, precedent, case, or any thing like legal authority on which this claim can be grounded.'

On the other side of the question, Mr. DUNNING says, 'We must consider the times which we examine, and the nature of the property in question. In ages wherein civility had made but small progress, it would be absurd to look for litigations of a property so little valued and so seldom disputed. The want of precedents in such a case proves nothing against us; there are many unquestionable common-law rights for which no precedent can be found so far back as Richard II. The nature of the property shews at first sight, that it would be in vain to look far back for decisions in its favour, even supposing that from other circumstances the existence of it was unquestionable.'

Mr. Solicitor-General WEDDERBURN mentions the application of the printers in Prynne's time to suppress the patents for printing the Bible, on which case 'that celebrated lawyer declared that the most solid objection against the printers was, the inherent common-law right of an author to multiply copies.' This, he observes, is one strong proof, that in the worst of times the *jus naturale* respecting literary property was not forgot. He adds, licences in general prove not that common-law right did not exist, but were the universal fetters of the press, at the times in which authors were obliged to obtain them.'—Mr. Justice *Willes* says, 'Copyright does exist independent of patents, privileges, star-chamber decrees, on the statute of Queen *Anne*. Innumerable instances occur to prove this; but more particularly the case of *Tillotson*'s Sermons, for the copy right of which the Archbishop's family received 2500 l. after the expiration of the licensing act, and previous to the act of Queen *Anne*.'

For other arguments in support of the common-law right we must refer to Sir James Burrow's account of the opinions of the Judges, and particularly to what Judge BLACKSTONE has observed concerning the argument drawn from the injunctions of Chancery, and to Lord MANSFIELD's argument from the acknowledged right which an author has in common law to his own work till it be published.

On the SECOND QUESTION, respecting the statute of Queen *Anne*, Sir JOHN DALRYMPLE attempts to shew the absurdity of the booksellers applying for an act, vesting in them a pro-

perty for fourteen years, which they pretend to have derived from common law for perpetuity.

'Can it be ſuppoſed, ſays he, that men any ways clear in their perpetual right, would apply for a freſh right for fourteen years only? Had they been certain of the common-law right, they would have petitioned againſt the act.' He then recites a fictitious act, to ſhew the abſurdity of an act 'to convert a perpetuity into a limited term; and infers from thence that they had no common law right.'—Mr. Baron *Perrot* declares, 'that no metaphyſical ſubtlety can give any other ſenſe to the words "for the encouragement of learning, and for veſting a right in authors," in the title of the act, than a creation of a property—that the words *and no longer*, are clear and concluſive againſt perpetuity, and that after theſe words it is abſurd to conſtrue any ſaving clauſe in ſuch a manner as to deſtroy the ſubſtantial meaning of the enacting part of the ſtatute.'—The Biſhop of Carliſle ſays, concerning the ſaving clauſe, that 'by the words—"any right that the univerſities or any perſons have, or claim to have,"—means, any right which the univerſities, or any perſons holding in or under the univerſities, or claiming any privilege of the ſame kind, and on the ſame ground, that is, ſome poſitive one by ſpecial licence, patent, ſtatute, or charter; and that if this proviſo were taken in ſo lax and indeterminate a ſenſe as to include any other perſons, ſetting up any claim on other grounds, it would admit every body, and reduce the reſtrictive clauſes to a mere nullity.'

Mr. Juſtice WILLES, on the other hand, ſays, 'The ſtatute of Queen *Anne* conveys to my mind no idea of the legiſlature's entertaining an opinion that there was no common-law right: the preamble contradicts this in the fulleſt manner, by ſpeaking of certain printers and bookſellers having *taken the liberty of printing*, &c. and the univerſality of the ſaving clauſe convinces me, that the right at common law is left untouched by it.' Mr. Juſtice ASTON ſays, 'The ſtatute of Queen Anne is no more than a temporary ſecurity given to the author, enabling him to recover penalties, and bring any matter of complaint to a more certain iſſue than by an action at common law.' And Lord Chief Baron Smythe conſiders this act as a compromiſe 'between authors and bookſellers contending for a perpetuity, and thoſe who deny them any ſtatute right. The word *ſecure*, which occurs in the enacting clauſe, plainly implies ſome right preexiſting, and the word *purchaſer* preſuppoſes a right to ſell.'

On the natural foundation of Literary Property (the third queſtion) Mr. Attorney-General THURLOW ridicules the notion of a property in ideas; Mr. Baron EYRE deems it contrary to the principles of natural juſtice that the thinking faculty, which is common to all, ſhould be ſubject to excluſive appropriation; and Lord CAMDEN, in order to ſhew that literary property is incapable of being aſcertained, ſays,

'Where does this fanciful property begin, or end, or continue? What ſays the common law about incorporeal ideas, and where does it preſcribe a remedy for the recovery of them? I ſee nothing about the matter in all my books. Nor were I to admit ideas to be ever

ſo

ſo diſtinguiſhable, ſhould I therefore infer that they muſt be matters *of* private property, and objects of the common law. But granting this general poſition, is this property deſcendible, transferable, or aſſignable? When publiſhed, can the purchaſer lend his book to his friend? Can he let it out for hire? Can he enter it in a literary club? Does the property lie in the ſentiments, the language and ſtyle, or the paper? Theſe queſtions ſhow how the argument counteracts itſelf, and the ſubject ſhifts.'

To all this declamation, and to all that hath been objected on this view of the ſubject, Lord MONBODDO (ſee the Deciſion of the Court of Seſſion in our Review for Auguſt, Art. II.) hath ſuggeſted a full and ſatisfactory reply. The right contended for, is not a property in ideas, but *the ſole liberty of printing or reprinting a book.* This right or liberty is granted by ſtatute for a time, and therefore may be granted for perpetuity. It is true, in a certain ſenſe, that 'ſcience and learning are in their nature *publici juris*, and ought to be as free and general as air and water; and that thoſe ſublime ſpirits who ſhare that ray of divinity which we call genius, ought not to be niggards to the world, or hoard up for themſelves the common ſtock.' But it is alſo true, that an author hath as much right as another man to the fruits of his labour, and that the Public can have no right to claim the works of his genius as a part of the common ſtock, unleſs they give him what he accepts as a full equivalent for his property.

Concerning the next queſtion, Whether an author, by publication, relinquiſhes the ſole right of printing and reprinting his works? Mr. Baron PERROT ſays,

'The argument, that when a book is publiſhed and ſold, there is an implied contract between the author and purchaſer, cannot be maintained. The purchaſer buys the paper and print, the corporeal part of his purchaſe, and he buys a right to uſe the ideas, the incorporeal part of it.'—'In all other caſes of purchaſe (ſays Lord Chief Juſtice De Grey) payment transfers the whole and abſolute property to the buyer; there is no inſtance where a legal right is otherwiſe transferred by ſale, or an example of ſuch a ſpeculative right remaining in the ſeller; it is a new and metaphyſical refinement upon the law.'

The proper anſwer to this is what Mr. WEDDERBURN urges, 'That authors, both from principles of natural juſtice and the intereſt of ſociety, have the beſt right to the profits accruing from a publication of their own ideas; and that it is abſurd to imagine that either a ſale, a loan, or a gift of a book, carries with it an implied right of multiplying copies: ſo much paper and print is ſold, lent, or given; and an unlimited peruſal is warranted from ſuch ſale, loan, or gift; but it cannot be conceived that when five ſhillings is paid for a book, the ſeller means to tranſfer a right of gaining one hundred pounds: every man muſt feel the contrary, and confeſs the abſurdity of ſuch an argument.'

Mr. DUNNING obſerves to the ſame purpoſe, that 'it is moſt extraordinary to admit an author hath a property originally in his compoſition, and that the firſt moment he exerciſes his dominion over that property, and endeavours to raiſe profit from it, he loſes it.'

With reſpect to *mechanical inventions*, Mr. Baron Eyre conſiders a book as preciſely upon the ſame footing with them, both being the means of conveying ideas; and yet, ſays he, 'every mechanical invention is common, while a book is contended to be the object of excluſive property: ſo that Mr. *Harriſon*, after conſtructing a time piece, at the expence of fifty years labour, hath no method of ſecuring an excluſive property in that invention, unleſs by a grant from the ſtate; but if he was in a few hours to write a pamphlet, deſcribing the properties, the utility, and conſtruction of his time-piece, in ſuch pamphlet he would have a right ſecured by common law, though the pamphlet contained exactly the ſame ideas in paper that the time-piece did in clock-work machinery.'

In reply to this objection Mr. WEDDERBURN obſerves, 'The caſe alluded to is not in point. The firſt ſheet of an impreſſion in a manner ſubjects an author to the expences of a whole edition; whereas the maker of an orrery is at no farther trouble and charge than are required in making one orrery, and when he has ſold that one he is paid for his labour, and reaps the profit of his invention; whereas the author cannot be repaid, much leſs benefited, till many copies are ſold.' Lord Chief Baron SMYTHE remarks, that 'when a perſon makes a machine, from another, it is in a degree an original work, and belongs to himſelf; but in multiplying an author's copy, his name, as well as his ideas are ſtolen, and it is paſſed upon the world as the work of the original author.'

The laſt queſtion, concerning the EXPEDIENCY of granting a legal perpetuity to literary property, has given occaſion to much declamation, and many aſſertions. Sir JOHN DALRYMPLE ſays, 'it would encourage a ſpirit of writing for money, which is a diſgrace to the writer and to this very age. Why ſhould not honour and reputation be powerful inducements enough for authors, without that mean one of reward.' He alſo urges that a right to publiſh includes a right to ſuppreſs; and Lord CAMDEN, to the ſame purpoſe, ſays,

'Glory is the reward of ſcience, and thoſe who deſerve it, ſcorn all meaner views. It was not for gain that *Bacon*, *Newton*, *Milton*, *Locke*, inſtructed and delighted the world: it would be unworthy ſuch men to traffic with a *dirty bookſeller* for ſo much a ſheet of letter-preſs. Some authors are as careleſs about profit, as others are rapacious of it: and what a ſituation would the public be in, with regard to literature, if there were no means of compelling a ſecond impreſſion of a uſeful work, till a wife or children are to be provided for by the ſale. All our learning would be locked up in the hands of the *Tonſons* and *Lintots* of the age, who would ſet what price upon it their avarice choſe to demand.'

To the former argument Lord LYTTELTON has well replied, 'that authors are not to be denied a free participation of the common

mon rights of mankind: and their *property* is ſurely as ſacred, and as deſerving of protection, as that of any other ſubjects.'

The hazard of authors ſuppreſſing their works is ſmall, while the Public has ſo good an hold upon them, as their own deſire of gain, and that of their bookſellers: and the ſame principle will always operate to prevent them from putting ſuch exorbitant prices upon their works as to diſcourage the ſale of them.

Much more might be offered on theſe heads; but we ſhall have occaſion to reſume the arguments drawn from *expediency* in ſome future Articles; and ſhall therefore, for the preſent, only remark, in general, with reſpect to the publication now before us, that thoſe who judge of the ſtate of modern eloquence by theſe ſpecimens, will, we apprehend, entertain no very exalted idea of it; and that, for our part, we cannot obſerve, without a mixture of ſurpriſe and regret, ſo little clearneſs of reaſoning and preciſion of language, in the arguments of the Counſel, the opinions of the Judges, and the ſpeeches of the Lords, on the important queſtion of *Literary Property*. If publiſhers who claim perpetuity *deſerve ſevere animadverſion* *, certainly blundering editors, who give the Public ſuch unfavourable and unjuſt ideas of the preſent ſtate of Britiſh eloquence, deſerve it much more.

* See the *Caſes*, &c. page 42.

N° 5.

ART. IX. *An Argument in Defence of Literary Property.* By Francis Hargrave, Eſq. 8vo. 1 s. 6 d. Otridge. 1774.

WRITERS who either are not capable, or do not chooſe to give themſelves the trouble of thinking cloſely, are apt to complain that ſubjects are exhauſted, and to blame their ſtars that they did not live at an earlier period, when they ſhould not have been obliged to have trodden a beaten track, and repeat what others have ſaid again and again before them. But the complaint is nothing better than the refuge of indolence or dulneſs. A writer of true genius, who will give full ſcope to his own abilities, and think as well as read, will always be able to ſtrike out ſomething new on every ſubject which he takes in hand.

Of this we have ſome inſtances in the publications concerning literary property, which have appeared ſince the repeated diſcuſſion of the ſubject, in the Court of King's Bench, before the Lords of Seſſion, and in the Britiſh Houſe of Peers. Mr. Hargrave's ingenious argument, in particular, is not only written with great clearneſs of thought and expreſſion, but enters into a full inveſtigation of ſeveral parts of the ſubject, and ſuggeſts ſome new and important ideas, which merit attention.

Concerning

Concerning the practicability of aſcertaining the right of literary property, he ſays:

'I might urge that facts are conceded ſufficient to render the diſcuſſion of this point wholly unneceſſary; that it has been the practice to appropriate the right of printing books in all countries, ever ſince the invention of printing; that it ſubſiſts in ſome form in every part of Europe; that in foreign countries it is enjoyed under grants of privileges from the ſovereign; that in our own country it is admitted to be legally exerciſed in perpetuity by the crown and its grantees over particular books; and that even the legiſlature has protected ſuch a right over books in general for a term of years, and has repeatedly called it a property, and thoſe in whom it is veſted, proprietors. Theſe facts, however inconſiſtent they may ſeem, and really are, with the argument againſt the practicability of aſſerting the claim of literary property, cannot be denied; but this is not the proper place for urging them. I ſhall therefore for the preſent waive the authority of examples, and ſhall reaſon wholly from the nature of the ſubject in which the property is claimed.

'The ſubject of the property is a written compoſition; and that one written compoſition may be diſtinguiſhed from another is a truth too evident to be much argued upon. Every man has a mode of combining and expreſſing his ideas peculiar to himſelf. The ſame doctrines, the ſame opinions, never come from two perſons, or even from the ſame perſon at different times, cloathed wholly in the ſame language. A ſtrong reſemblance of ſtyle, of ſentiment, of plan and diſpoſition, will be frequently found; but there is ſuch an infinite variety in the modes of thinking and writing, as well in the extent and connection of ideas, as in the uſe and arrangement of words, that a literary work really original, like the human face, will always have ſome ſingularities, ſome lines, ſome features, to characteriſe it, and to fix and eſtabliſh its identity; and to aſſert the contrary with reſpect to either, would be juſtly deemed equally oppoſite to reaſon and univerſal experience. Beſides, though it ſhould be allowable to ſuppoſe that there may be caſes, in which, on a compariſon of two literary productions, no ſuch diſtinction could be made between them, as in a competition for originality to decide whether both were really original, or which was the original and which the copy; ſtill the obſervation of the poſſibility of diſtinguiſhing would hold in all other inſtances, and the argument in its application to them would ſtill have the ſame force.

'But it is objected, that only corporeal things can be the objects of property; and that every ſpecies of incorporeal property has reſpect to, and muſt have, a corporeal ſubſtance for its ſupport. To which the plain anſwer is, That whatever is ſuſceptible of an excluſive enjoyment, may be property; and that rights may ariſe, which, though quite unconnected with any thing corporeal, may be confined in the exerciſe to certain perſons, and be as capable of a ſeparate enjoyment, and of modes of alienation and tranſmiſſion, as any ſpecies of corporeal ſubſtance. Even the right in queſtion, if it ſhould be admitted to be ſo deſtitute of any corporeal ſubſtance for its foundation as has been repreſented, will of itſelf be a ſufficient

proof

proof of the fallacy of making corporeal things, or rights in them, the ſole objects of property, and may be fairly propoſed as an inſtance to the contrary; at leaſt until the practicability of appropriating the printing of a book can be diſproved, which I conceive to be impoſſible. How the excluſive right of printing any particular book may originate; what may give a proper title to the ſole exerciſe of ſuch a right, whether authorſhip, or any other cauſe, is not here of the leaſt importance; becauſe if ſpringing from any ſource, the right may be well appropriated, the argument of impracticability will fall to the ground, and conſequently the objection derived from the ſuppoſed want of ſomething corporeal to uphold and ſuſtain the right.'

On the queſtion whether publication deſtroys an author's excluſive property in his work, Mr. Hargrave ſays—

'It is aſked, how an author, after publiſhing his work, can confine it to himſelf, and exclude the world from participating of the ſentiments it contains? This objection depends on the ſuppoſition, that the excluſive right claimed for an author is to the ideas and knowledge communicated in a literary compoſition. An attempt to appropriate to the author and his aſſigns, the perpetual uſe of the ideas contained in a written compoſition, might well be deemed ſo abſurd and impracticable, as to deſerve to be treated in a court of juſtice with equal contempt and indignation; and it would be a diſgrace to argue in favour of ſuch a claim. But the claim of literary property is not of this ridiculous and unreaſonable kind; and to repreſent it as ſuch, however it may ſerve the purpoſes of declamation, or of wit and humour, is a fallacy too groſs to be ſucceſsfully diſguiſed. What the author claims, is merely to have the ſole right of printing his own works. As to the ideas conveyed, every author, when he publiſhes neceſſarily gives the full uſe of them to the world at large. To communicate and ſell knowledge to the Public, and at the ſame moment to ſtipulate that none but the author or his bookſeller ſhall make uſe of it, is an idea, which Avarice herſelf has not yet ſuggeſted. But imputing this abſurdity to the claim of literary property, is mere imagination; and ſo muſt be deemed, until it can be demonſtrated that the printing a book cannot be appropriated, without at the ſame time appropriating the uſe of the knowledge contained in it; or in other words, that the uſe of the ideas communicated by an author cannot be common to all, unleſs the right of printing his works is common alſo. If the impoſſibility of proving ſuch a propoſition is not ſelf-evident, I am ſure, that there is not any argument I am furniſhed with, which would avail to evince the contrary.'

Concerning the expediency of confining the right of printing particular books to certain perſons, he ſays;

'It is apprehended by many, that if there was not any ſuch thing as property in the printing of books, the art of printing would be more beneficial to the Public in general, as well as to thoſe who practiſe the art, or are connected with it, in particular. But the truth is, that the opinion, however popular it may be, is without the leaſt foundation. How would making the right of printing every book

book common be advantageous to thoſe concerned in printing or manufacturing books, or in bookſelling? Every impreſſion of a work is attended with ſuch great expences, that nothing leſs than ſecuring the ſale of a large number of copies within a certain time, can bring back the money expended, with a reaſonable allowance for intereſt and profit. But is this to be effected, if immediately after the impreſſion of a book by one man, all others are to be left at liberty to make and vend impreſſions of the ſame work? A ſecond, by printing with an inferior type, on an inferior paper, is enabled to underſell the printer of the firſt impreſſion, and defeats him of the benefit of it, either by preventing the ſale of it within due time, or perhaps by totally ſtopping it. The ſecond printer is expoſed to the ſame kind of hoſtility; and a third perſon, by printing in a manner ſtill worſe, ſtill more inferior, ruins the ſecond; a fourth the third; and ſo on it would be in progreſſion, till experience of the diſadvantages of a rivalſhip ſo general would convince all concerned, mediately or immediately, in the trade of printing, that it muſt be ruinous to carry it on, without an appropriation of copies to ſecure a reaſonable profit on the ſale of each impreſſion.'

'Having thus explained the diſadvantages, which would accrue to thoſe concerned in printing, if copies were common, I will now aſk, how the making them ſo could produce the leaſt benefit to the Public in general? Would leſſening, or rather annihilating, the profits of printing, tend to encourage perſons to be adventurers in the trade of printing? Would it make books cheaper? So long indeed as the leaſt legal idea of property in copies remains, moſt perſons will probably hold it both diſhonourable and unſafe to pirate editions; and ſo long only can the few, who now diſtinguiſh themſelves by trafficking in that way, afford to underſell the real proprietors. Such perſons at preſent enjoy all the fruits of a concurrent property without paying any price for it; and therefore it is not to be wondered at, that they ſhould underſell thoſe who have paid a full and valuable conſideration for the purchaſe of their copies. But if the right of printing books ſhould once be declared common by a judicial opinion; the advantage, which enables particular perſons to underſell thoſe who claim the property, would ceaſe; piracy would then become general; and perhaps thoſe, who now practiſe it, would themſelves be ſacrifices to their own ſucceſs in the cauſe they ſupport. Whilſt the queſtion of literary property is in a ſuſpended ſtate, they have the harveſt to themſelves; but if they ſhould gain their cauſe, like other Samſons, they would be cruſhed by the fall of the building they are pulling down.'

On the objection ariſing from the ſuppoſed reſemblance between the caſe of an inventor of a machine, and that of the author of a book, he ſays;

'In my opinion, the principal diſtinction is, that in one caſe the claim really is to an appropriation of ideas; but in the other, the claim leaves the uſe of the ideas common to the whole world.'

This remark alone is abundantly ſufficient to obviate every objection that has been urged from this quarter. The granting to an inventor the excluſive privilege of making a machine would

would be appropriating to him the uſe of an idea: but the enjoyment of the exclusive right of printing does not imply any appropriation of ideas, but leaves knowledge as common as if this right was not appropriated.

From theſe extracts, the merit of this publication will be ſufficiently apparent, without any laboured encomium.

ART. X. *The Apology of Benjamin Ben Mordecai to his Friends for embracing Chriſtianity*; in ſeveral Letters to Eliſha Levi, Merchant, of Amſterdam. Letters V. VI. and VII. 4to. 6s. ſewed. Wilkie. 1774.

THERE are few converts that ſeem to be ſo well inſtructed in the knowledge of chriſtianity, both as to its doctrines and evidence, as *Ben Mordecai*. His *Mercantile* friend, we are perſuaded, will be ready to allow, that he has much to ſay in his own defence, for having renounced his old profeſſion; and, unleſs his native prejudices and attachments are peculiarly ſtrong, *Mr. Levi* will very ſoon follow his example.

The friends of rational and ſcriptural chriſtianity in general are much indebted to the labours of this excellent advocate in their cauſe; and, after peruſing this ſeries of letters with the attention and candour which they deſerve, they will join us in opinion, that, whatever may be the iſſue with reſpect to *Mr. Levi* and his brethren of the circumciſion, they cannot fail to ſerve the moſt uſeful purpoſes in eſtabliſhing the truth and explaining the genuine doctrines of revelation.

The ingenious Author has taken great pains to remove thoſe prejudices that ariſe from a miſinterpretation of the ſacred writings; and, by vindicating *revealed religion* from thoſe corruptions which have obſcured its glory, and furniſhed its adverſaries with their main objections againſt it, prepared the way for an impartial examination of its evidence, truth, and importance.

We are happy to find, that the cauſe of the petitioning clergy, with whom our beſt wiſhes are embarked, derives credit from the concurrence of this reſpectable Writer, who has made the ſubjects immediately connected with his profeſſion his peculiar ſtudy, and who deduces his ſyſtem of religion, not from creeds and articles, whenever fabricated or by whomſoever impoſed, but from an attentive and impartial peruſal of the ſacred Scriptures. It cannot but give concern to the friends of truth and humanity, that minds ſo liberal and enlarged ſhould, in any meaſure, be confined and bowed down by reſtraints and ſhackles of human invention.

Our Author's motto to the 5th letter, extracted from the preface to Dr. *Sykes*'s Eſſay on the truth of the chriſtian religion, is amply verified in his ſucceſſive publications: 'It has always been *my* deſire, to ſee religion treated as a *rational* thing; free from

from all abſurdity and folly.—The religion of *Nature* is capable of the ſtricteſt evidence, and therefore *that* is never to be deviated from, or given up. The religion of *Chriſt*, as it lies in the *New Teſtament*, is perfectly agreeable to, and conſiſtent with, what *natural* religion teacheth; and ſo it will be always found by them that examine into its truth with ſincerity.'

The *fifth* letter is introduced with an explication of *three criteria*, by which the truth of chriſtianity is to be examined. A revelation from God muſt be agreeable to the nature and condition of thoſe beings, for whoſe direction and benefit it is communicated; whence it follows, 'That, if, upon a ſtrict and impartial examination into the evidence in proof of a revelation from God, our underſtanding is not convinced, there can be no *merit* in believing it; for the *merit* of believing conſiſts in opening our hearts to evidence, and then determining as our underſtanding directs. In like manner, if our underſtanding, after the beſt inquiry, is not able to direct us, what revelation comes from God, and what does not, there can be no more *merit* in receiving a *true* revelation than a *falſe* one: it depends entirely upon chance: and if in ſuch a ſituation we ſhould reject the truth, and eſpouſe the error, it would not be our fault, but our misfortune; and we ſhould deſerve the pity and compaſſion, but by no means the reſentment of thoſe who ſhould be acquainted with the importance of the truths we had rejected, and the ill conſequence of the errors we had eſpouſed. But to apply force and violence, or any other means in ſuch caſes, except evidence and reaſon, to convince the underſtanding, is as inconſiſtent with the nature of man, as it is abſurd and ridiculous to think of forming axioms out of halters, or ſyllogiſms out of chains and gibbets.'

A divine revelation muſt likewiſe be agreeable to the nature, attributes, and moral character of God; 'for, as nothing can become our duty, which it is contrary to the nature of *man* to perform, ſo neither can any thing become our duty, which is contrary to the nature and attributes of *God* to require.' The chief of theſe, at leaſt ſo far as they are immediately concerned in the moral government of mankind, are the divine juſtice and goodneſs; on each of which our Author has made ſeveral pertinent and judicious remarks. The third criterion, by which the truth of chriſtianity is inveſtigated *à priori*, is its conſiſtency with the Old Teſtament hiſtory; and this leads to an illuſtration of the Scripture doctrine, concerning the *fall* of man, and his recovery from the ill effects of it by a *mediatorial redemption*.

With reſpect to the hiſtory of the fall, our Author obſerves, that, whether it be literal or allegorical, the doctrine conveyed by it, as far as it relates to our conduct in life, and our future happineſs, is much the ſame in either caſe. There is another queſtion,

queſtion, which has created needleſs contention on this ſubject, viz. 'Whether man was created immortal, and ſin produced mortality, and *Chriſt* reſtores that immortality which *Adam* loſt: or whether *Adam* was created mortal; and *Chriſt* confers upon us an immortality, which *Adam* failed of gaining by not performing the conditions, upon which it was offered him. It is ſufficient for the explanation of the *chriſtian* ſcheme to obſerve, that God promiſed life to *Adam* upon his obedience; and conſequently, whether he was at firſt naturally immortal or not, he could not ceaſe to live, while he continued obedient; and on the other hand, whether he was naturally immortal or not, he would certainly die if he was diſobedient; and in either caſe, it may be ſaid, that death entered into the world by ſin, and that by man came death; whether it was a poſitive infliction of puniſhment, or merely the conſequence of withdrawing the particular providence by which he was preſerved.

'However, it is certain, that the Scriptures never give us the leaſt hint of *Adam's* natural immortality; but through the whole hiſtory conſider his exiſtence to be dependent on the tree of life.'—

In conſidering the effects of the firſt apoſtacy, our Author obſerves, 'there are many, who, in order to account for the preſent weakneſs and wickedneſs of mankind, imagine, that upon the fall of *Adam*, the human faculties were depraved, either naturally, by ſome taint derived from him, or by ſome act of God. But the Scriptures ſay no ſuch thing; and we want no ſuch hypotheſis to account for them; becauſe the very ſame reaſon or cauſe, be it what it will, which accounts for the ſin of the *firſt* man, who came pure out of the hands of the Creator, will account for the ſins of *all* men ever ſince: and to ſuppoſe that God would deprave the will, or weaken the underſtanding of man, merely as a puniſhment for what they could not help, is a moſt unworthy imputation on the divine goodneſs; and it is no leſs ſo upon his wiſdom, as if he were capable of contradiction and inconſiſtency. For, if he deſigned to give them eternal life, why did he make them leſs capable of gaining it? And if he did not deſign it, why did he ſend them a Saviour? This notion was firſt invented, to ſhew the certainty of eternal damnation to all the poſterity of *Adam*, if Chriſt had not died; for as much as by this taint or corruption of nature, it was rendered impoſſible for them to do things well pleaſing to God. But this argument proves *too much*, and therefore concludes *nothing*. For, the leſs capable a man is of perfection, the leſs will be required of him; and if it were impoſſible for him to do things well pleaſing to God, it would ceaſe to be his duty.

'Upon this miſtake the generality of chriſtians have built another equally inconſiſtent with their own Scriptures; that, upon

upon account of this depravation of the will and natural powers of man at the fall, a Mediator was at firſt introduced, as a kind of ſupplement to the original ſcheme, which was interrupted by *Adam*'s ſin. But this is not true. For it was the original deſign of God before the foundation of the world, to bring mankind to happineſs, by the ſame perſon whom he has ſince conſtituted a Prince and a Saviour: having appointed him from the beginning, according to the different circumſtances of the world, and under the different characters of the *Angel* of the *Covenant* and the *Meſſiah*, to miniſter to the will of the father in all things relative to the ſalvation of man; and to do every thing that was neceſſary according to his will, *pro re natâ*, to bring down upon them thoſe bleſſings, for which they were created and deſigned.'

But the principal object of conſideration is the method of our redemption from a ſtate of ſin and death: '*Grotius*, *Stillingfleet*, and other learned men, have defended the two following propoſitions, as the fundamental doctrines of chriſtianity, both which are contrary to the Old Teſtament, and abſolutely *falſe*. Firſt, they aſſert, that there is a neceſſity of God's vindicating his honour to the world, upon the breach of his laws; if not by the ſuffering of the offenders themſelves, yet by the ſuffering of the ſon of God as a ſacrifice for the expiation of ſin, by undergoing the puniſhment of our iniquities, which appears to me to be the ſame thing as to aſſert, that God is not able to forgive ſins, *δωρεὰν*, freely.

'Secondly, That a perſon notwithſtanding his innocency may oblige himſelf by an act of his own will, to undergo that puniſhment which *otherwiſe* he did not deſerve; which puniſhment in that caſe, will be juſt and agreeable to reaſon.' The firſt of theſe principles is examined in the ſequel of this letter, and the ſecond is the ſubject of the ſeventh letter.

'Having done (ſays the Author) with the unſcriptural opinion of the *chriſtians*, who teach that God has not the power to forgive ſins freely; or without the *puniſhment* of the ſinner, or of a mediator in his ſtead, I am immediately called upon, on the other hand, to anſwer an objection of the Deiſts, that God cannot forgive ſins by, or for the ſake, or at the interceſſion of a mediator, which is no leſs oppoſite to the chriſtian doctrine. Mr. *Chubb* is ſo extravagantly ſanguine upon this ſubject, that he tells us, 'If the Apoſtles themſelves preached any ſuch doctrine, they were miſtaken, and even a miraculous confirmation of it would not make it credible.' And indeed as he underſtands it, he may bid defiance to whom he pleaſes; for he entirely miſtakes the ſenſe of the doctrine revealed, and it is impoſſible that the Apoſtles ſhould have underſtood it, in ſuch a ſenſe as he does.'

Our

'Our Author proceeds to enquire what is the Scripture ſenſe of the phraſe *(for the ſake of)* and how it is generally received in common language; 'when it is ſaid, that a perſon does a benefit, or forgives an injury, upon the *interceſſion*, or for the *ſake* of another, it is never *(meaned)* that ſuch interceſſion *made* the perſon applied to, either benevolent or placable; nor can it be intended to depreciate his natural diſpoſition to forgiveneſs, or to exclude any *other* motives and conſiderations, which might perſuade to that particular act of benevolence; but it barely means that it was a motive to it. And one would imagine, that a perſon well inclined to revelation, would rather have explained theſe words in any manner they are poſſibly capable of, than in a ſenſe ſo big with abſurdity and contradiction; for it is equally abſurd and antichriſtian and antitheiſtical, to ſay, that any combination of circumſtances can make God merciful or placable, as to ſay, that they can make him juſt and good and true. The *attributes* of God are eternal and unchangeable, and are not to be affected by the conduct of *any* being; but his providential acts *may be*, and certainly *are*, affected by the virtues and vices of his creatures: and if they were not ſo affected, he could not be a moral Governor, by the exerciſe of a judicial Providence. Repentance is a *cauſe* or *motive* to forgiveneſs, but it does not *make* God placable or merciful!'

After all it is remarked, 'That there is no expreſſion in the Greek Teſtament, which neceſſarily ſignifies, that our ſins are *forgiven* us for Chriſt's ſake.' The Author largely explains and vindicates the uſe and efficacy of the *interceſſion* of *Chriſt*, againſt the objections of Mr. *Chubb* and other Deiſts.

'Thus we ſee (ſays the Author at the cloſe of his fifth letter) how the *mediatorial* ſcheme of ſalvation, as far as it has hitherto been conſidered, may be explained, agreeably to the divine attributes, the nature of man, and the antient Scriptures given to our fathers; and the fundamental doctrine of chriſtianity freed from thoſe difficulties, with which it has been loaded both by *its friends* and enemies; viz. that Almighty God has an abſolute right either to forgive ſins, as an all-powerful benefactor, *for his own* ſake and for his mercy's ſake; or for the ſake of a mediator, and at his interceſſion; as he bleſſed *Iſrael* for the ſake of *Abraham* and *David*; and forgave the ſins of *Abimelech* and the friends of *Job*, upon the interceſſion and for the ſake of *Abraham* and *Job*, in order to manifeſt how much the fervent prayer of a righteous man prevails with *him*, as the patron of righteouſneſs and judge of all the world. And we have no reaſon to imagine, that God would have given forgiveneſs and eternal life to penitent ſinners, in any other way; becauſe we cannot ſee how theſe bleſſings could have been given in ſo ſafe and wiſe a manner; or how the tremendous character of God,

as our moral governor and judge, could be ſo effectually preſerved by the puniſhment of the penitent ſinners, as by rewarding the merits of *Chriſt* with theſe God-like powers, which were neceſſary to conſtitute him a Prince and a Saviour.'

The deſign of the 6th letter is to ſhew, that the chriſtian ſcheme, founded on the principles already eſtabliſhed, is a regular, conſiſtent and rational plan of divine œconomy, from the beginning to the end of the world; and for this purpoſe, our Author undertakes to prove the three following propoſitions.

1. 'That the original deſign of God from the beginning was, to bring all good men to ſalvation; that is, to eternal life and happineſs, by his ſon *Jeſus Chriſt*: and the firſt cauſe and mover in this gracious deſign, was the free grace and love of God.

2. 'That the method in which this ſalvation hath been carried on through all diſpenſations from the beginning, hath been conducted by the miniſtration of *Jeſus Chriſt*, under different names and characters; either immediately in perſon, or by his angel or angels.

3. 'That the efficient cauſe or means, by which the ſalvation of man will be completed, will be the exerciſe of thoſe God-like powers of raiſing the dead, forgiving ſin, and giving eternal life; which were conferred on *Jeſus Chriſt* by the Father, in reward of his humiliation, ſufferings, and death.'

The ſeventh letter contains a collection of diſſertations on various ſubjects; the opinions of ſeveral very reſpectable writers on the nature and end of the ſufferings of Chriſt are particularly examined: and, the Author having exploded the notion both of *imputed* ſin and of *imputed* righteouſneſs, inquires in what ſenſe Chriſt died *for* us, and what is to be underſtood by the terms *ranſom* and *ſacrifice*, whereby he is deſcribed in the New Teſtament. He then digreſſes into a compariſon of the ſacrifice of *Chriſt* with the *Moſaic* ſacrifices; and into other incidental inquiries, connected with his main object. He concludes with ſtating and obviating the principal objections of the Deiſts; with evincing the probability of a divine revelation, for the purpoſes already aſſigned; and with an elaborate proof of the *fact* deduced from prophecy and miracles, that ſuch a revelation has been actually granted.

In a poſtſcript to this letter, our Author has examined Mr. *Hume*'s notion of *miracles*; and he has clearly ſhewn, that all the ſpecious reaſoning of this ſceptical Writer, founded on an erroneous definition, and pointed againſt a ſpecies of miracles which are no where recorded in Scripture, is foreign to the purpoſe: 'for though conſtant experience ſhould aſſure us (as Mr. *Hume* expreſſes it) that the laws of nature are firm and unalterable (as they certainly are) yet there would ariſe from thence

thence no proof againſt miracles, becauſe a miracle is no violation of them.'

But we muſt cloſe this article with recommending the peruſal of theſe ſeveral letters at large, to thoſe who deſire farther ſatisfaction on the intereſting ſubjects diſcuſſed in them.

ART. XI. PHILOSOPHICAL TRANSACTIONS, Vol. LXIII. Part 2. 4to. 7 s. 6 d. Davis. 1774.

PAPERS relating to ELECTRICITY.

Article 39. *Of the Electric Property of the Torpedo.* In a Letter from John Walſh, Eſq; F. R. S. to Benjamin Franklin, LL. D. F. R. S. &c. &c.

Article 40. *Anatomical Obſervations on the Torpedo.* By John Hunter, F. R. S.

THE curious and well authenticated facts and obſervations contained in theſe two papers, induce us to place them in the front of the preſent article, and to beſtow upon them a more particular degree of conſideration.

The electric fluid is now found to act ſo important and multifarious a part in the drama of the univerſe, as almoſt to juſtify the very whimſies of thoſe who have had immediate recourſe to it for the ſolution of every phyſical difficulty. But though ſome philoſophers have undoubtedly been too liberal in recurring to it as the cauſe of every phenomenon that they could not otherwiſe account for; others, it now ſeems, have been too ſparing and cautious in queſtioning its preſence and agency, in certain phenomena which appeared to them to be repugnant to the known laws, by which the electric matter had hitherto been obſerved to be regulated. In this laſt claſs of circumſpect, but probably miſtaken, reaſoners, we include ourſelves; and voluntarily take this opportunity of atoning for our error, by reminding our Readers of it, and acknowledging it.

In our Review of Dr. Prieſtley's Hiſtory of Electricity *, after obſerving that the Author had wholly omitted, in that copious work, to take notice of the *ſuppoſed* electrical properties of *the torpedo*, *gymnotus*, or *anguille tremblante*, we cloſed a ſhort abſtract which we gave of the unecircumſtantial, and, to us, unſatisfactory accounts that had been received from Surinam concerning it, by expreſſing our incredulity with regard to its electric qualities; founding our opinion on ſome of the circumſtances attending the ſhock given by this fiſh, which to us appeared to be incompatible with the principles of electricity.—But in philoſophical as well as in other matters, it ſeems, *la vérité n'eſt pas toujours du coté de la vraiſemblance.*—Truth and probability do not conſtantly go together.

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* *In our 37th volume, December 1767, page 453.*

The experiments related in the firſt of theſe articles were made partly at the iſle of Ré, and partly at Rochelle, in the preſence of the members of the Royal Academy of Sciences at that place. They were conducted in a ſcientific manner, and properly diverſified, with a particular view to diſcover the identity or diverſity of the *electric* and *torpedinal* concuſſions. The reſult of the Author's experiments ſeems pretty ſatisfactorily to eſtabliſh the torpedo in the rank of an electrician, furniſhed with a power over the electric matter; by means of which he can, without any foreign machinery, and almoſt in an inſtantaneous manner, collect, condenſe, and at his will diſpenſe it to neighbouring bodies, through any of thoſe ſubſtances that are known to be conductors of the electric fluid.

The identity of the concuſſions given in the common electrical experiments, and by the torpedo, ſeems to be fully aſcertained by the following facts and obſervations, which we ſhall collect from different parts of this article. To render our account intelligible, we ſhall premiſe that the torpedo is a flat fiſh; and that from Mr. Hunter's accurate anatomical deſcription of it, accompanied with two excellent drawings, it appears that the very conſpicuous organs, by which it undoubtedly exerts its ſingular powers, conſiſt of a congeries of cylinders, or rather hexagonal columns, placed cloſe and parallel to each other, and extending from the breaſt, on both ſides, perpendicularly upwards, to the back of the animal; ſuppoſing it to lie on its breaſt, or in a horizontal poſition.

It had before been obſerved that the ſenſation attending the action of the torpedo was perfectly ſimilar to that which accompanied the concuſſion produced on the diſcharge of the Leyden vial. In order to receive a ſhock from the torpedo, it is now likewiſe found to be requiſite, that a metallic or other proper line of communication ſhould be formed, between the breaſt and the back of the animal, or between the oppoſite ſurfaces of, what are here called, the *electric organs*; in the ſame manner, and formed of the ſame conducting materials, that are neceſſary to convey the electric ſhock, on forming a circuit between the inſide and outſide ſurfaces of the *Leyden vial*. We ſhall illuſtrate this ſimilarity by an example.

One extremity of an inſulated wire, 13 feet long, being in contact with the *breaſt* of the fiſh, lying on a table, the other end was immerſed in a baſon of water, into which a perſon put a finger of one hand, while he plunged a finger of the other hand into ſome water contained in another baſon. Four, and ſometimes ſeven, more perſons extended the line, not by joining hands, but by dipping a finger of each hand into a baſon of water placed between each of them. In the laſt baſon, one extremity of another wire, 13 feet long, was immerſed, while

its other end was laid hold of by Mr. Walſh, and brought in contact with the *back* of the torpedo. All the eight, who were in the line, felt commotions ſimilar to that given by the Leyden vial; while Mr. Walſh, who only preſented the wire, and was not *within* the circuit, was not affected.

Thus it is evident that the action of the torpedo is communicated through metals and water, or, in general, through the ſame *media* that tranſmit the electrical concuſſion. It follows likewiſe that the upper and under parts of the animal, like the upper and under ſurfaces of an electrified plate of glaſs, are in *different ſtates:* for a perſon who touches only the upper or the under ſurfaces of the *electric organs* will not receive the *torpedinal concuſſion.* Further, thoſe ſubſtances that will not conduct the electric matter, as glaſs, ſealing wax, &c. were found equally to intercept the action of the torpedo.

This action evidently depends on the will of the animal, who however ſcarce exhibits any other ſenſible motion or effort at the time of exerting it, than a depreſſion or winking of his eyes. This motion is obſerved likewiſe to accompany his *fruitleſs* attempts to tranſmit a ſhock through *non-conductors.* The ſtock of electrical or other matter which the torpedo poſſeſſes, appears to be very conſiderable. A torpedo, when inſulated, has given to Mr. Walſh, inſulated likewiſe, no leſs than 50 ſhocks in the ſpace of a minute and a half.

We have hitherto recited only ſome of the operations of the torpedo that are performed when he is in *air.* When a large fiſh, very liberal of his ſhocks, was held in *water*, with one hand on his breaſt, and another on his back, he gave the operator ſhocks of the ſame kind as before; but, as near as could be eſtimated, they were about one-fourth only of the ſtrength of thoſe which he gave in air. At the very inſtant of raiſing him out of the water, he conſtantly gave a very violent ſhock; and another nearly as violent when his lower ſurface firſt touched the water on dipping him into it. On briſkly and alternately plunging him a foot deep into water, and raiſing him an equal height into air, beſides one or two ſhocks which he diſpenſed during the ſhort time he was wholly in the water, and thoſe which he gave at the ſurface, he conſtantly diſpenſed at leaſt two when he was wholly in air: ſo that Mr. Walſh eſtimates that he gave above 100 ſhocks during the minute that the experiment laſted.

This exertion of the powers of the torpedo in ſo conducting a medium as water, exhibits a modification of the electric matter, diſſimilar, and even contrary, to any of the forms which the latter has hitherto ever been obſerved to aſſume. It muſt not be diſſembled likewiſe that Mr. Walſh, in all his numerous experiments, could never perceive that the *torpedinal fluid* was capable of

forcing its way through the minuteſt *lamina* or portion of air; ſo as to jump, for inſtance, from one link of a ſmall chain, ſuſpended freely, to another; or even to paſs over an almoſt imperceptible interval or ſlit formed by cutting through a ſlip of tinfoil paſted on ſealing wax, which conſtituted part of the circuit. Under theſe circumſtances no *ſpark* could ever be perceived, even in the moſt complete darkneſs; nor was any *ſnapping* ever heard; nor could any *attractions* or *repulſions* of the pith balls be obſerved during theſe experiments.—All theſe difficulties, excepting the firſt, Mr. Walſh very ingeniouſly attempts to ſolve, ſomewhat in the following manner:

With reſpect to the pith balls particularly, he obſerves that it is not ſurpriſing that no motion could be diſcovered in them, as all his experiments fully ſhewed that here was no gradual accumulation of the electric fluid, as in the caſe of charged glaſs: but that it was collected or condenſed in the very inſtant of the exploſion, by a ſudden energy of the animal. He explains likewiſe this and the other differences between the phenomena of the Leyden vial and of the torpedo, or the abſence of *light* and *ſound* in the experiments made with the latter, by the following conſiderations:

In a large fiſh, the number of the cylinders or columns abovementioned, contained in one electric organ, was found to be no leſs than 1182. This immenſe collection of cylinders Mr. Walſh conſiders as ſomewhat analogous to a large number of jars in an electric battery, and as containing a very large area in conſequence of the great number, and extenſive ſurface, of the columns. Now it is known, from experiments made with *artificial electricity*, that though the electric matter violently condenſed or crowded into a very ſmall vial highly charged, is capable of forcing a paſſage through an inch of air, and that it will afford, in a very conſpicuous manner, the phenomena of light, ſound, attraction, and repulſion,—yet if the quantity thus condenſed be expanded and rarefied, by communicating it to, or dividing it amongſt, a large number of jars, whoſe coated ſurfaces conſtitute a ſpace, for inſtance, 400 times larger than that of the vial;—this identical quantity of electric matter, thus dilated, will now yield only the fainter, or, if the expreſſion may be allowed, the '*negative*' phenomena of the torpedo. It will not now be capable of paſſing over the 100th part of that inch of air, which, in its condenſed ſtate, it before ſprung through with eaſe: it will not now be able to jump over the little gap made in its track, by cutting through the tinfoil: no ſpark, ſound, or attraction of light bodies, will now be perceived:—and yet this portion of electric matter, in this dilated ſtate, and with its elaſticity thus diminiſhed, will, like that of the torpedo, to effect its equilibrium, run through a conſider-

able

able circuit of different conductors, *perfectly continuous*, and will communicate a ſenſible ſhock.

Mr. Walſh terminates the curious account of his experiments by the following ſpirited and appropriate addreſs to Dr. Franklin:—'I rejoice, ſays he, in addreſſing theſe communications to you. He, who predicted and ſhewed that electricity wings the formidable bolt of the atmoſphere, will hear with attention, that in the deep it ſpeeds an humbler bolt, ſilent and inviſible. He, who analyſed the electrified phial, will hear with pleaſure that its laws prevail in animate phials: He, who by reaſon became an electrician, will hear with reverence of an inſtinctive electrician, gifted in his birth with a wonderful apparatus, and with the ſkill to uſe it.'

Though we have extended this article to ſo conſiderable a length, we cannot omit an intereſting anatomical obſervation made by Mr. Hunter. In his diſſection of the electric organs of the torpedo, he obſerved an uncommonly liberal diſtribution of *nerves* to theſe parts; ramifying in every direction between the columns, and ſending in ſmall branches upon each of the numerous partitions into which every one of them is divided. Now nerves are given to parts either for the purpoſes of ſenſation, or action: but the extraordinary number and magnitude of theſe nerves, which do not ſeem neceſſary for any *ſenſation* that can be ſuppoſed to belong to the electric organs; and which cannot be thought ſubſervient to muſcular *action*, as they exceed the proportion allowed to the moſt active animals; induce the Author to conclude that they are in ſome manner concerned in the formation, collection, or management of the *electric fluid*. How far, he adds, we may hence be led to an explanation of the power and functions of the nerves in general, time and future diſcoveries alone can determine.

Article 35. *On ſome Improvements in the Electric Machine.* In a Letter from Dr. Nooth to Dr. Franklin, F. R. S.

By the uſe of amalgam, and by the proper application of a piece of dry ſilk, or other non conducting ſubſtance, to the rubber of an electrical machine, practical electricians have for ſome time paſt been enabled to defy, in a great meaſure, the viciſſitudes of the weather, greatly to increaſe the power of excitation, and to prevent the return of the electric fluid to the earth, after the globe had pumped it up from thence, by its friction againſt the rubber.

In this article the Author has very judiciouſly inveſtigated the beſt diſpoſition of the conducting and non-conducting parts of the cuſhion or rubber. He very properly conſiders the *poſterior* part of it, or that which correſponds with the *deſcending* part of the globe, and to which it firſt arrives in its revolution, as the part ſolely concerned in the excitation; and ob-

ſerves, that it ought therefore to be conſtructed of the moſt perfectly conducting materials: or, in other words, that the amalgam ſhould be applied and, as far as poſſible, confined to this part of the rubber. On the other hand, the ſilk flap, or non-conducting ſubſtance, ought to be fixed at the *anterior* part of the rubber, and preciſely at the limit or boundary where the exciting power, or the friction of the cuſhion, ceaſes; ſo as to prevent the return of the electric matter to it, and that it may be conveyed, by the revolution of the globe, without any diminution, to the points of the prime conductor. He appears to us however to refine too far, when he adviſes that the ſupport to the rubber ſhould likewiſe have its conducting and non-conducting ſide, by making it of baked wood, and covering the poſterior half of it with tinfoil.

The 29th and 34th articles contain accounts of the effects of two thunder-ſtorms, which exhibit ſome intereſting phenomena. The firſt of them recites thoſe that attended two exploſions at Steeple-Aſhton, and Holt, in the County of Wilts, and which prove the danger of placing any conſiderable quantity of iron in the upper part of chimneys, unprovided with a conductor continued down to the earth.

In the ſecond of theſe articles, Sir William Hamilton relates the curious appearances obſerved in a thunder-ſtorm that ſtruck the houſe of Lord Tylney at Naples, on one of his Lordſhip's aſſembly nights, when there were near 500 perſons in it. There have been few accounts of this kind which prove more clearly the perfect identity of lightning and the electric matter, in all their operations. None of this large company were eſſentially hurt, though many received ſmart ſhocks. Their eſcape appears to have been in a great meaſure owing to the lightning's having divided itſelf, ſo as to paſs through nine rooms; invited to and conducted through them, partly by the bell wires, but ſtill more by the gilding with which they were profuſely ornamented. In ſeveral of the rooms it was conveyed through no leſs than eight or nine gilt bands in each, which deſcended from the cornice; exhibiting marks of its paſſage through all of them, by diſcolouring and partly diſſipating them.

METEOROLOGY.

Article 38. *Account of a new Hygrometer.* By M. J. A. De Luc, Citizen of Geneva, F. R. S. and Correſpond. Member of the Academies of Paris and of Montpelier.

An exact and comparable hygrometer has long been a deſideratum among philoſophers. The neareſt approach that we recollect, towards the conſtruction of ſuch an inſtrument, was lately made by Mr. Smeaton; whoſe deſcription of an apparatus for this purpoſe, in the 61ſt volume of theſe Tranſactions, was noticed by us in our 48th volume, March 1773, page 225.

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In the preſent attempt to diſcover a method of meaſuring the *moiſture* of the air, in as determinate a manner as we are now enabled, by means of the thermometer and barometer, to meaſure its *heat* and *gravity*, the Author exhibits the ſame ſpirit of invention, and preciſion, that diſtinguiſh his *Enquiries into the different Modifications of the Atmoſphere*. On his entering upon the preſent inveſtigation, he found that the eſſential requiſites in an inſtrument intended to meaſure humidity, were the three following:

'1ſt, *The ſettling of a fixed point, from which every meaſure of the ſame kind ſhould be taken; ſuch, for inſtance, as that of boiling water in a thermometer, when the barometer is at a certain height.*' Such a fixed point the Author at firſt ineffectually ſought for in *abſolute dryneſs*. The difficulties he met with at this extremity of the projected ſcale obliged him ſoon to turn his attention to the other extreme, *abſolute humidity*. Here he was led to conſider *water* itſelf as the *maximum* or limit; for a body plunged into that fluid, and ſoaked ſo as not to receive any more, may be conſidered as arrived at the degree of extreme humidity. And that heat might not produce any variation in this fixed point, M. De Luc determined that the ſoaking power of melting ice ſhould be the baſis of his hygrometrical ſcale. It was requiſite however to find a ſubſtance capable of being altered in its dimenſions by the ſoaking power of water, without being diſſolved or in other reſpects altered by it. In queſt of ſuch a ſubſtance the Author ſearched the mineral, vegetable, and animal kingdoms, and at length fixed upon *ivory*; which he found to be a body eaſily affected by the impreſſions of drought and moiſture.

The other two requiſites in an inſtrument deſtined to meaſure drought and humidity are, '2dly, *Degrees equally determined, or comparable, in different hygrometers*;' as are thoſe in the thermometrical ſcales of Reaumur, Fahrenheit, &c.—and, '3dly, *Conſtancy in the variations produced by the ſame differences of humidity.*'

Theſe requiſites the ingenious Author appears in a great meaſure to have attained, by the conſtruction of a ſimple and commodious inſtrument; for his copious and accurate deſcription of which, illuſtrated with a plate, we muſt neceſſarily refer our philoſophical Readers to the article itſelf. To give a general idea of its form and manner of action, we ſhall only obſerve that it conſiſts of a hollow ivory cylinder or bulb filled with mercury, with a glaſs tube annexed, in the form of a thermometer; and that it indicates an increaſe of humidity in the air, by the fall of the mercury in the tube, in conſequence of the dilatation of the ivory bulb, and the enlargement of its capacity, by means of the moiſture attracted by it. On the contrary, it indicates a dry ſtate of the air, by the aſcent of the mercury,

mercury, in conſequence of the contraction of the bulb, or the evaporation of that moiſture which had before dilated it. In the Author's inſtrument, the range or extent of the ſcale, from abſolute humidity to extreme dryneſs, appears to be about ſix inches.

It is evident that an inſtrument thus conſtructed is in fact a thermometer, and muſt neceſſarily be affected by the viciſſitudes of heat and cold, as well as by thoſe of dryneſs and moiſture; or that it muſt act as a thermometer, as well as an hygrometer. This imperfection however is eaſily corrected by means of ſome ingenious and ſimple expedients, employed in the original conſtruction and ſubſequent uſe of the inſtrument; in conſequence of which the variations in the temperature of the air, though they produce their full effects on the inſtrument, as a thermometer, do not interfere with or embarraſs its indications as an hygrometer. We have not room to explain how theſe purpoſes are effected; but we heartily recommend to the curious the attentive peruſal of the whole article, as containing an excellent ſpecimen of philoſophical inveſtigation, and an accurate deſcription of an uſeful addition to the apparatus of a meteorological obſerver.

The 27th article of this claſs is only the continuation of an annual regiſter of the barometer, &c. kept at Lyndon in Rutland, for the year 1772.

ZOOLOGY.

Article 31. *Experiments and Obſervations on the Singing of Birds.* By the Hon. Daines Barrington, Vice Preſ. R. S.

This paper contains ſome new and curious obſervations on the ſinging of birds, deduced from a large experience on this ſubject. The Author affirms that 'notes in birds are no more *innate* than language in man;' and that the ſong of any particular bird intirely depends on the maſter under whom he has been educated, and the *capability* of his organs to imitate the ſounds which he has the moſt frequent opportunities of hearing.

Mr. B. has repeatedly taken *linnets* from the neſt, and has put them under the tuition of the beſt ſinging *larks*. The pupil never gave any ſpecimens of the linnet's ſong; but adhered entirely to that of the lark, his inſtructor. When he has been thoroughly grounded, or his ſong has been completely *fixed*, he has kept him in a room, for a quarter of a year, with two other linnets in full ſong: but even this company did not ſtagger him in his part; he ſtedfaſtly perſiſted in ſinging the notes of the *lark*, his maſter, without borrowing a ſingle paſſage from his brother linnets.

Further, we are told that a neſtling linnet, educated under a foreigner, a rare bird from Africa of the finch tribe, called the *vengolina*, ſung the notes of his African maſter ſo correctly, that

that it was impoſſible to diſtinguiſh his ſong from that of his foreign inſtructor; nor was he ever heard to utter a ſingle note by which he could have been known to be a linnet.

It is true that birds, in a wild ſtate, adhere ſteadily to the ſong peculiar to their ſpecies; but this, the Author obſerves, proceeds from the neſtlings attending only to the inſtruction of the parent bird, while he diſregards the notes of all the other birds, who may perhaps be ſinging round him. A common ſparrow accordingly only learns from the parent bird to *chirp*: but when one has been taken from the neſt by the Author, and has been brought up under a linnet, being at the ſame time accidentally within the hearing of a goldfinch, his ſong was a mixture of that of the linnet, and that of the goldfinch. A young robin educated by the Author under a nightingale, not quite a fortnight, at the end of which time the nightingale became perfectly mute, ſung three parts in four of the nightingale's ſong. The reſt of his ſong was what the bird-catchers, it ſeems, call *rubbiſh*, or notes of no particular character.

If it be aſked how birds firſt acquired the notes peculiar to each ſpecies, the Author anſwers that the origin of the notes in birds is as difficult to be traced, as that of language among different nations. After many curious remarks, in which Mr. B. gives the reſult of various experiments that he has made on this ſubject, he conſiders the *pitch* of the notes of ſinging birds, and how far their intervals reſemble or are commenſurable with thoſe in our muſic. Their pitch in general is conſiderably higher than the acuteſt notes in our ſcale; and the intervals uſed by them are *inappreciables*, or too minute to be compared with the groſſer intervals in our gamut. The Author however gives us ſeveral conjectures on theſe heads, ſome of which appear to us not to be perfectly conſiſtent with each other; nor can we think with him, that there is no diſagreeable diſſonance, that is not properly reſolved, attending the *Dutch concert* of a dozen ſinging birds performing in the ſame room.

Whatever may be the *natural* muſical intervals of the feathered choir, many of them, it is well known, particularly the bullfinch, can accurately execute thoſe of our ſcale, or according to the common phraſe, *ſing a good ſong*. And as they adhere ſteadily to the notes of the particular melody which they have been taught, Mr. B. propoſes to turn this imitative talent to further account, by teaching two of them to perform a duet. He has here accordingly given a few ſhort pieces contrived for this purpoſe; in which the compoſer has, in the conſtruction of the ſecond treble, very properly attended to the expected indocility or unſteadineſs of his pupils, with reſpect to *time*; and has accordingly confined the harmony of the ſecond treble to the uniſon and the fifth of the key.

Article

Article 37. *An Eſſay towards elucidating the Hiſtory of the Sea-Anemonies.* By Abbé Di quemare, &c. Profeſſor of Experimental Philoſophy, &c. at Havre de Grace.

Many of the wonders which have been offered to us by the polype, and particularly by the operations performed upon it, are here renewed in the obſervations made by the Author, and the operations which he has performed, on a much larger and more curiouſly organiſed animal, which ſome have called the *ſea-nettle*, (*urtica marina*) but others more properly the *ſea-anemony*, on account of its form and colours. One of its extremities reſembles the incloſing outward leaves of that flower; while its limbs are not unlike the ſhag or inner part of it. By the other extremity the ſea-anemony fixes itſelf to a rock or to the ſtones lying in the ſand. As to the colours of one ſpecies particularly, the pureſt white, carmine, and ultramarine are ſaid to be ſcarce ſufficient to expreſs their brilliancy.

It appears evident from the Author's obſervations that notwithſtanding their external aſpect, theſe beings ought undoubtedly to be ranked in the animal kingdom, and not in the dark and indeterminate liſt of *zoophites*. All their functions are of the animal kind, and indicate them to poſſeſs, in the fulleſt manner, the powers of *volition*, and *ſpontaneous motion*.

One of the ſingularities obſerved in theſe *animals* is, that though they will live a whole year, or perhaps longer, in a veſſel of ſea water, without any viſible food, yet they are ſo voracious, when food is preſented to them, that one of them will ſucceſſively devour two muſcles in their ſhells; and ſome of them will even ſwallow a whole crab as large as a hen's egg. After a day or two is paſt, the crab ſhell is voided at the mouth, perfectly cleared of all the meat. The muſcle ſhells are likewiſe diſcharged whole, with the two ſhells ſtill joined together, but entirely empty; ſo that not the leaſt particle of the fiſh is to be perceived on opening them. An anemony of one ſpecies will even ſwallow an individual of another ſpecies; but, which is ſingular, after retaining it ten or twelve hours, will then throw it up alive and uninjured.

Many of the Author's experiments on the *reproductive quality* of theſe animals are ſomewhat incomplete; but they are ſufficient to ſhew that they poſſeſs it in an extraordinary degree. The limbs of an anemony being cut off, are ſucceeded by others; and it ſeems theſe reproductions may be extended as far as is conſiſtent with the curioſity and patience of the operator. A ſea-anemony being cut in two by a ſection through the body, that part where the limbs and mouth are placed eat a piece of muſcle offered to it ſoon after the operation, and continued to feed and grow daily, till the time of writing this account, which appears to have been about three months after the ſection. The

food

food ſometimes paſſed through the animal, but was generally thrown up again conſiderably changed, as is the caſe with the perfect ſea-anemony. With reſpect to the other part of the animal, in about two months the Author perceived two rows of limbs growing out of the part where the inciſion was made: On offering food to this *new* mouth, it was laid hold of and eat; and the limbs are now pretty near as large as thoſe which the animal had before the operation. In ſome other experiments, both the parts appear to have become complete animals.

Such is the general or almoſt conſtant event that follows the cutting of theſe animals in two. Accident however furniſhed the Author with ſome anomalies in the action of this *reproductive power*, the reſult of which was the formation of monſters. In two inſtances the lower extremity of the ſea-anemony has ſhot forth new limbs from the cut part, in the uſual way; but 'the upper half, where the limbs and mouth were, inſtead of healing up into a new baſis,' at the part where the inciſion was made, 'has produced both another mouth and limbs. Hence an animal was formed, which caught its prey and fed at both ends in the ſame time.'

Your ſtaunch Naturaliſt is generally a very hard-hearted being, and we have often expoſtulated with him for his want of feeling for the unhappy ſubjects that have the misfortune to excite his curioſity and fall into his hands. The Author however makes a plauſible defence againſt the imputation of cruelty with which he may be charged, on account of his experiments. He urges the favourable conſequences that have attended his operations, in thoſe ſea-anemonies who have been ſo fortunate as to be the ſubjects of them; alleging that he has thereby not only extended or multiplied their exiſtence, but likewiſe renewed their youth; which laſt, he adds, 'is ſurely no ſmall advantage.'

The cutting theſe animals into fritters, though it gives them long life and increaſe, is not however alleged to be attended with any pleaſurable ſenſation, reſembling that uſually annexed to the multiplication of the ſpecies in animals; and how the ſea-anemonies reliſh the Abbe's *proceſs of rejuvenescence* is beſt known to themſelves. But accepting in part his apology, it cannot juſtly be applied to his ſtewing theſe poor *animals*, (who pay dear for the *rank* he has aſſigned them in the creation) in a pan of water, with a thermometer immerſed in it, over a *ſlow* fire, in order to aſcertain the preciſe degree of heat, in which, after a ſeries of increaſing tortures, they would at length part with that life, of which they ſeem to be ſo tenacious.—That we may not ſet other experimentaliſts a longing, and induce them to repeat ſo cruel an experiment, in order to acquire this thoroughly uſeleſs piece of knowledge, we haſten to inform them

them that the ſea-anemonies' protracted ſtruggles and ſufferings ceaſe at 50 degrees of Reaumur's thermometer.—Thank God!—as Trim ſays,—He is dead!

In the 28th article, the Hon. Daines Barrington corrects ſome miſtakes that have been made by ornithologiſts, particularly by M. de Buffon, in their deſcriptions of the Lagopus or Ptarmigan.

ANATOMY.

In the 33d article, the late ingenious Mr. Hewſon relates his diſcoveries and obſervations on the figure and compoſition of the red particles, or *globules*, as they have been commonly called, of the blood. From the time of Lewenhoeck to the preſent, phyſiologiſts and microſcopical obſervers had in general agreed in repreſenting theſe particles in men and other animals, as being of a ſpherical, or, in ſome caſes, of an oval form. Some authors had however doubted whether they were ſpherical, and particularly Father de la Torré; whoſe obſervations on this ſubject were preſented to the R. Society about eight years ago, together with ſome glaſs ſpherules of a conſiderable magnifying power; one of which the author employed in ſeveral of his experiments. This ingenious philoſopher diſcovered that theſe particles were flat and circular, but imagined that they were likewiſe *annular*, or that they were *perforated* at the center. He was induced to form this opinion on perceiving a dark ſpot in the middle of each particle. Mr. Hewſon however, by diluting the blood with ſerum, or with a ſolution of any of the neutral ſalts, diſcovered that its particles in man and other animals are flat and circular, or elliptical veſicles, probably filled with a tranſparent fluid, and in the center of which is placed a very ſmall and ſeemingly ſolid globule.

Referring the curious to the article itſelf for further information, we ſhall only obſerve that the true figure of theſe particles ſeems hitherto to have been altered and miſtaken, in conſequence of the Obſerver's having diluted the blood with water, which, it ſeems, diſſolves the veſicles, and conſequently alters their form. In order to ſee their true figure, which reſembles that of a guinea, a ſmall quantity of ſerum is to be taken, and a piece of the craſſamentum is to be ſhook with it, till it is a little coloured with the red particles. A ſmall quantity of the liquor being put on the ſlider, placed on a poſition ſomewhat declining from a horizontal ſituation, the circular but not globular veſicles will be ſeen, as the liquor deſcends, to turn over and preſent in their revolution all the *phaſes* of a flat circular body.

Of the three remaining articles of this volume, the 30th contains ſome obſervations, tranſmitted by Edward King, Eſq; on a ſingular ſparry incruſtation reſembling marble, formed by the

water of a coal-pit in Somerſetſhire, in its paſſage through a pipe or trunk of elm. This petrifaction ſeems to be of the ſame nature, and to be capable of being applied to the ſame uſes, which we indicated in giving an account of Mr. Raſpe's diſſertation on the qualities of the water at Radicofani in Tuſcany*. In the 32d article, ſeveral particulars are related concerning the Tokay and other Hungarian wines, by Silveſter Douglas, Eſq. The 36th article is a paper communicated by Mr. John Robertſon, Lib. R. S. and written by the late William Jones, Eſq; F. R. S. in which the properties of the conic ſections are deduced after a compendious manner, by that excellent mathematician.

* See M. Review, vol. xlvi. March 1772, page 182.

ART. XII. *An Eſſay towards the Hiſtory of Leverpool* †, *drawn from Papers left by the late Mr. George Perry, and from other Materials ſince collected.* By William Enfield. With Views of the principal public Structures, a Chart of the Harbour, and a Map of the Environs. Fol. 12 s. Boards. Johnſon. 1774.

THE materials of this hiſtory were for the moſt part collected by a gentleman, whoſe untimely death prevented the execution of his plan: the collection has been ſince enlarged by other communications, and digeſted into its preſent order by the ingenious Editor. 'The deſign,' as he tells us in the preface, 'was firſt formed by Mr. *George Perry*, a gentleman who had abilities and perſeverance fully equal to the undertaking. This ſcheme included a large and accurate plan of the town of Leverpool; elegant views of the town and of its principal buildings: a chart of the harbour, and a map of the environs; the natural, civil, and commercial hiſtory of the town; and ſome account of the adjacent country. He had the ſatisfaction to accompliſh the whole of this deſign, excepting the hiſtory of the town and neighbourhood, and to receive the higheſt approbation from the Public for the accuracy and elegance with which the plan, the views of the town, and the map of the environs were executed. The views of the public buildings were reſerved for a place in the hiſtory, and therefore have not appeared till this publication.

'For the laſt part of the deſign, he had collected many valuable materials, chiefly reſpecting the etymology, natural hiſtory, and antiquities of Leverpool, and the adjacent places. Theſe materials he intended to have increaſed, and to have digeſted into a connected and complete hiſtory; and had he lived, would certainly have executed the deſign upon a much

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† This the Editor apprehends, for reaſons aſſigned in the firſt chapter, to be the original orthography.

larger

larger plan, and in a much more perfect manner, than it appears at preſent. The Editor, however, has done what lay in his power to collect new materials, particularly, with regard to the population, the public ſtructures and inſtitutions, and the commerce of the town; and has digeſted and drawn up the whole with all the attention which his other engagements would admit of.'

In this hiſtory we have a particular account of the ſtate of population and commerce in the town of Leverpool, together with a comparative view of its preſent and former ſtate in both theſe reſpects; by which the Reader will be able to judge of the ſurpriſing increaſe of its inhabitants, and the very rapid progreſs of its trade. The two chapters which treat of theſe ſubjects are by no means the leaſt intereſting and valuable part of this volume. We ſhall in the ſequel of this article collect together ſome leading facts and obſervations to this purpoſe.

In November 1565 there were in *Leverpool* only 138 houſeholders and cottagers; and about the ſame time a rate was levied on the inhabitants, by which it appears, that only about ſeven ſtreets were inhabited. From this time till about the end of the next century, *Leverpool* made but a ſlow and inconſiderable progreſs, either in the number of its inhabitants or extent of its trade. The æra of its chief increaſe appears to have been the 10th year of the reign of King *William*, 1699; at which period the inhabitants obtained an act of parliament for building a new church, and for making the town a pariſh of itſelf, ſeparate from *Walton*, previous to which *Leverpool* was only a part of the former. Since this time the increaſe, both of its trade and population, has been ſo great, as to render it neceſſary to make three ſpacious docks, and to build three large churches. In the beginning of the year 1773, the ſtate of population in *Leverpool* was inveſtigated by an actual ſurvey; from which it appears, that the number of families is 8002, and of inhabitants 34,407. The number of inhabited houſes has been found to be 5928, ſo that the proportion of inhabitants to a houſe is $5\frac{4}{5}$, and to a family $4\frac{1}{5}$.

The ſubjoined liſt exhibits the comparative ſtate of *Leverpool* with that of ſome other towns, whoſe inhabitants have been either numbered or accurately computed:

London	651,580	Amſterdam	200,000	Norwich	24,500
Paris	480,000	Leverpool	34,407	Leeds	16,380
Berlin	134,000	Birmingham	30,804	Shrewſbury	8,141
		Mancheſter	27,246		

'In the year 1760 the number of houſes in Leverpool was 4200, and conſequently the number of inhabitants about 25,000. In 1753, the number of houſes was 3700, and of inhabitants about 20,000. So that in twenty years the number of people has

has increased 14,000, or considerably above one-third. And if we look farther back, it will appear, that the increase had been almost equally rapid from the establishment of the African trade in the year 1730; and even from the beginning of the present century.'

One in $27\frac{1}{16}$ is the yearly proportion of deaths in Leverpool; and $27\frac{1}{16}$ years are of course the expectation or share of life due to each person born in that place. From a table containing the number of inhabitants at intervals of ten years, from 1700 to 1770, it appears, 'that the town has doubled its inhabitants in about 25 years, and has at present upwards of six times the number which was in it at the beginning of this century.' And from another table of deaths it is inferred, that, as far as the observations of one year may be allowed to extend, 'not half the inhabitants in Leverpool die under five years old: whereas in *London* and some other large towns, more than half die under *three* years old: that one in about 15 lives to be upwards of 70 years of age; that women live longer than men, 45 women having died upwards of 70, and only 30 men; that married women live longer than single women; and that the proportion of males to females who have died under ten years old has been as $15\frac{1}{2}$ to $14\frac{1}{2}$.'

Our Readers, who have attended to this subject, will see, that the above observations confirm the principles advanced by Dr. *Price* in his late excellent publications; and by reasoning from which, he has so happily succeeded in rescuing numbers from disappointment and ruin.

The progress of commerce in the town of Leverpool, which is pursued in the sixth chapter of this history, is no less surprising than that of population. In the year 1565 there were in this port only 12 small vessels manned by 76 men; but it appears from a list of the ships belonging to this place continued down from 1709 to 1772, that in the year 1771 the number of ships was no less than 323, the whole amount of which was 35,586 tons. The increase of trade may be observed likewise in the vast increase of the dock duties. From Midsummer 1751 to Midsummer 1752, these produced only 1776*l.* 8*s.* 2*d.* whereas from 1771 to 1772, they amounted to 4554*l.* 5*s.* 4*d.*

'In order to give the Reader an idea of the present state of trade in its several branches in Leverpool, a particular account is here added of the imports and exports for one year, viz. from the 1st of January 1770 to the 1st of January 1771.'

We shall take no notice of the other chapters of this work, which contain a description of the public structures and institutions, with the internal police and other particulars belonging to this town.

To the whole is annexed a map, very accurately conſtructed, exhibiting an actual ſurvey of the environs of Liverpool for five miles round, the *Exchange* being the center; and of courſe including no leſs than 50 ſquare miles. The Editor concludes with informing the Public, 'that a plan for the *Hiſtory of Lancaſhire* has been drawn up, and ſome materials for the purpoſe collected, by a gentleman who has abilities every way equal to the undertaking;' and we heartily join with him in wiſhing, that a deſign ſo uſeful may not fail 'for want of the requiſite aſſiſtance.'

MONTHLY CATALOGUE,
For SEPTEMBER, 1774.

POLITICAL.

Art. 13. *Thoughts upon Slavery.* By John Weſley, A. M. 8vo. 1 s. Hawes in Lamb-Street, Spital-Square. 1774.

THAT one rational being ſhould be claimed by another as his abſolute property, in all circumſtances, like a horſe or a dog, and that he ſhould beget children ſolely for his maſter's profit, by adding to his perſonal chattels; are tenets ſo repugnant to all principles of humanity, according to Britiſh ideas, that the ſlave trade has often been ſeverely cenſured among us both in a moral and legal view. The advocates for ſlavery, indeed, are chiefly thoſe who are mediately or immediately biaſſed by intereſt to defend it; or who, by reſidence in our Plantations, have loſt thoſe honeſt tender feelings that prompt us to do as we would be done by.

What the apologiſts for ſlavery reſt on, as their ſtrongeſt plea, is that of *expediency*, according to preſent circumſtances; but is not this caſting aſide all diſtinction between right and wrong, and betraying the cauſe of humanity altogether into the iron hand of violence, which is firſt to decide who is to be maſter and who is to be ſlave? And does not this as fully juſtify a Barbary corſair, as a Jamaica planter, with all his brutal agents in the African trade? Let us attend to what Mr. Weſley offers on the ſubject.

He has collected from various writers, a good hiſtorical account of our modern negro ſlave trade, with deſcriptions of the country and inhabitants from whence they are brought; the methods by which they are procured, together with the uſage on their paſſage, and in the Plantations where they are finally ſold and ſettled. Mr. Weſley thus ſums up the teſtimonies he has conſulted on the general character of the native Africans.—'Upon the whole therefore the negroes who inhabit the coaſt of Africa, from the river Senegal to the ſouthern bounds of Angola, are ſo far from being the ſtupid, ſenſeleſs, bruiſh, lazy barbarians, the fierce, cruel, perfidious ſavages they have been deſcribed, that on the contrary, they are repreſented by them who had no motive to flatter them, as remarkably ſenſible, conſidering the few advantages they have for improving their underſtanding: as induſtrious to the higheſt degree, perhaps more ſo than any

any other natives of ſo warm a climate: as fair, juſt, and honeſt in all their dealings, unleſs where Whitemen have taught them to be otherwiſe: and as far more mild, friendly, and kind to ſtrangers, than any of our forefathers were. Our forefathers! Where ſhall we find at this day, among the fair-faced natives of Europe, a nation generally practiſing the juſtice, mercy, and truth, which are found among theſe poor black Africans? Suppoſe the preceding accounts are true (which I ſee no reaſon or pretence to doubt of) we may leave England and France, to ſeek genuine honeſty in Benin, Congo, or Angola.'

It appears more than probable that the good qualities here attributed to the native Africans are dealt with too liberal a hand, in order to dreſs them up and mortify us by the contraſt; but what then? If the negroes do not deſerve ſo agreeable a character, will it follow that we have a right to drag them away from the places of their nativity acroſs the ocean into perpetual ſlavery? Others again hardly allow them any pretenſions to rationality, in order, by their diſguſtful repreſentations, to palliate as much as poſſible the injurious treatment of them. Nevertheleſs thus much may be ſafely aſſerted, that whatever they are naturally, we induſtriouſly cultivate their worſt qualities, where we trade with them for ſlaves; to qualify them for the deteſtable employment of kidnapping their more innocent countrymen within land.

We have often been publickly informed how the ſhips are ſupplied with theſe poor Africans, and therefore need not repeat the ſchemes of violence and treachery recorded by the preſent Writer. Two inſtances however produced by Mr. Weſley, will give us a lively idea of this infamous traffic.

'The firſt is taken verbatim from the original manuſcript of the ſurgeon's journal. "SESTRO, Dec. 29, 1724. No trade to-day, though many traders came on board. They informed us, that the people are gone to war within land, and will bring priſoners enough in two or three days; in hopes of which we ſtay.

"The 30th. No trade yet: but our traders came on board to-day, and informed us the people had burnt four towns: ſo that to-morrow we expect ſlaves off.

"The 31ſt, Fair weather: but no trading yet. We ſee each night towns burning. But we hear, many of the Seſtro men are killed by the inland negroes: ſo that we fear this war will be unſucceſsful.

"The 2d of January. Laſt night we ſaw a prodigious fire break out about eleven o'clock, and this morning ſee the town of Seſtro burnt down to the ground." (It contained ſome hundred houſes.) "So that we find their enemies are too hard for them at preſent, and conſequently our trade ſpoiled here. Therefore about ſeven o'clock we weighed anchor, to proceed lower down."

'The ſecond extract taken from the journal of a ſurgeon, who went from New York on the ſame trade, is as follows: "The commander of the veſſel ſent to acquaint the King, that he wanted a cargo of ſlaves. The King promiſed to furniſh him, and in order to it, ſet out, deſigning to ſurprize ſome town, and make all the people priſoners. Some time after, the King ſent him word, he had

not yet met with the desired success: having attempted to break up two towns, but having been twice repulsed: but that he still hoped to procure the number of slaves. In this design he persisted, till he met his enemies in the field. A battle was fought, which lasted three days. And the engagement was so bloody, that four thousand five hundred men were slain upon the spot." Such is the manner wherein the negroes are procured! Thus the Christians preach the gospel to the Heathens!'

While the negro merchants at London, Bristol, and Liverpool, thus raise ample fortunes *with honour and reputation*, the horror of the means is hid from us by the remoteness of the scenes of action; as particulars seldom reach us except by accident. But with what indignant smiles ought we to receive the narration of internal wars in Africa, when urged to excuse our purchasing the prisoners; who we are told would otherwise be all killed! It may be charitably hoped that none of the subscriptions so liberally offered for the support of the Bill of Rights, have been taken from purses filled by supporting the wrongs of slavery.

Mr. Wesley gives us a very affecting account of the miseries these poor wretches undergo in their passage from Africa to the West Indies (during which great numbers often perish) as well as after they are landed, in what is termed *seasoning*. The treatment of the survivors on the plantations they are employed to cultivate, is well known to be bad enough at the best, and really shocking when wanton severity is under no other check than interest, which would suffer by the incapacity or death of a wretch that cost *a few pounds!* They will certainly fare better or worse according to the natural disposition of their masters, which is of itself a poor dependence to rest upon: and it is from this circumstance that we have such different accounts of the situation of negroes in our islands; particularly by Mr. Wesley in this pamphlet, and by the author of the History of Jamaica lately published. But as they have described with different intentions, they probably copied, the one from the fairest, and the other from the foulest originals. Mr. Wesley is however supported by our knowledge of human nature, which is never backward in the full use of excessive power. The murder of slaves, is by our plantation laws punished only by a pecuniary fine, and Mr. Wesley, who is no stranger to America, tells us of one gentleman who thought proper to roast his slave alive!

While the cruel treatment to which the negroes are subjected, is a known fact, beyond all possibility of denial, the best of usage must, in an impartial view, be pronounced a very imperfect reparation for the crime of ravishing them from their dearest connexions, their property, and their country; unless, indeed, we kindly take upon us to determine for them, in defiance of their own feelings, that it is better for them to labour in our grounds, under the lash of the whip, than to live quietly at home, according to their natural inclinations.

This pamphlet contains many facts on good authority, or as good as could be found; for we are less acquainted with the interior of Africa, than of any other quarter of the globe; and the Writer has made many pertinent observations, into which we cannot enter, but which

which do honour to his humanity: the more ſo, as the ſubject is treated in a liberal manner, without being debaſed by any peculiar tincture,—which was perhaps to be apprehended.

Art. 14. *A Supplement* to Mr. Weſley's Pamphlet, intitled, *Thoughts upon Slavery.* 8vo. 2 s. Reynell. 1774.

Wit and humour are ſadly proſtituted when employed to gloſs over a bad cauſe; and they muſt have callous hearts indeed who can turn the ſufferings of the injured into a jeſt. We have, it is true, an arch commentator on Mr. Weſley before us; but though the *argumentum ad hominem* may be ſucceſsfully uſed in ſome caſes, yet on a ſerious ſubject it is both impertinent and ungenerous to go beyond the premiſes to attack a man where he did not offend. This officious wag ought to have conſidered that Mr. Weſley was treating on the equity of converting the human ſpecies into an article of trade; all he had to ſay on the ſubject was fully before him in the pamphlet; the author was not dictating to us from his roſtrum in the Foundery; nor had his commentator any right to drag him to it. But Mr. Weſley having quoted two exaggerated accounts of Africa, which, whether true or falſe, cannot juſtify the negro traders; our commentator is ſo eager in teaſing him on his religious principles, that he totally overlooks the only queſtion he ought to have diſcuſſed: nor is this done without deſign; for his principal aim is to lead his readers totally away from it, by ſeducing them to laugh at a Methodiſt. Had we been ſo enſnared, we ſhould ſummarily have pronounced this commentator an able antagoniſt, who had laid Mr. Weſley ſprawling; but *riſum teneatis amici*, our Author may be a very clever fellow, Mr. W. may be an enthuſiaſt in his religious principles, he may be accuſed of contradictions, the negroes may be as ſtupid as he pleaſes; but all this will not prove that the tyrannic dominion we aſſume over them is either conſiſtent with religion or humanity. His *reductio ad abſurdum*, at the end, of abandoning all our plantations, is unworthy of notice.

Art. 15. *An Appeal to the Public*; ſtating and conſidering the Objections to the Quebec Bill. Inſcribed and dedicated to the patriotic Society of the Bill of Rights. 8vo. 1 s. Payne. 1774.

This Appeal to the Public appears in the form of an intended parliamentary ſpeech, which the Writer tells his patrons, in an ironical dedication, he only wanted a ſeat in the Houſe of Commons to qualify him to deliver. The Quebec act is well defended, though on principles to which thoſe who have attended to the diſputed merits of it, are already no ſtrangers.

NOVELS.

Art. 16. *The Hiſtory of Arſaces*, Prince of Betlis. By the Editor of Chryſal. 12mo. 2 Vols. 6 s. bound. Becket. 1774.

A romance, rather than a novel. It is a kind of political fiction, ſubjected to the ſevereſt laws of morality. It affords not 'one ſoft ſcene of love; one ſentiment of looſe deſire; outrageous virtue is never gratified with anecdotes of private ſcandal; nor licentiouſneſs flattered with the ſacred name of liberty.'—We may ſtill farther juſtly characterize this piece in the words of the ingenious writer's preface:—'Arſaces is not a mere moraliſt, or held up as a pattern of

perfection, a monſter which nature never formed. He is drawn—ſubject to the power, but not the ſlave of paſſion; and ſpeaks with freedom the ſentiments ſuggeſted by the occaſion, whether gay or grave, or reprehenſion or applauſe.'—To wipe off the falſe colourings of prejudice, and ſhew truth in her native purity, is the Writer's aim:—and we think he has ſucceeded, in an eminent degree.

Here are many leſſons which it would be happy for mankind if all Princes would learn; viz. "Injudicious MERCY encourages CRIMES, by diſarming JUSTICE of her terrors*."—Good magiſtrates ought particularly to be on their guard againſt the ſoft and plauſible ſeductions of their own humanity; and ever to bear in mind, that one great end of their exaltation is, that they be a *terror to evil doers:* by which means they will moſt effectually prevent evil from being done.

Among other *fabled* truths, we meet with a very pathetic diſplay of the miſeries brought on the unhappy natives of thoſe parts of the Eaſt Indies where the Europeans have ſettled, by the avarice and tyranny of the rapacious intruders. Humanity will read the particulars with horror, and endeavour, we fear, in vain, to comfort herſelf with the hope that they have not their foundation in FACT.—Let our *Nabobs* look to this!

We have here, alſo, ſome ſtriking intimations, of the utmoſt national importance, with reſpect to over-grown empire, and colony connexions. Our Author prophecies much, but it is all melancholy; nothing but denunciations of woes;—from which, however, it is hoped, the goodneſs of Heaven will long preſerve this hitherto highly favoured country; and not involve the innocent with the guilty, in one promiſcuous public ruin.

There are many ſingularities in this work; but it abounds with excellent morality. The Author's invention is extremely fruitful; his language is nervous, his narratives are both entertaining and inſtructive; and, on the whole, his performance is much ſuperior to the ordinary novels of the times.

Art. 17. *The fatal Effects of Inconſtancy; or, Letters of the Marchioneſs de Syrcé, the Count de Mirbelle, and others.* Tranſlated from the French. 12mo. 2 Vols. 5 s. ſewed. Bew. 1774.

The fatal effects of criminal indulgences in amorous purſuits, are here diſplayed, in a ſtriking and exemplary light. The Author has ability, and the Tranſlator judgment; though, perhaps, the latter is ſomewhat deficient in taſte. An eaſy and elegant writer of Engliſh would not talk of '*framing* letters and novels;' nor would have made a lover, who is a man of family and education, complain that his miſtreſs 'almoſt *ſets* him mad.'—But there are not very many ſlips of this kind, in the preſent work.

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* The alarming increaſe of highwaymen, houſebreakers, &c. ſurely calls for the utmoſt exertion of the magiſtrates vigilance, and the *ſtricteſt execution of the laws:* without which the evil will inevitably grow upon us, till the lower people of this country become little better than a nation of banditti. The example of Pope Sixtus the Fifth, with his *wholeſome ſeverities*, cannot be too much recommended to crowned heads.

Art.

Art. 18. *The Pleaſures of Retirement*, preferable to the Joys of Diſſipation; exemplified in the Life and Adventures of the Count de B——. Written by *himſelf*, in Letters to a Friend. *Now firſt* tranſlated from the Original French. By a Lady. 12mo. 3 s. Wilkie. 1774.

Not 'now firſt tranſlated from the original French.' A former Engliſh tranſlation appeared about 30 years ago, under the title of 'The Confeſſion of Count de Harcourt.'

MEDICAL.

Art. 19. *Advice to People afflicted with the Gout, &c.* By J. Williams, M. D. 8vo. 1 s. 6d. Becket. 1774.

Notwithſtanding the labours of the many writers, who have lately thought proper to addreſs the Public on the ſubject of this eſſay, Dr. Williams has not conſidered the matter as exhauſted, but has thought proper to give us his opinions likewiſe concerning the nature of the gout, the treatment of patients in the different ſtages of it, and the means of preventing and ſhortening the paroxyſms. He finds fault with ſome parts of the preſent practice; ſpeaks largely of the good effects of *muſk*, exhibited to the quantity of a ſcruple or half a drachm every ſix hours, and even of *caſtor*, in order to promote the expulſion of the gouty matter while it is fluctuating in the habit; and recommends cold bathing, as a practice well adapted to prevent a return of the fit.

Late as it is in the ſeaſon, the Author accompanies Dr Cadogan through many parts of his pamphlet. But thoſe who have any appetite left for this ſtale ſubject, or who may think it of conſequence to know in what points Dr. Williams diſſents from Dr. Cadogan's doctrine, or to what parts of it he gives his aſſent, we muſt refer to the eſſay itſelf. For our parts, we are heartily ſick of the ſubject, and ſhall continue very ſqueamiſh upon it, till ſome man of genius ſtarts up, and really throws ſome new light upon the matter.

Art. 20. *Obſervations on Dr. Williams's Treatiſe upon the Gout:* By Mr. Daniel Smith, &c. 8vo. 1 s. Carnan. 1774.

Scribimus indocti doctique,—and on no art ſo copiouſly and inceſſantly as on phyſic, the moſt obſcure, perhaps, of all the arts. When the moſt learned and beſt informed members of the faculty talk of the ſolids and the fluids, and theoriſe on the *modus operandi* of medicines on theſe two grand diviſions of the human frame, they contribute very little to the illumination of their readers, and frequently bring their art into diſgrace by their contradictory hypotheſes. The reader will therefore eaſily judge what kind and degree of information he is to expect on theſe dark points from the preſent writer, who is not of the faculty, and ſeems to have no other requiſites or juſt pretenſions to commence Author and Theoriſt on theſe obſcure ſubjects, than a ſtrong *inclination* to benefit the Public by his ſpeculations, and the having had ſeveral ſmart fits of the gout.

He ſtoutly contraverts Dr. Williams's opinion, declared in the preceding pamphlet, that the gout owes its origin to the *ſolids*;—a notion which rendered it 'neceſſary' for him, it ſeems, in order to corroborate his former opinion on this head, to make ſome obſervations on the Doctor's publication. In reference to this opinion,

he endeavours to set the Doctor right with respect to his mistaken notions concerning the effects of cold bathing; and 'proves' that the advantages derived from it are not produced by its bracing the *solids*, as the Doctor supposes, but by the influence of the cold water on the *fluids*. This, the Author, with great self-complacency, at once evinces 'by a very familiar and obvious experiment on the thermometer;' for plunge this instrument into a cold bath, says he, and it will shew by the descent of the mercury that the cold principally affects the *fluid* contained in it; without producing 'the least visible alteration in the glass tube;'—that is, in the *solids* of the machine, which doubtless happily and aptly represent the solids in the human system.—What can Dr. Williams or any other Doctor say to this home proof? An experiment so much in point!

Leaving these sublime conundrums about the solids and the fluids, and the juices,—and all that, we shall observe that we entertained hopes that the Author would at length have favoured the Public with the recipe of the excellent anodyne application announced in his former publication; the extraordinary virtues of which piqued our curiosity, and still more our humanity, so far as to induce us somewhat earnestly to urge the Author to a speedy publication of a remedy, that had repeatedly given him instant and never failing relief*. We here however meet with nothing concerning it, except it is hinted at in the following declaration, made in the concluding sentence of this pamphlet; that in compliance with the warm solicitations of his 'friends,' he intends soon to publish 'the remedies and method of treatment, which have done him such inconceivable service in this most excruciating disease.—One such remedy for the disease, as the Author formerly represented this to be, is worth all the theoretical jargon that has ever been written concerning it.

Art. 21. *Cases in the Acute Rheumatism and the Gout; with Cursory Remarks, and the Method of Treatment.* By Thomas Dawson, M. D. late Physician to the Middlesex, and the London Hospital. 8vo. 2s. Johnson. 1774.

Though we cannot particularly enter into the contents of this pamphlet, which has accidentally been too long overlooked by us, we shall so far explain the design of it, as to observe that it contains an account of the effectual and speedy relief which has been given in several cases of the acute rheumatism and gout, by the exhibition of large doses, to the amount of half an ounce each, of the *Volatile Tincture of Guaiacum*. Several of these cases are here minutely related, each accompanied with a particular commentary, and with judicious remarks relating both to the general treatment of these disorders, and the proper seasons of exhibiting the medicine here recommended. On the whole, the results of these cases seem in a great measure to justify the good opinion which the Author entertains concerning its efficacy, when administered with a proper regard to time and other circumstances.

* See M. Review, Vol. xlvii. December, 1772, page 483.

MATHEMATICS, &c.

Art. 22. *A new and eaſy Method of finding the Longitude at Sea, with like Accuracy that the Latitude is found, adapted to general Uſe.* By T. Kean. 8vo. 1s. 6d. Nourſe. 1774.

The following extract contains a ſketch of the Author's *new* and *eaſy* method, which he has illuſtrated by examples: we ſhall ſubmit it to the judgment of thoſe Readers, who may be fortunate enough to underſtand it. 'Admitting that at the meridian of Greenwich, the moon comes to that meridian (by the ephemeris) at a certain hour and minute of the day; and the next day, I find ſhe does not come to the ſame meridian till an hour after: conſequently at 90 degrees Weſt diſtance (or 6 hours) ſhe muſt be 15 minutes later in coming to their meridian, than at the meridian of Greenwich; at 180 degrees Weſt diſtance, ſhe muſt be 30 minutes later; and ſo on, till ſhe has deſcribed her circle; and at 60 minutes difference of time, comes to the place of beginning. This being granted, I take an altitude of the moon at ſuch time as ſhe riſeth or falleth faſteſt, and moſt equable, admit it to be 10′ (or the 6th part of a degree) in a minute; which ſhews that for 60 minutes, there muſt be 600′ (or 10 degrees) difference of altitude from one day to the other (or in the ſpace of 24 hours): and that every hour and minute ſhe is altering the ſame, from the time of her departure from the meridian of Greenwich, till her arrival there the next day. For inſtance, at 90 degrees Weſt diſtance ſhe is lower by 150′ (or 2° 30′) than at the meridian of Greenwich: at 180 degrees Weſt diſtance, ſhe is lower by 300′ (or 5°): and ſo on till ſhe finiſhes her circle.' Nothing more is neceſſary than to determine the moon's true central altitude at the time of obſervation, and to compare it with the ſame altitude at the meridian of Greenwich: and by this ſingle obſervation the longitude, by account, is either aſcertained or corrected.

MISCELLANEOUS.

Art. 23. *Obſervations upon the preſent State of our Gold and Silver Coins*, 1730. By the late John Conduitt, Eſq; Member for Southampton, and Maſter of his Majeſty's Mint. From an original Manuſcript, formerly in the Poſſeſſion of the late Dr. Jonathan Swift. 8vo. 1s. 6d. Becket. 1774.

The ſtate of our gold coin has of late been ſo much the object of public attention, that we need not wonder if obſervations, *new* and *old*, ſhould iſſue from the preſs on this occaſion. As the orator and politician have their "mollia tempora fandi," it is the province of our friend the bookſeller likewiſe to diſtinguiſh *times* and *ſeaſons*; and perhaps during the long interval of above 40 years that has elapſed ſince theſe Obſervations were written, no period has occurred in which they would have been more pertinent than the preſent. That they are the genuine production of the author to whom they are aſcribed, and faithfully tranſmitted to the preſs from his original manuſcript, will ſufficiently recommend them to all who wiſh to obtain an extenſive and accurate information on this ſubject. Some of the regulations that are here propoſed have now been adopted: Mr. C. ſuggeſted them as preventives of the evil which they are now appointed to redreſs; and probably the following obſervation

may

may not be altogether unworthy the notice of thoſe whom it more immediately concerns. 'The wear upon the gold and ſilver monies would be much greater, but for the general uſe of bank bills; and as it is a dead loſs to the nation, and a very conſiderable one, it might not be improper to oblige the officers of the revenue, and the bank, and all bankers, to cover the counters where they tell their money, with cloth or leather; for the telling money on wood, eſpecially with a mixture of ſand, very much increaſes the wear.'

Art. 24. *The Life of the late Earl of Cheſterfield:* or, the Man of the World. Including his Lordſhip's principal Speeches in Parliament; his moſt admired Eſſays in the Paper called the World; his Poems; &c. &c. 12mo. 2 Vols. 6s. Bew. 1774.

Lord C.'s ſpeeches and letters, a large bundle; tied together with little threads of narrative, the whole of which would ſcarce make a three-penny pamphlet.

Art. 25. *Muſical Travels through England.* By Joel Collier, Organiſt. 8vo. 1s. Kearſly. 1774.

Mr. Joel Collier, who would paſs himſelf upon us for a very funny fellow, appears evidently, in this exhibition of himſelf, to have ſet *Punch* before him as his model; but he does not, in our opinion, come up to the true *vis comica* of that facetious gentleman, except perhaps in ſome of the more reprehenſible parts of the conduct of that ancient wit;—in mimicking his betters—talking groſs bawdy—and more particularly in his much too frequent uſe of that characteriſtical and ſtanding joke of his great archetype, ſ—ting in the face of his audience, by way of humour. We are always well diſpoſed to join in and circulate a ſeaſonable and hearty laugh; but this Mr. Collier, though he ſtrains every nerve to make us merry, actually makes our jaws drop, and throws us into repeated fits of the vapours, with his diſguſting, ſtale, and ſtolen jokes, and his coarſe manual wit. In ſhort, we cannot even afford him the poor conſolation of laughing *at* him; as any inclination of that kind is inſtantly checked by the air of perſonal malignity, that evidently dictated and runs through the whole of this contemptible attack on an agreeable and inſtructive writer.

To ſpeak a word or two of him as an Author.—His humour, when he is not naſty or obſcene, principally conſiſts in parodying certain parts of Dr. Burney's Journals. And for this purpoſe our luckleſs Wight has pitched upon paſſages and expreſſions which do the moſt credit to the good ſenſe, feeling, and deſcriptive talents of the ingenious Journaliſt!—*Lepidum Caput!*

Art. 26. *An Excurſion to the Lakes in Weſtmoreland and Cumberland,* Auguſt, 1773. 8vo. 3s. 6d. ſewed. Wilkie. 1774.

The ſcenes here deſcribed are, indeed, worthy of all that the powers of the pen or the pencil could contribute toward their due celebration; but the hand in which either is held, ought to be guided by the genius of a Titian, a Pouſſin, or a Claude. The talents of this Writer, however, are not to be compared with thoſe of the great maſters above-named. He is capable of diſcerning and taſting the beauties which he delineates; but he is faulty in his expreſſion. His drawing wants correctneſs, and there is too much

glare

glare in his colouring.—In a word, without metaphor, he writes in raptures, ſo long continued, that we grow weary of them, and are quite diſguſted with an eternal round and repetition of flowery epithets, and poetic imagery. There is no end of his admiration. Every freſh object, every ſucceeding ſcene, throws him into new extaſies; and there is ſcarce a page in which we do not meet with occaſion to wiſh that he had procured ſome friendly and judicious hand to lop off the exuberances of his pen, before he ſent his work to the preſs. Had that been done, his performance might have been freed from the North Britiſh idioms *, and Engliſh vulgariſms †, with which it is frequently diſgraced: and which appear the more extraordinary, as the Author is by no means deſtitute of learning.—We ſuppoſe he is ſome young writer, who, in common with many juvenile ſcribblers, is fond of a luxuriant ſtyle, and imagines his diction cannot be too brilliant. Like the Briſtol privateer-boy, in the laſt war, who, on the capture of a French ſhip, became poſſeſſed of a rich embroidered waiſtcoat; he determined to wear it himſelf, when aſhore, and having obtained, likewiſe, ſome gold lace, he would

* Among theſe we notice the following inſtance, becauſe it frequently occurs among even the more reſpectable Scotch writers: ſpeaking of *Maiden Caſtle*, this Writer ſays, 'The Roman road *has led* immediately through it; it forms a ſquare, and *has been* built of ſtone;' from which a plain Engliſh reader might be led to infer that this ſtructure was *heretofore* built with ſtone, though it *now* conſiſts of brick, or wood; nor are we *ſure* that this is not our Author's meaning: yet the contrary is probable from his uſe of the ſame mode of expreſſion, in other places, where we find the ſenſe, or nonſenſe, better aſcertained. For inſtance, p. 36, 'This armour is preſerved with great attention, as having been worn by the laſt Earl of Weſtmoreland, who *has been* a man of very ſmall ſtature.' Here the matter of fact is put out of all doubt; unleſs, indeed, we ſuppoſe that his Lordſhip of Weſtmoreland left off his armorial caſing, and grew bigger, after he found his limbs more at liberty to ſtretch and expand themſelves.

† Here we often meet with *laid*, for *lay*;—'Temple Sowerby *laid* alſo in our way.' 'A beautiful canal, margined with ſhrubs, *laid* ſpreading to the right.' 'Beneath us *laid* a plain of about three miles—'. Such language ſhould be left to the chambermaids of inns, and the people who carry accounts of robberies, and accidents, to the news-papers.

We here, too, meet with ſingularities of expreſſion to which neither England, nor Scotland, we believe, will lay claim: 'Here we met with the utmoſt civility, every *one* we addreſt ſhewing *themſelves* ready to give us all the information in their power—' p. 51. And in p. 20, we are informed that 'the meadows near *Brough* are kept in good order, and very *wealthy*.' The *ſoil*, we conclude, is here *rich*; and it is probable that, in conſequence of this favourable circumſtance, the *owners* of it are *wealthy*: and, as lovers of our country, we have no objection to the intelligence, however improper the terms in which it is conveyed.

needs

needs have it sewed on the embroidery: supposing his waistcoat could not possibly be too fine.

Time, and experience, however, seldom fail to convince these eager and flowery writers, of the superiority of a more chastised and plainer manner; and that even description itself, picturesque as it ought to be, may be over-loaded with ornaments.

Although we have censured this piece, on account of the redundance, incorrectness, and luxuriancy of the Author's language, we readily admit that it abounds with well-written passages; and that it contains some very animated and pleasing descriptions.

BOTANY.

Art. 27. HORTI MALABARICI *pars prima, de variis generis Arboribus et Fruticibus Siliquosis; Latinis, Malabaricis, Arabicis, Brachmanum characteribus nominibusque expressis, adjecta florum, fructuum, seminumque vera delineatione, colorum virium que accurata descriptione, adornata per nobilissimum ac generosissimum* D. D. HENRICUM VAN RHEDE TOT DRAAKESTEIN, *Toparcham in Mydrecht, quondam Malabarici Regni Gubernatorem, Supremi Consessus apud Indos Belgas Senatorem Extraordinarium, nunc vero Equestris ordinis nomine illustribus ac præpotentibus provinciæ Ultrajectinæ proceribus adscriptum, et* THEODORUM JANSON, AB Almeloveen, M. D. *Notis auxit, et Commentariis illustravit* JOANNES COMMELINUS. *Nunc primum Classium, Generum, et Spicierum characteres* LINNÆANAS; *Synonyma Authorum, atque Observationes addidit; et Indicé Linneano adauxit* JOHANNES HILL, M. D. *Academiæ Imperialis Naturæ Curiosorum Dioscorides* quartus. 4to. 1 l. 1 s. Bell, &c. 1774.

The *Hortus Malabaricus* is the first botanical work, in point of reputation, that ever appeared in print before the Linnæan reformation of Botany; and from its scarcity, and high price, there is no question but Dr. Hill's edition of it will be acceptable to the lovers of this science; exclusive of the consideration due to the improvements above-mentioned.—The high value in which the original has been held, arose, in a great measure, from its authenticity and accuracy; the drawings having been all exactly *traced* from the natural specimens: and those very specimens are still preserved in the British Museum.

*** Dr. Hill advertises some copies *coloured*, at the price of three guineas. We have not seen any of them; and we are at a loss to conceive how the ingenious Doctor could venture to try the experiment upon the Public, as, we apprehend, that he can have no better authority for it than the verbal descriptions of the plants, &c. given in the original: no copies of which (that we have heard of) were ever attempted to be coloured.

POETICAL.

Art. 28. *A Translation of Part of the Twenty-third Canto of the Orlando Furioso of Ariosto.* 4to. 1 s. 6d. Almon. 1774.

This is published as a specimen of an intended translation of the whole poem. It comes, in our opinion, under the character of mediocrity, but is unequal. It is accompanied with an elegy on the death of Lord Bottetourt, late Governor of Virginia, which has not much merit.

Art.

Art. 29. *The Pow*; an Elegiac Poem: ſacred to the Memory of a late Right H——ble Perſonage. 8vo. 6d. Snagg. 1774.

Pope declared that

While he liv'd, no rich or noble knave
Should walk in peace and quiet to his grave.

Here is a rhimeſter (no *Pope* though) who goes farther; and ſeems reſolved to ſuffer none of our great culprits to *ſleep* in peace and quiet *in* their graves: nor, truly, would it be poſſible for them to do ſo, if they could hear the wretched ſcratching and grating of ſuch untunable lyres as this, which is ſtrummed to abuſe the memory, and the two ſons, of the late Lord Holland.

Art. 30. *Selecta Poemata Anglorum Latina, ſeu ſparſim edita, ſeu hactenus inedita.* Seleſt Latin Poems, by Engliſh Authors. Collected from a Variety of ſcattered Publications and MSS. by Edward Popham, late Fellow of Oriel College, Oxford. 12mo. 2 Vols. 6 s. ſewed. Dodſley.

The great defect of this entertaining collection is the frequent omiſſion of the Author's names. It is impoſſible to read the following verſes, and not be deſirous to know by whom they were written. The Editor has given the addreſs, *In Somnum*; it ſhould have been

AD SOMNUM.

Somne levis, quanquam certiſſima mortis imago,
Conſortem cupio te tamen eſſe tori;
Alma quies, optata veni; nam ſic ſine vita
Vivere quam ſuave eſt! ſic ſine morte mori!

We wiſh to be informed, by any of our learned Correſpondents, who was the Author of theſe moſt beautiful lines.

RELIGIOUS.

Art. 31. *Inſtitutes of Natural and Revealed Religion.* Vol. III *. Containing a View of the Doctrines of Revelation. By Joſeph Prieſtley, LL. D. F. R. S. 12mo. 2 s. 6 d. ſewed. Johnſon. 1774.

This third volume of Dr. Prieſtley's Inſtitutes appears to be admirably calculated to anſwer his original deſign, viz. *the inſtruction of youth.* The Doctor has ſhewn great judgment in not touching upon many ſubjects that have been controverted; and in the diſcuſſion of thoſe which he could not poſſibly omit, he has contented himſelf, for the moſt part, with relating what appeared to him to be the genuine doctrines of revelation, without intimating that there has ever been any controverſy upon the ſubject.

In his preface he makes ſome general remarks upon what Dr. Reid, Dr. Beattie, and Dr. Oſwald have advanced concerning the doctrines and evidences of religion.—But a full examination of what theſe authors have ſaid is, we are told, ready for publication.

DRAMATIC.

Art. 32. *The Parthian Exile*; a Tragedy: As performed ſeveral Times at Coventry and Worceſter. By G. Downing, Comedian. 8vo. 1 s. 6 d. Robinſon. 1774.

We are extremely glad that Mr. Downing can pleaſe the good folks at Coventry and Worceſter; we would not adviſe him, however,

* See Review for May 1772, and November 1773.

to

to truſt his innocent country muſe within the purlieus of Covent Garden or Drury-Lane.

Art. 33. *The Waterman*; *or, the Firſt of Auguſt*: a Ballad Opera, in Two Acts. As it is performed at the Theatre-Royal in the Haymarket. 8vo. 1s. Becket. 1774.

There is a certain *enjouement* in theſe ballad farces, which generally ſecures them a welcome reception at our theatres. Mr. Dibdin has a knack at ſtriking off theſe little merry things; and *the Waterman* is not the worſt entertainment of the kind that hath been produced ſince the author of *Love in a Village* revived the taſte for this ſpecies of dramatic exhibition.

SERMONS.

I. *The Juſtice of God in the Damnation of Sinners, explained, illuſtrated, and proved*, in a Sermon upon Romans iii. 19. by Jonathan Edwards, A. M. late Preſident of New-Jerſey College, New-England. Reviſed and corrected by C. de Coetlegon, A. M. Boſton printed; London reprinted. 8vo. 6d. Buckland, &c.

The late Paul Lewis, the Macheath of his day, having attended the preaching of one of the Moorfields' divines, to a congregation of priſoners in Clerkenwell jail, declared it was "A Hell-fire good ſermon."

Mr. Edwards's hearers might with ſomewhat more propriety have pronounced the diſcourſe before us "A good Hell-fire ſermon."—But, ſentiment apart, ſuch licentious *expreſſions* muſt be left to the *Choice Spirits* of the Age.

While Chriſtians of ſo many different perſuaſions all appeal to holy writ for the juſtification of their opinions, a man may find ſhelter in any controverted point, and let him ſtrive ever ſo zealouſly to be orthodox, he will hardly gain the credit of it from more than one claſs. Under a ſenſe of this experienced fact, we may take the liberty to lament that ſo many ſerious good people ſhould think they do God ſervice by repreſenting his claims of juſtice in ſuch dreadful terms, and then reproaching his creatures for not loving rather than fearing ſuch an inexorable being! Inſtead of making the yoke of Chriſt eaſy and his burden light, according to his expreſs declaration, they delight in working up his doctrine into riddles and paradoxes, that the ability of ſolving and reconciling them may be the teſt of genuine piety!

If ever there was a railing accuſation brought againſt an aſſembly of Chriſtians, it was this of Mr. Jonathan Edwards, who we believe to be nevertheleſs a pious paſtor, according to the old puritanical leaven, which has ſo thoroughly ſpread over Engliſh America. But doctrines of this complexion totally deſtroy all general diſtinctions; and had this ſermon been preached in the chapel of a priſon filled with the moſt abandoned miſcreants that were ever ſentenced to the gallows by a court of juſtice, the preacher could not have ſtigmatized and vilified them more than he has, we would charitably hope, a congregation of well-diſpoſed Chriſtians. The ſermon is really a curious ſyſtem of pious abuſe; but perhaps Mr. Edwards found his hearers pleaſed with this kind of ſcolding, and ſo indulged them from

from mere kindneſs: and if ſuch diſcourſes are ſuitable to their taſte and apprehenſions, no one has a right to interfere between him and his flock. Poſſibly it is with the Boſtonians, as with Parſon ——'s old women: "they *love* to be damned."

II. *The Scripture Doctrine of the Trinity juſtified*; in a Diſcourſe preached in the Cathedral Church of St. Paul, London, June 2, 1774, at the Lecture founded by the late worthy Lady Moyer. With occaſional Remarks on the Preacher's firſt Sermon in Eſſex-Houſe, &c. No Author, nor Publiſher, ſpecified.

Although Mr. Lindſey, and the Unitarians in general, are ſcurrilouſly and groſsly treated in this flaming piece of orthodoxy, we are glad to find that the Author is not totally loſt to all ſenſe of decorum: That, after his diſcourſe was ſent to the preſs, he had a return of that modeſty which had left him when it was preached, is evident from the ſuppreſſion of his name; and we will, therefore, in charity to a repenting ſinner, ſave him from the diſgrace of ſeeing it, *on this occaſion*, introduced into our Review.

III. Preached at the Conſecration of the Pariſh Church of St. Andrew, in the City of Canterbury, July 4, 1774. *With an Appendix.* By John Duncombe, M. A. Rector of that Pariſh, Vicar of Hearne, Chaplain to the Lord Archbiſhop, and one of the Six Preachers in the Cathedral. 4to. 1s. Law.

In the Appendix to this ſermon, Mr. Duncombe has deſcribed the monuments, &c. in the late church of St. Andrew, in Canterbury, which may be of uſe to any future compiler of the life of the celebrated Dean Swift, whoſe anceſtors were buried there; and of whom Mr. D. has given various particulars.

IV. *The Captain of Salvation:* Preached on Chriſtmas-Day, 1773, at St. Sepulchre, near Newgate-ſtreet, for the Benefit of the Children belonging to St. Ethelburga Society. By the Rev. Henry Peckwell, M. A. late of Edmund Hall, Oxford; and Chaplain to the Marchioneſs Dowager of Lothian. 8vo. 6d. Dilly, &c.

V. *Genuine Patriotiſm*—Preached before the Gentlemen who ſupport the Lord's Day Morning Lecture at Little St. Helen's, Biſhopſgate-ſtreet, June 12, 1774. By George Stephen, A. M. 8vo. 6d. Buckland.

VI. At the Old Jewry, July 10, 1774, on the Death of the Rev. Thomas Amory, D. D. who died June 24, in his 74th Year. By R. Flexman, D. D. To which are added, the Addreſs at his Interment, by N. White; and a Catalogue of his Writings. 8vo. 1s. Buckland.

CORRESPONDENCE.

IN compliance with the requeſt contained in a letter addreſſed to us from Leyden, and ſigned C. Van Engelen, we willingly inſert the ſubſtance of the *Programma* ſent to us by the Low-Dutch Literary Society eſtabliſhed at that place, and the queſtion contained in it, which they have propoſed for the ſubject of their annual prize; conſiſting of a gold medal of 150 guilders, to be given in the year 1775.

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The queſtion, if we miſtake not the ſenſe of our Correſpondent's letter, is

'In order to clear up the Antiquity of the Low Dutch Language, 'how far can it be ſhewn that the Foundation of that Tongue is to 'be found in the remains of the Mœſogothic and Anglo-Saxon Lan-'guages?'

This Society was inſtituted for the purpoſes of illuſtrating and perfecting the Low-Dutch antiquities and hiſtory, as well as language and poetry. They have already publiſhed two volumes of Memoirs on various ſubjects relative to theſe four branches of literature; and we are informed that the third will very ſoon appear.

Thoſe who intend to be candidates for this premium muſt ſend in their diſſertations, written in Low-Dutch or Latin, with a motto annexed, and an additional ſealed-up paper containing the ſame motto, together with the name, &c. of the Author; addreſſing the packet to Dr. Adrianus Van Aſſendelft, Secretary of the Society, or to Pieter Vreede Junior, Keeper of the Correſpondence, before the 1ſt of October, 1775.

*** We would willingly oblige our Correſpondent, *Medicus*, who addreſſes us from Portſmouth, on the ſubject of a Common-place-book, had we any thing new to communicate to him on that article.

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††† We have turned to the different accounts given, in the years 1762 and 1765, of "The Bee," and of "Eſſays, by Dr. Goldſmith;" which the *Hinter of Truth* ſays, are only different titles to ſame book. We have neither of thoſe editions at hand; but we take it for granted that what is aſſerted by an "Hinter of Truth," muſt be true.

This diſcovery evinces two things. Firſt, that notwithſtanding our numerous detections of old books vamped with new title-pages, and other impoſitions of a ſimilar kind, *one* inſtance, at leaſt, occurs, in which our recollection, and juſtice, have been eluded. Secondly, that it is poſſible for one Critic to think more or leſs favourably of a performance than a brother Critic, who had peruſed the ſame work five or ſix years before.—Perhaps the Critics in queſtion were both *Doctors*; in which caſe they may plead a right to differ by *preſcription*.

As to what this Correſpondent ſurmiſes, of a prejudice againſt our old friend, and aſſociate, Dr. G. he may reſt aſſured that there is no foundation for it.—But it is ever our cuſtom to be ſparing of our compliments to each other.*. Sometimes, however, we confeſs, we have been reciprocally *taken in* for a penful of praiſe, by a brother in maſquerade; but when he has the honeſty to ſhew his face, there is no danger of his being put to the bluſh by the flattery of his friends.

I. H.'s anecdotes of Sir Iſaac Newton are received, but no uſe could be made of them this month.

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* See Review for laſt month, p. 161, *Art.* 27.

THE

MONTHLY REVIEW,

For OCTOBER, 1774.

ART. I. *Philoſophical and Critical Obſervations on the Nature, Characters, and various Species of Compoſition.* By John Ogilvie, D. D. 8vo. 2 Vols. 12s. bound. Robinſon. 1774.

THE philoſophy of language, as it leads to the knowledge of one of the principal characteriſtics of our nature, is an object of the higheſt and nobleſt attention;—a ſtudy the moſt comprehenſive in its kind, adapted to embelliſh, to give exertion to the faculties, and pregnant with innumerable ſpecies of information and delight.

To inveſtigate thoſe powers of expreſſion and that conſtruction of ſpeech, which have placed the human heart in the hands of the orator, and given him an almoſt magical dominion over the paſſions;—that have prolonged the date of liberty, diſarmed the hand of power, and decided the fate of civil inſtitutions—To purſue ſuch inquiries, and trace ſuch powers to their ſource, muſt be attended with the moſt inexpreſſible intereſt and pleaſure.

For though, where Nature and Genius are the firſt ſources of exceſſence, inquiries upon mechanical principles, ſeem but idly directed; yet to mark thoſe happier inſtances of harmony and phraſeology, which the favourites of Nature have afforded us, and from thence to lay down rules and principles of compoſition, has always been one of the chief ends and objects of criticiſm.

Dr. Ogilvie has, in the variety of his ſubject, an ample field for inquiries of this kind. His work is planned in the following form. The firſt volume contains,

1. Introductory Obſervations on the Nature of Compoſition.
2. Of the Province of the Underſtanding in Compoſition.
3. Of the Influence of Imagination on Compoſition.
4. Of Penetration or Diſcernment, as it regards Compoſition.
5. Of the Uſe of Memory in Compoſition.
6. Of the various Combinations of intellectual Powers in the different Species of Compoſition.

7. Of that Combination of the intellectual Faculties, which gives riſe to the Arts of Poetry and Criticiſm.
8. Whether that Balance of the intellectual Powers, from which the Perfection of Compoſition reſults, can be obtained, and by what methods we can make the neareſt approach to it.

This laſt ſection is leſs theoretic, leſs ſpeculative and abſtracted than the reſt; and it is, conſequently, in proportion, more uſeful and engaging. While the Author is recommending the means that appear neceſſary or expedient for obtaining a balance of the intellectual powers, or, in other words, for rendering the judgment and the imagination proportionate to each other, he throws out ſome valuable hints for the education of youth. What he advances on the ſubject of Natural Hiſtory we ſhall lay before our Readers; perſuaded, that the major part of them would never open our leaves for a diſquiſition or a detail of his ſpeculative inquiries.

Having recommended the ſtudy of the more eaſy and captivating branches of moral philoſophy, to minds juſt approaching toward maturity, together with the works of our moſt liberal and elegant critics*, Dr. Ogilvie proceeds:

'Should any other courſe of reading be thought neceſſary to complete the ſyſtem of education that is proper at this period for the improvement of the underſtanding, we would venture for this purpoſe the ſtudy of natural hiſtory. A judicious performance on this copious and intereſting ſubject, hath indeed an obvious tendency to call out all the powers of the mind into ſucceſſive exertion, and is calculated beyond all others to excite and to gratify that curioſity which is ſtirred up in a reflecting mind by objects conveyed to it by the canal of ſenſation. As no theme of whatever kind, contains a more diverſified ſeries of objects than that of natural hiſtory, ſo there is not perhaps any in the proſecution of which more various degrees of merit have been rendered conſpicuous. That part of it which relates to the generation, the ſpecies, and the organization of inſects, like many other ſubjects excellent in themſelves, and tending to produce emolument to the reader, yet hath been followed out by authors whoſe hearts perhaps were better than their underſtandings, with ſo much minuteneſs as hath expoſed both themſelves and their ſubject to ridicule. The theme however in itſelf is undoubtedly noble, as it tends to enlarge our ideas of the power and wiſdom of that Being who has not only peopled the world with ſuch inexhauſtible variety, but has with wonderful attention adapted the organs of the ſmalleſt inſect to its peculiar neceſſities, and has directed the objects around to afford it a ſucceſſion of ſuitable ſupplies.

'But the circumſtances after all which a man of great imagination will principally take pleaſure to contemplate, are thoſe parts of this ſcience which lay open the grandeur, the magnificence, and the utility of the works of nature. Accordingly, we find that the birth and generation of things, the formation of the earth from

* Addiſon, Johnſon, Hurd, &c.

chaos

chaos, the original and the employments of its firſt inhabitants, the productions of ſeas, rivers, mountains, &c. were the themes both of the earlieſt poets and philoſophers [a], inſpired as it were by the powerful voice of nature, and led to ſurvey divine wiſdom in the workmanſhip of the Deity.

'When from contemplating in this manner the earth in general and the bodies revolving around it, we come to conſider its various ſtrata, the minerals hid in its bowels, and that inexhauſtible ſtore of materials which it contains for all the purpoſes of man; the underſtanding engages in an enquiry at the ſame time curious, entertaining, and inſtructive. It ought however to be obſerved, that a general ſketch of theſe ſubjects calculated rather to ſtimulate than to gratify curioſity, will be ſufficient in very early life to convey as much knowledge as a judicious inſtructor will judge it expedient to communicate. Nothing is productive of worſe conſequences, particularly upon young perſons of genius, than an attempt to lay before them at once the whole extent of an art, and to hurry the mind as it were, before it is arrived at a ſtate of ſufficient maturity, into intricate ſpeculations, whoſe evidence after all may be principally con-

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[a] This truth will be acknowledged by all who have any knowledge of antiquity. The bards of theſe early days united in their own profeſſion the character of poets and philoſophers, but theſe laſt attempted not to occupy the ſphere of the firſt. Yet their ſubjects were the ſame Πρωτιστον μεν εν ΠΟΙΗΜΑΣΙ εξεφηναν οι ΦΙΛΟΣΟΦΟΙ τα δογματα και τας λογους ωσπερ Ορφευς και Ησιοδος, ſays Plutarch on this ſubject. Linus, Orpheus, Melampus, Thamyras, Palæphatus, Pronapides, Timæus Locris, and Heſiod, authors (the two laſt excepted) ſome of whoſe writings are wholly loſt, and the others preſerved in broken fragments, all of them began their ſongs at that period —"Cum nondum divinæ religionis, non humani officii ratio colebatur: nemo legitimas nuptias viderat: non certos quiſquam inſpexerat liberos, &c." Cicer de Inven. But αμα παντ' επεφυκει "all things were jumbled together:" and the formation of the univerſe from this chaos was the ſubject of their ſongs.

Principio cælum ac terras campoſque liquentes
Lucentemque globum Lunæ, Titaniaque aſtra
Spiritus intus alit: totamque infuſa per artus
Mens agitat molem. VIRG.

[b] To this inveſtigation they gave the name of THEOGENY, which (as a learned modern writer obſerves) "is a ſyſtem of the univerſe digeſted and wrought into an allegory:—a compoſition made up of infinite parts, each of which has been a diſcovery of itſelf, and is delivered as a *myſtery* to the initiated." Enq. into the Life of Homer, p. 93.—The philoſophers treated this ſubject more ſyſtematically, without the images and licence of poetry. The Ægyptians aſcribed the origin of things to matter or earth [a]; Thales the Mileſian, to water [b]; Plato, to the four principles, fire, water, earth and air, put together and ſupported by an inviſible and infinite mind [c]; Lucian humorouſly, but in a ſpirit truly philoſophical, aſcribes the mixture of theſe elements to Venus, or the principle of love [d]; and Phornutus has explained in a very diſtinct manner the offices of every deity in the generation and conſervation of things, diſcovering by theſe means the important truths that are ſhrouded ſo effectually beneath the veil of poetic allegory [e]. As it appears, therefore, that theſe fathers of ſcience who hung out the *firſt lights* to mankind dwelt ſucceſſively upon the ſubjects here recommended, moſt of them at periods when the *human mind* with regard to knowledge was in its infancy, and ſuſceptible of any impreſſions whatever; no ſubjects more appoſite and inſtructive can be propoſed to the young and inexperienced, than thoſe which were originally judged ſo important, and which are productive of ſuch obvious emoluments.'

[a] ΔΙΟΓΕΝ. ΑΛΕΡΤ. εν τω μ. p. 7.' [b] Id. Θαλ. p. 18.'
[c] Id. Πλατ. 229.' [d] ΛΥΚΙΑ. Ερωτ. Oper. vol. iv. edit. Baſil. p. 295.'
[e] ΦΟΡΝΟΥΤ. περι των Θεων φυσ. paſſ.'

jectural and preſumptive. That this is the caſe with thoſe who have wrote on Natural Hiſtory, is evident from the various hypotheſes that have been formed of the origin of rivers, fountains, and volcanos; of the cauſes that gave riſe in particular inſtances to eruptions, inundations, and hurricanes, and other extraordinary phænomena of the ſame kind. The peruſal of different theories on theſe ſubjects anſwers only the purpoſe of opening an inlet to ſceptical principles; and by involving the mind in a labyrinth of doubt and error, renders it unable to range its ideas with preciſion, and to expreſs theſe with perſpicuity. The method of proceeding from the ſimpleſt views of a ſubject to more enlarged and compounded exhibitions, is exactly analogous to the manner in which we find it neceſſary to proceed when young perſons are inſtructed in the knowledge of thoſe languages which it is judged proper to teach them (with what expediency we ſhall ſee afterwards) almoſt as ſoon as they are capable of diſtinguiſhing objects. That tutor, who, as ſoon as his pupil had learned the firſt elements of Greek and Latin, ſhould put into his hands Thucydides, Pindar, Tacitus, or Perſius, would ſurely be cenſured as having acted in a very abſurd and irrational manner. We ſuppoſe that the man, at whatever age, who is acquiring theſe languages can, for a time, take in but a ſmall compaſs of ideas. We extend theſe gradually, by leading him from the plaineſt and moſt intelligible writings, to ſuch as by a more complicated conſtruction of words require application and exerciſe to be thoroughly comprehended. By this proceſs the explication of difficult paſſages becomes at laſt eaſy: we grow familiar with particular idioms, and are able to transfuſe theſe into a copy: we enter without perplexity into the whole phraſeology, and are qualified to impart our knowledge to others by that method which experience hath ſhown to be ſucceſsful with ourſelves.

'By beginning therefore with diſcloſing thoſe works of divine wiſdom that are conſpicuous in the formation and exerciſes of the various claſſes of inſects; by deſcribing the manner in which theſe are fitted ſo admirably for the purpoſes of their creation; their little arts, policy, government, ſettlement, and excurſions, a mind endowed with any portion of genius will engage in a moſt agreeable and inſtructive reſearch. While imagination will dwell upon the wonderful and aſtoniſhing in this enquiry, judgment will find its inveſtigation conſiderably enlarged by ſtudying the manners of theſe and the deſires by which they appear to be animated *; as well as by obſerving particularly the marks that ſerve to diſcriminate either individuals of the ſame tribe, or the different ſpecies from each other †.

Its

* ——— communes natos, conſortia tecta
Urbis habent, magniſque agitant ſub legibus ævum;
Et patriam ſolæ, & certos novere penates.
Venturæque hyemis memores, æſtate laborem
Experiuntur, & in medium quæſita reponunt,
Naunque aliæ victu invigilant, &c. Virg. Georg. iv. l. 153.

† The divine poet, whom we have quoted above, makes a noble uſe of the employments of theſe tribes, by making theſe inculcate ſome ſublime maxims of philoſophy.

His quidam ſignis, atque hæc exempla ſecuti,
Eſſe apibus partem divinæ mentis & haustus

Æthereos

its ideas of infinite wiſdom will be inconceivably augmented, and its curioſity ſupplied with the higheſt gratification, when by advancing gradually in its inquiry it finds the whole viſible works of the Deity tending to produce the moſt beneficial purpoſes; and even thoſe in which a ſuperficial view might ſeem to point out irregularity, contrived upon cloſer examination for ends of greater and obvious importance.—Thus, by following out a digeſted plan, the underſtanding will be improved by a ſure, though an almoſt imperceptible progreſſion; and the mind will acquire an habit of tracing effects to their cauſes with juſtneſs and accuracy, as ſoon as it is capable of forming an eſtimate of the comparative value of the objects that ſurround it.

'Among the many works to which this copious ſubject hath given riſe in our own country, there are few calculated to anſwer all the ends which it is here propoſed to bring about. Derham, in his Phyſico-Theology, has indeed explained ſome parts of Natural Hiſtory in a very clear and ſimple manner:—but his ſtyle is unhappily ſo vulgar and unanimated, that we can ſcarce recommend his work (though otherwiſe valuable and judicious) to thoſe who ſtudy to improve the intellectual powers by whoſe influence the mind is qualified for compoſition. Ray, Weſley, and ſome others, who have wrote on the ſame topics lie open to ſimilar exceptions. The larger compilations on the other hand, either collected from books, or the reſult of the author's own obſervation and experience, are by far too abſtracted and philoſophical either to improve or entertain an inexperienced reader. Happily however for our preſent purpoſe, the work of an ingenious foreigner, which is elegantly tranſlated into our own language, and is almoſt in every body's hands, may be recommended with confidence, as having an obvious tendency to excite, as its author intended, the curioſity, and form the mind of youth. Few readers will be at a loſs to know that the work referred to is that entitled Spectacle de la Nature, and contains a general view of the works of nature carried on in that method which we have recommended as moſt eligible in the firſt ſtages of life. The propriety therefore of recommending this work as a means to effectuate

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Æthereos dixere: deum namque ire per omnes
Terraſque, tractuſque maris, cœlumque profundum.
Hinc pecudes, armenta, viros, genus omne ferarum,
Quemque ſibi tenues naſcentem arceſſere vitas.
Scilicet huc reddi deinde, ac reſoluta referri
Omnia: nec morti eſſe locum; ſed viva volare
Sideris in numerum, atque alto ſuccedere cœlo. Ibid. l. 219.

The genius of Virgil ſhines no where more conſpicuouſly than when it is thus employed in conveying the moſt momentous truths to the mind from ſubjects apparently ſimple and unimportant. In this province of genius, beyond all others, it may be ſaid to deſerve the denomination of *creative*, as the author in ſome ſenſe exhibits an imitation of the divine mind by ſtriking the unexpected light of inſtruction from a theme which at the utmoſt promiſes only a little tranſient entertainment. We obſerve with admiration the compaſs and extent of that mind which could inculcate from the little labours of inſects the omnipreſence and immenſity of God, as the vital principle ſpread through the univerſe, and the immortality of the ſoul which proceeds from, and mixes at death with divine eſſence, which could inculcate theſe doctrines with propriety as growing out of its ſubject, and naturally coalescing with objects ſo apparently incongruous and remote!'

the above-mentioned purpoſes, muſt be ſo obvious as to ſtand in need of no illuſtration. We ſhall therefore only obſerve, that the familiar ſtyle of dialogue which the author hath adopted in the three firſt volumes, the happy ſelection of his characters, and that air of philoſophical negligence which is ſupported through the whole, give this performance advantages in point of entertainment equal, if not ſuperior, to moſt others of the ſame ſubject ‡.'

The ſecond volume contains obſervations,

1. On the Style of Compoſition in general, its diſtinguiſhing Properties and Defects.
2. Of ſimple Compoſition.
3. Of perſpicuous Compoſition.
4. Of elegant Compoſition.
5. Of ſublime Compoſition.
6. Of nervous Compoſition.
7. Of correct Compoſition.

Dr. Ogilvie, in his advertiſement, ſeems to intimate an intention to write another volume, in which it is propoſed to conſider this 'divine Art' as a means of human happineſs and civilization.

'‡ Though we have here principally recommended the work of a foreign writer on the ſubject of Natural Hiſtory, to the peruſal of young readers, there are ſome Engliſh writers on this ſubject, whoſe works may be read for the purpoſes above ſpecified with utility. Beſides a compendious and judicious treatiſe of this kind publiſhed in the Preceptor, many of Dr. Hill's pieces are curious and edifying in this branch of literature; and even Weſley, though he appears not to have ſtudied elegance of expreſſion in his ſurvey of the works of Nature, yet has taken ſuch a view of theſe as may in a great meaſure be ſubſervient to the purpoſes for which this ſtudy is here recommended.'

ART. II. *A Treatiſe on Education, in which the general Method purſued in the public Inſtitutions of Europe; and particularly in thoſe of England; that of Milton, Locke, Rouſſeau, and Helvetius are conſidered, and a more practicable and uſeful one propoſed.* By David Williams. 12mo. 3 s. 6 d. Payne, &c. 1774.

WE have never met with any unexceptionable, nor, indeed, with any very valuable treatiſe on education; and, poſſibly, one reaſon may have been, that thoſe great men, who have written on the ſubject, have indulged their reſpective theories, without much acquaintance with the practical part. Locke, Milton, &c. were not preceptors of youth, and were conſequently ſtrangers to the effects of different applications. Theſe, like young and unexperienced phyſicians, are unſafe guides to follow; and, in a caſe of ſo much importance, it will be more ſalutary to truſt to the old apothecary.

As ſtrangers to Mr. Williams, we know not whether he comes under the ſame predicament with the other writers on education, or whether he may not be converſant with the practical part of it; but this we may ſay in his behalf, that though

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his book contains many exceptionable paſſages, ſentiments that are inſupportable, and ſuppoſitions that are idly founded, yet there is not wanting in his ſpeculations a vein of good ſenſe, and, when he deviates from the common track, he ſeems to march, at leaſt, under the auſpices of Nature.

Poſſibly he may find readers who will think the following ſketches of an education merely Engliſh, ſomewhat more than ſpecious. If they can vindicate the credit of his book, and invalidate the general cenſure we have caſt upon it, we ſhall not, on our parts, have the leaſt objection. We have only to obſerve that the cenſure we have paſſed, we were under a neceſſity of pronouncing, in general terms; for had we conſidered minutely every exceptionable paſſage, we muſt have written a volume larger than that which we criticiſed.

The ſketches of education we refer to, are ſtruck out from the conduct of PHILO, a ſenſible father, who had undertaken to educate his ſon, and to make him 'a man of knowledge and a philoſopher.'

'He had thoroughly conſidered the queſtion concerning languages; and determined his child ſhould learn no language but Engliſh.—I have often debated the ſubject with him, and muſt confeſs, that in every argument he ſeemed to have the advantage. I never could give him a reaſon why a child ſhould ſuſpend his curioſity, and all the proper uſe of his retention, which is to treaſure up ideas; and this for ſo many years as he muſt employ in what is called learning the languages. But Philo affirmed, that the end propoſed, was but very ſeldom anſwered; and that not one in ten, perhaps not one in twenty, of thoſe who go to a grammar ſchool, learn any thing which they ever put to uſe in their future lives. Their continuance then muſt be at leaſt ſo much loſs of time. He went farther, and ſaid that when the languages were learnt, as might be the caſe with a few, they were of no general uſe; *nay, they were often pernicious. A man who has acquired an idea, does neither improve nor give it any advantage, by being able to name it in ſeveral languages.* Beſides the knowledge and uſe of languages is not to be acquired without the application of ſome years. Thoſe who attempt many, are therefore bunglers in all. Whereas, if they had applied themſelves to one, they would probably have uſed it properly and with effect; and perhaps have contributed even to its improvement.

'But I have urged, "That the world has been benefited by the knowledge of languages. The Greeks and Romans have furniſhed us, not only with models of fine writing, but with informations and inſtructions in almoſt all the arts of life." Philo would ſay, that he granted this, in compaſſion to my want of a better argument; but deſired me to give a reaſon, why this ſhould be an inducement for every man to learn their languages. This ſhould be done only by a *few, who might be ſacrificed for the public advantage*; and they would furniſh us with ſuch tranſlations as would give the ſentiments of their beſt authors. We ſhould then be in poſſeſſion of much

more than we get in the common way. For by the time we have been punished through a ſchool, we are generally ſo tired with words, that we bid adieu to all learning, and have recourſe to any thing rather than a book. *There are but few perſons in an age, who underſtand a Greek or Latin author ſo well, or can profit ſo much by it, as a man who reads a good tranſlation with eaſe, and faſt enough to aſſociate and connect his ſentiments.*

'But I have objected, "that on Philo's plan, we ſhould be detached from the reſt of the world, and ignorant of what paſſed in it." He would then ſay, that the want of a philoſophical language was a great reproach to philoſophy. The reaſons that ſeparate nations, and form their ſeveral dialects, have nothing to do with the republic of letters; the members of which are the great and good men of the whole world. This ſhould not only be furniſhed, in the manner of every community, with the common inſtrument of intercourſe; but give a model of language to the reſt of the world. This was the caſe, when the learning of the world was ſuperſtition.' The language of ſuperſtition was Latin; and of conſequence it was what might be called the philoſophical language. The caſe is very different at this time. There are certain and peculiar informations to be had in Greek; others in Latin; others in Engliſh; others in Italian; others in French. All theſe languages are almoſt equally important; and they furniſh among them all the philoſophical knowledge of the world. We know the time that muſt be taken in learning all theſe; that there are great odds againſt a man's ſucceeding in the attempt; and that when he has, he is in poſſeſſion only of a medley which is to ſerve the purpoſes of a philoſophical language. Philo therefore ſaid, that a better philoſophical language ſhould be formed; to be taught every ſcholar, as Latin was formerly; or that every man ſhould be confined to think in and improve his own; receiving information from other languages by means of a certain number of people, whoſe employment it ſhould be to tranſlate. On this plan, no time would be loſt. Philo was determined, however, that his child ſhould loſe none; and he led him on directly to knowledge, with no other language but Engliſh.

'Even in this, he did not proceed in the common method; from a full conviction that it was erroneous. Men are now become weary of wrangling about principles and ſentiments which they had never formed for themſelves; but had only committed to memory in their childhood and youth. The general knowledge of the world, in the common method of teaching, could be nothing more than a quantity of prepoſſeſſions. Men begun where they ſhould have ended; and taught their children doctrines of religion, and notions of God. This is the very reaſon, that religion has had in general ſo little influence on the morals of the world. It was made a duty and a taſk when it could not be underſtood; and when every word relating to it, muſt be a burden to the memory. Children aſſociated diſagreeable ideas to thoſe words; whenever they occurred in future life, they always brought their aſſociates; and religion was never recollected, without the ideas of a painful taſk, and an unpleaſant duty. Almoſt every ſpecies of learning has had the ſame fate with religion,

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and on the same account; because they have not been taught at the proper season, and have been imposed by mere authority. Religion and learning would be delightful to a mind properly prepared to receive them.

'Philo's son was not taught to read his bible, to learn hymns, or to repeat prayers. He was very sure, that this was the most effectual way to make him disregard, if not dislike them for his whole life. He therefore risqued the imputation of profaneness, and irreligion, which bigots and enthusiasts might fix on his character, when they understood that his child did not read his bible, and was never brought to church. This was not the first time that the people had rewarded Philo's goodness with obloquy and ill-fame; and he bore the effects of their ignorance and uncharitableness with patience and good humour.—He pursued the path he had entered upon, and enlarged the knowledge of his child in the most simple ideas; and those names, facts, and circumstances which are the materials of all science. He had found in his own case, that all poetical beauties; all philosophical and even historical truths, had been merely committed to memory, and were words without meaning, till at the age of four or five and twenty, something like chance, or the common curiosity of reading books, led him to look into natural history. He found immediately something like a film drawn off from his eyes; and the things he had read assumed a meaning. He saw the truths and facts he alluded to; and the books which had been his detestation, because they had given him so much unprofitable misery, he now read over again with avidity, because he could read them with a meaning. He could not however help regretting, that he must educate himself after having been educated, and wishing his time to come over again, that he might reach those heights of science, which he saw before him, but which he was too late to reach. It was at this time that he perceived the use of his retention and power of treasuring up things, which had been in him totally misemployed. Orations; fables; and passages of poetry are not materials for the memory; *they injure instead of helping the powers of invention.* But every fact and circumstance which is to be known in the natural world, is a proper article for the memory; and reason, or imagination, may make use of it according to the genius or purpose of the possessor. He felt the more regret on this subject, as he observed that the power of retaining facts was now much lessened; and that the treasury of his mind, though improperly filled, must retain what it held; and could not be cleared out for present and useful purposes. He thought it therefore a duty upon him, to prevent this unhappiness to his child; and to be rather wanting in that deference which is given to public opinion, than in one of the most essential obligations of a parent.

'The reader is to observe, that I offer the best reasons for his conduct which I can now recollect. And I hope I shall not injure his name, by a weak or foolish representation. I do not pretend to offer him as a perfect model in any part of his conduct. He was a man who thought for himself; and acted up generally to his opinions. But did not pretend to be above infirmities or mistakes.

'Philo

'Philo gradually extended the views of his pupil on the natural ſurface of the world, and the productions and animals about him, till he thought his underſtanding might comprehend ſome very familiar illuſtrations of the firſt truths of geography. He gave ſome reaſons for the general opinions which are held of the ſhape of the world; and its relation to other bodies in the ſolar ſyſtem. He found that all he ſaid, though illuſtrated in a great variety of ways, was not perfectly underſtood, but he wanted only to make his child avoid the general idea of children, that the world is flat and terminated by their horizon. He took pains therefore, to change that horizon, by taking even long journies to prove what he had ſaid. This was ſufficient to procure him the beſt kind of credit; for what he was further to ſay on the ſubject of geography. He taught him the uſe of the globes and maps; and made him conceive a general idea of the world as divided into continents, ſeas, kingdoms, and provinces; all furniſhed with materials of knowledge, in the ſame manner as the ſpot they inhabited, and which had afforded them ſo much inſtruction and pleaſure. It was eaſy, therefore, to excite his moſt ardent curioſity to know every thing they contained. Philo told him this was impoſſible in the way they had begun, as he might eaſily ſee by the time they had already ſpent in their own neighbourhood; and he was capable of forming ſome judgment of the ſmall proportion of a province or a pariſh to the ſurface of the whole globe. Philo, however, encouraged him by letting him know, that ſome people had always been employed in the ſame manner with themſelves, and committed all their obſervations to writing. Nothing more was neceſſary to induce his pupil to go through every book that Philo ſet before him on natural hiſtory. And his mind retained all thoſe truths and facts which are ſo apt to eſcape perſons who have been educated otherwiſe, with as much fidelity as other children do the circumſtances of their play and misfortunes at ſchool. Before he purſued natural hiſtory into natural philoſophy, he found he muſt have recourſe to arithmetic; in which his pupil had hitherto received only a few occaſional leſſons. He ſoon led him through all the general numerical operations, and through the firſt and perhaps the moſt important in algebra, not with any view to make him a mathematician, but to enable him to compound and generalize his ideas in an accurate manner. Philo himſelf was ſurprized at the eaſe with which his ſon learnt the elements of geometry, and they were now prepared for mechanics. A fruitful ſource of entertainment and health. Their own experiments and trials, as in natural hiſtory, gave them not only exerciſe, but prepared them in the beſt manner to take pleaſure in and to judge of thoſe of others.

'They returned to natural hiſtory; and Philo's pupil found his progreſs much facilitated by the methods which had been taken to refer all objects of the ſame nature to general terms.—It created a kind of alliance between them in his mind ſimilar to that in nature; and he ſeemed to allot diſtinct repoſitories for them in his head. Thus mineralogy, botany, anatomy, &c. became terms for conſiderable portions of diſtinct knowledge.

'Natural hiſtory is the object of retention: its facts muſt be ordered and arranged by reaſon to form natural philoſophy; the moſt important

important principles of which, relating to fire, air, water, and earth, Philo explained to his pupil as well as he could. The general experiments of electricity, of the air pump, of ſtatics, and of chemiſtry, afforded them infinite entertainment. And being ſituated near the capital, they wanted no aſſiſtances from inſtruments and machines.—Philo now led his pupil to obſerve nature in her deviations and monſters; and natural philoſophy in its abuſes; as chemiſtry giving riſe to alchymy, natural magic, &c. He then pointed out thoſe principles which had been made uſe of in the arts for the ornament and convenience of life. The ſmelting and uſe of metals; the method of making glaſs; the employments of the jeweller, tanner, and clothier; the great buſineſs of agriculture; the arts of the potter, ſculptor, painter, and architect; and all thoſe numerous means which have been invented for our ſupport and convenience. Philo exhibited theſe as much as poſſible in all their beſt effects; and having accuſtomed his pupil, not only to ſee but to copy the principal ſubjects in natural hiſtory, his eye was well educated, and his taſte was well formed.

'He was now capable of philoſophical faith. Philo made the certain truths of aſtronomy as intelligible as he could; but he was obliged to mention others as things which he gave credit to himſelf, becauſe they were the diſcoveries and conjectures of wiſe and good men. He made him alſo acquainted with the abuſe of this ſcience, and diverted him much with the extravagancies of aſtrology. His pupil was now commencing philoſopher; and uſing, not his memory only, but his reaſon, in comparing, judging, and forming opinions. The firſt acts of reflection ſeem to point out the principles of logic. For the mind, when it has treaſured up ſimple ideas; arranges and compounds them; and thereby forms new ones; which are again treaſured up for the uſe of the genius or imagination. By delineating the powers of apprehenſion, judgment, induction, and demonſtration, Philo taught his pupil the art of uſing his reaſonable faculties.—This led to the principles of obligation and duty; and Philo began with thoſe which are concerned in adjuſting the affections. He proceeded to domeſtic obligations; and then to all the ſocial and civil duties. It is not eaſy to conceive the pleaſure he felt at finding the mind of his child alive to all the impreſſions of goodneſs; and, like a well-tuned inſtrument, yielding only proper and melodious ſounds. He eaſily raiſed his views to general ideas of good and evil; to the laws of nations, and the principles of war, commerce, &c. This was done by a judicious application to civil, and what may be called literary hiſtory; the hiſtory of the world, and of all its greateſt benefactors.

'He was now qualified to turn his thoughts to religion; and the ardour and ſincerity with which he directed them to that Being, whoſe wonderful works he had ever been contemplating, are totally unknown to thoſe whoſe minds are too ſoon perplexed with notions of his nature and attributes. When he firſt conceived of the univerſe, as a family under the care and goodneſs of an almighty parent; and Philo read to him ſome of the devotional compoſitions which had been formed on that principle;—his raptures were exceſſive; and it

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was thought neceſſary to be ſparing on the ſubject. Philo led him into eccleſiaſtical hiſtory; to mix a little regret with his pleaſure. He prepared him to allow for human infirmities in all human inſtitutions, and not to expect civil or ſacred cuſtoms to be formed on perfect principles. This was perhaps among the niceſt and moſt difficult parts of his management. For young people are often made vicious, by being diſappointed in the expectations they had entertained of ſeeing the world perfectly virtuous. He thought it the moſt important buſineſs of a tutor to prepare his pupil to allow for infirmities in others which he would not bear in himſelf. He took care, therefore, that he ſhould conſider ſuperſtition, divination, and even hypocriſy and irreligion, as he had alchymy, natural magic, and aſtrology, and the ſeveral abuſes of natural philoſophy and aſtronomy.

'Grammar, as a philoſophical art, had been no part of Philo's plan. He had taught his child on the firſt uſe of his ſpeech the general diſtinctions and variations of words. He now made him reflect on grammar as it was formed into an art; and rendered it a ſubject of great curioſity and entertainment. His pupil was now capable of conſidering the general nature and uſe of letters; the art of articulating them, called pronunciation; the methods of applying them to the different views of the mind called ſyntax; and the manner of placing them in a diſcourſe or converſation, which is called conſtruction. This led our philoſophers to rhetoric; and the methods of aiding the voice by geſture and action. The province of the orator and actor borders on that of the poet; and Philo conducted his pupil to the enchanted regions of poetry. He firſt explained to him the general machinery of this art; beginning with the mechaniſm of verſification. He inſtructed him in the general nature of poetry, which is the produce of genius or imagination from the ideas of the mind; as painting is from the objects of nature. He began with the art of perſonifying properties and qualities in fables and allegories. He then conſidered thoſe imitations of manners, cuſtoms, and opinions which are to be found in paſtorals, comedy, and tragedy. And concluded with the imitations of civil and ſacred hiſtory, which are called Epic poems; and contain the fates of imaginary nations; and the hiſtories of imaginary heroes and gods.

'Philo thus finiſhed what might be called his education; and his ſon is juſt turned of ſixteen, with a mind as well formed; in a better way to improve in knowledge, and to render it uſeful; and more diſpoſed in every way to the duties of goodneſs, than moſt men at forty.'

Our Readers will, in the above extract, ſee many inſtances of that good ſenſe, and attention to Nature, of which we have taken notice; and on that account they may be inclined to make ſome allowance for thoſe untenable opinions diſtinguiſhed by *italics*.

ART.

ART. III. *The Old Teſtament, Engliſh and Hebrew, with Remarks critical and grammatical on the Hebrew. And Corrections of the Engliſh.* By Anſelm Bayly, LL. D. Sub-dean of his Majeſty's Chapels. In 4 Vols. large 8vo. 2 l. 2 s. Boards. Evans, &c. 1774.

AN acquaintance with the Hebrew language is an acquiſition that may be made without very great difficulty, and Dr. Bayly hopes to promote and facilitate the knowledge of it by the publication now before us; concerning which we are told that, 'if the Reader, learned or unlearned, would but imagine the pains, expedition, and expence, that have been taken for his uſe in this edition of the Old Teſtament, he would readily befriend and admire it.' We cannot convey a better idea of this performance than by inſerting a few extracts from the Editor's preface; in which we have the following information:

'It was propoſed to give the points called נְקֻדוֹת complete with the accents called טְעָמִים, and notes under the Hebrew as well as under the Engliſh; but on trial it was found, that the accents would confuſe the eye of the Engliſh reader, and that the notes crowding the Hebrew, ſpoiled the beauty of the page: for which reaſons the former, as alſo the maſoretical ſmall and great letters, are omitted, excepting the atnach (^) anſwering to our ſtops (; and :) which is carefully inſerted, and the latter are reſerved for a volume by themſelves. The Editor therefore hopes this apology will be ſufficient to appeaſe the favourers of the points, and their opponents. Doubtleſs they who read without the points, diſlike to be embarraſſed by them, and would have been better pleaſed with their abſence than their preſence; but then they, who ſtand up for their uſe, would have complained. Taking the caſe, therefore, as aſtronomers do the year, as a medium, for the ſake of public utility, neither party hath any great occaſion to be diſpleaſed; and perhaps both ſides will like it, that they are left to their own judgment of the text without notes.'

This is a general account of the ſtate of the Hebrew text in this edition of the Old Teſtament. As to the Engliſh text it remains as before, 'excepting, ſays the Editor, ſome few errors which are corrected, and the ſtops which are very much altered, it is hoped, greatly to the clearing of the ſenſe; obſolete and vulgar expreſſions are alſo remarked. The deſign of giving a portable fixed Bible would *not* admit *but* few notes and ſhort; ſome are only hints, of which it may be ſaid at leaſt in their behalf, that they are original:—The notes are confined to three points, 1. Miſtranſlations: 2. The diſpoſition of things with reſpect to time: 3. Pointing out the connection and uſe of the parentheſis.'

The notes, as Dr. Bayly obſerves, are ſhort and comparatively very few; they are ſometimes, we think, omitted in places where they might have been uſefully inſerted, without adding materially to the bulk of the volumes; or the alteration of a word in the Engliſh text might have anſwered the purpoſe;

as in the account of Jepthah's vow, Judges xi. 31, where the inſertion of *(or) I will offer it*, &c. inſtead of *(and) I will offer it*, &c. makes an important difference in the ſenſe of the paſſage, and appears to be juſtified by the manner in which the *vau* is uſed in the Hebrew language. On which ſubject Dr. Bayly very properly remarks that, 'The connection of ſentences and the tranſition from ſubject to ſubject appear more evident and eaſy in the original than in the tranſlation, from an inattention of the tranſlators to the Hebrew manner of expreſſing the time of an action, not by adverbs of time, but by the tenſes of the verb with the inſeparable particle ו *vau*, prefixed to the noun or verb, anſwering to our adverbs conjunctive, *and, alſo, likewiſe, ſo, thus, moreover*; adverſative, *but, now, though*; cauſal, *wherefore, therefore, ſeeing, ſince, that*; disjunctive, *or, either, nor, neither*; an adverb of time, *now, juſt now, then, the inſtant, immediately, as ſoon as, juſt as, when, at what time, at the ſame time, while, until, in the mean time, ſince, after, afterwards, ſoon after, ſometime after, after this, before, as yet.*' When therefore, it is added, in the notes the reader ſhall find theſe particles inſerted to point out the connection, he is not to look on them as any improper liberties, but as explications warranted by the original itſelf; and if theſe particles were occaſionally and properly uſed, as they are in other writings, according to the idiom of the Engliſh language, inſtead of *and* (ו) ſo continually, the tranſlation would read more agreeably, freely, and ſenſibly, even without any, or with very little alteration of other words, as thus the firſt chap. of Gen. In the beginning God created the heaven and the earth, when the earth was without form and void, and darkneſs was on the face of the deep: then after the ſpirit of God had moved on the face of the waters, God ſaid, Let there be light, and there was light. And God ſaw the light, that it was good, and God divided the light from the darkneſs: moreover God called the light day, and the darkneſs he called night: thus the evening and the morning were the firſt day. Next God ſaid,—— The *vau* might ſometimes be omitted, turned by *that* with the verb in the ſubjun. mood, or by *to* in the infin. as Gen. i. ver. 6, that it may divide, or to divide the waters.'

Theſe general remarks, attended to, will enable a perſon who has ſome acquaintance with the Hebrew language often to correct with propriety our Engliſh verſion; they may alſo aſſiſt the mere Engliſh reader ſometimes to make uſeful amendments: accordingly Dr. Bayly obſerves, 'If the reader will only caſt his eye over the notes, few and ſhort as they appear, among which are many criticiſms on the Hebrew, he may perhaps find himſelf enabled to diſcern the meaning and connection, and even to rectify ſome miſtranſlations himſelf, which were *forced to* be omitted, much better than by commentaries and paraphraſes, that work out a ſenſe generally very tedious, ſeldom clearer than the tranſlation, and very often unſupported by the original. Nothing hinders a reader from inveſtigating the ſenſe of an author more than conſulting a multiplicity of notes. For which reaſon it were to be wiſhed, that the original of the ſcriptures was ſtudied more, and the commentators leſs;

leſs; at the ſame time however each *keeping his own private reflections and experiments to himſelf*, according to the rule; "haſt thou faith? have it to thyſelf and before God," rather than offend thy brother with thy fancies, and *diſturb the church with private judgment*. One chuſeth to underſtand a part of ſcripture in a figurative, or ſpiritual ſenſe; let him enjoy it if he finds comfort in it, and his faith increaſed: another prefers the letter; let him too feed on the huſk, if he can digeſt it. The word of God is a feaſt for all; where the ſtrong may feed on ſavoury meat, and the feeble on milk; the contented may eat fruit and drink water, the weak may be ſtrengthened with corn, and the afflicted be cheered with wine and oil. Thus all may propheſy (interpret) one by one, that all may learn and all be comforted, and the world not plagued with ſects and diviſions.'

Surely we are not deceived in thinking that there is ſomewhat objectionable in thoſe parts of the above paragraph which we have printed in italics? Do they not ſavour more of the ſpirit of a national eſtabliſhment, than that of Chriſtianity? He who publiſhes to the world merely his own chimeras and conceits is, at beſt, but uſeleſsly employed, though, ſhould it be done with candour and charity, the injury to the Public is likely to be but ſmall, and may be ſoon obviated: but certainly for a man of ability and judgment to propoſe remarks and illuſtrations which appear to be ſupported by reaſon and ſcripture, muſt be very allowable; otherwiſe we may aſk what would become of the criticiſms and emendations which Dr. Bayly himſelf offers to our conſideration? Some reflections in theſe volumes ſtrongly ſuggeſt his approbation of a figurative or ſpiritual explication of the ceremonial law, and other parts of the Old Teſtament; an explication which we do not condemn: but, on the above principles, ought he not to have reſerved ſuch a ſenſe to himſelf as matter of private opinion?

The laſt extract we ſhall make from the preface is as follows:

'It may be of uſe to add one remark on the manner, in which Moſes conducts his hiſtory; that he generally purſues one ſingle narration at a time, without any mixture of concomitant circumſtances, which he relates in a reſumption of the ſubject. In the firſt chap. of Gen. for inſtance, he ſtrictly confines himſelf to the firſt day's creation, without any notice of the woman, the garden of Eden, Adam's probation and naming the creatures; all which are related by themſelves in the ſecond chapter. Father Simon, either from a blind partiality to oral tradition, or for want of reflection on Moſes' ſtyle of writing, looked on this chapter and other parts of ſcripture, as a confuſed collection of ſcraps and fragments, rather than a regular hiſtory. Again, in Gen. xxxvii. 28, he carries Joſeph directly into Egypt, and there leaves him for a time, till chap. xxxix. where he minutely enters on his hiſtory without interruption.'

A ſhort but uſeful explication of the Hebrew alphabet and grammar is given at the end of the preface, for the benefit of thoſe who are totally unacquainted with the language, not exact

and full enough, as the Author obſerves, to enable them to underſtand it critically, but ſufficient to convince them how eaſily they may do it with a little aſſiſtance, and to provoke them to ſo important a ſtudy, eſpecially the clergy, for whom, ſays the Doctor, it is a ſhame, if not a crime, to be unacquainted with this language.

We ſhall next lay before our Readers a few of the ſhort remarks or characters which Dr. Bayly places at the end of moſt of the books of the Old Teſtament; and ſhall begin with the firſt, which is as follows:

'Thus ends the book (from the Seventy) very properly entitled Geneſis, that is, the origin of things and ſtate of nations; particularly of the holy line. If the reader, ſtanding as it were on a hill, will review the ground over which he hath travelled, what important objects preſent themſelves to his eye! the creation, original ſtate of man, his fall and *recovery*, together with the inſtitution and practice of ſacrifice, in the firſt four chapters; afterward the lamentable corruption of mankind, the deluge, general diſperſion, origin of nations, the call of Abraham, bleſſing of Iſaac, preſervation of Jacob; and laſtly the hiſtory of Joſeph: which if the reader as he goes along ſhall be able (either from proper reflections or the few hints given in the notes) to *ſpiritualize*, he will find his underſtanding illuminated, his faith ſtrengthened, and his heart meliorated; if he reſt in the letter he may indeed be inſtructed, amuſed, and pleaſed, but not carried very forward toward the kingdom of heaven. The Jew, as well as Chriſtian, may learn from the examples of Abraham,—of Lot,—and of Jacob, how to believe, adore, acknowledge, and pray: "O God of Abraham, and God of Iſaac, which didſt deliver Jacob from Eſau: the angel which didſt deliver him from all evil, bleſs me."—In ſhort this book contains the ſum and ſubſtance of the law and goſpel.'

At the end of the next book the Editor thus expreſſes himſelf:

'This ſecond book of Moſes is, according to the Seventy, named Exodus, that is, egreſs or departure, from its moſt eminent event, which is the accompliſhment of the promiſe made to Abraham in the delivery of his poſterity from a ſtate of bondage. Here again the reader will do well not to reſt in the mere letter, as when he reads a common hiſtory. If thou wouldſt enrich thyſelf, penetrate the ſurface, and ſearch for the precious ore ſecreted within; feel thyſelf enthralled and delivered; participate of the paſſover; feed on the manna, and drink of the rock; in burying Jacob and Joſeph look into the ſepulchre; in hearing the law, and viewing the tabernacle and holy of holies, throw aſide Moſes' veil, and enter into heaven itſelf to the Mediator of the New Teſtament, who appears in the preſence of God for us.'

We have inſerted the above paſſages particularly in ſupport of what we before ſaid of Dr. Bayly's ſtrong inclination to the figurative explication, which, in ſome inſtances, cannot be wholly improper, becauſe juſtified at times by applications in the New Teſtament, but it requires a chaſtiſed imagination, a conſtant

conſtant and ſteady guard, eſpecially in what is offered to public view, leſt we are betrayed into thoſe unwarrantable conceits and fancies, which prove, in ſome hands, a kind of burleſque on the ſcriptures. In his reflections on the book of Leviticus, this Writer expreſſes himſelf with great freedom when he ſays, 'Men, both Jews and Chriſtians, while they look on the outſide, the external ſenſe only, will often laugh at the hiſtory and laws of Moſes, wherein the letter is frequently ſo mean, that common ſenſe is forced either to reject it or to ſearch for the ſpirit.' But muſt it be ſaid concerning the hiſtory and laws of the Jews that they are abſurd and ridiculous unleſs we can diſcover ſome figurative meaning? Would not this be to yield up their authenticity as ſacred books? For who can ſay with regard to every rite and cuſtom appointed that it had a figurative ſignification? Or is it not ſufficient to obſerve concerning many of them, that they were wiſely intended to preſerve the Iſraelites a diſtinct people; or to reply with Orobio the Jew concerning the direction to have fringes on their garments, that though this part of their habit was very immaterial in itſelf, it was no immaterial thing to be hereby conſtantly reminded of their dependance on God, and the obligation they were under to ſubmit to and obey him.

At the end of the book of Deuteronomy Dr. Bayly offers theſe reflections:

'We have ſeen in this book, which finiſhes what the Jews ſometimes call *Torah* the law, and ſometimes the Pentateuch, the five books or volumes, that Moſes talks with the people more openly and plainly, as it were without a veil. Each chapter ſpeaks to all, and is univerſally intereſting, except perhaps the 28th, which is peculiarly national, though its prophecy and accompliſhment may ſerve to confirm our faith, on whom the ends of the world are come. Moſes in this chapter, after ſetting before his people bleſſings for their obedience, and curſings for their diſobedience, in a general manner, like the outlines of a large picture conſiſting of many figures, begins at ver. 36, to give the features of each perſon and event, which are drawn ſo ſtrong, that it is known at firſt ſight for whom each is deſigned. "The Lord ſhall bring *thee* and thy *king* which *thou* ſhalt ſet over thee unto a nation."—That the people and their king ſhould go into captivity, muſt be to them almoſt an incredible event, as being told at a time when they had no thoughts of a king, nor their poſterity for many years after, till the appointment of Saul, whom all the people ſet over them; and afterwards of Jeroboam, whom Iſrael ſet over them. But what king and the people emphatically and completely did the Lord bring into captivity, except Zedekiah and his people? and under what nation, except the Babyloniſh? 2 Kings xxv. Indeed before this time the houſe of Iſrael with their king Hoſhea (2 Kings xvii.) was carried captive into Aſſyria, and Jehoaz king of Judah into Egypt, by Pharoah Nechoh, and died there, but not the people: 2 Kings xxiii. 34. Nor yet in

Jehoiakim, who was carried into Babylon, 2 Kings xxiv. was this prophecy fulfilled, but in his ſucceſſor Zedekiah; whom, with his people, the Lord did bring into a nation which neither they nor their fathers knew. But more aſtoniſhing and dreadful are the calamities which they were to endure in the ſucceeding captivity and final diſperſion under the Roman nation, evidently deſcribed in ver. 49 to 57, and from ver. 59 to the end, by the diſtinguiſhing characters of ſituation, "from the end of the earth"—of the eagle, the Roman ſtandard—courage and cruelty, "of a ſtern countenance, ſhewing no favour,"—beſieging the Jews and demoliſhing their high walls, themſelves ſo preſſed with famine that they ate their own children, as here foretold, and as related by Joſephus. The laſt verſe ſays, "The Lord ſhall bring thee into Egypt again in ſhips"—(Many of the captive Jews, ſays Joſeph. lib. 7. 16. were tranſported into Egypt after Jeruſalem had been taken by Titus) "and there ye ſhall be offered in ſale to your enemies for bond-men and bond-women, and none will buy you." So extenſive in this chapter is Moſes' eye, looking through the medium of the divine preſcience, from the beginning to the end of the Jewiſh polity.'

At the end of the book of Ruth is the following ſhort account: '*Ineſt ſua gratia parvis:* This little book, which the Jews place the ſecond of what they call—the five rolls—hath many beauties and ſome importance. It hath for its ſubject diſtreſs and the ſtillneſs of private life; conſequently its ſtyle is plain and familiar, not to ſay ſometimes apparently negligent and incorrect, addreſſed to the ſoft feelings of pity, compaſſion and kindneſs. It hath alſo its importance, in that it hath preſerved the genealogy of David from Pharez the ſon of Judah. This book relating circumſtances, which happened during the time of the judges, and prior to the birth of Eli and Samuel, may be placed next to Judges, as a kind of appendix to it, or it may ſtand alone, ſince it contains a detached narration; ſo alſo do the firſt three chapters of the ſucceeding book: the hiſtory of the Iſraelites ſeems not to be reſumed, till the beginning of the fourth chapter. The part of Ruth ſeemingly incorrect, and ſuppoſed by ſome to be corrupted, is the firſt chapter, in the uſe of pronouns; ver. 8, 9, 11, כֶּם 19, תֶּם תֶּם as fem. and ver. 13, הֵן as maſ. הֶם תֶּם כֶּם are uſually maſ. and הֵן fem. but ſometimes common alſo, like the firſt perſon ſing. and the third plural, as in Deut. xxii. 23. and Eſther i. 20.'

We ſhall here add Dr. Bayly's remarks on the book of **Ezra**: 'It is a vulgar notion, that the ſacred books were burnt with the temple, and all the copies loſt in the captivity, and that they were reſtored by Ezra from memory or divine inſpiration, together with a change of the Samaritan letter, which ſome contend was the original Hebrew, for the Chaldean: this opinion is vulgar, becauſe it hath no better foundation than the fable in the Apocryphal book Eſdras, chap. xiv. For not the leaſt hint is given in Ezra or Nehemiah, that the ſacred books were loſt, but the contrary, that they were extant, as here in ver. 3, where it is ſaid, "let it be done according to the law"—and Neh. viii. 1. "they ſpake unto Ezra the ſcribe to bring the book of the law of Moſes"—ſo that moſt likely

the original itſelf was preſerved out of the conflagration, and undoubtedly many copies. Another proof that original records were extant, is the conſtant reference to them in the books of Kings and Chronicles. It muſt have been from ſome regiſters then exiſting, that Ezra, chap. ii. and Nehemiah, chap. vii. 5. took the names and pedigrees of thoſe whom Nebuchadnezzar carried away captive. Indeed Nehemiah expreſsly ſays, "I found a regiſter"—Many ſolid arguments might be offered, if the preſent occaſion allowed it, which would prove the improbability, if not impoſſibility, of introducing a change of the letters: let the Hebraiſt but uſe a little of his own judgment and reflection, and he will convince himſelf without the aſſiſtance of others, or rather their hindrance.'

Some proper remarks of the ſame kind with the above are placed at the end of the book of Nehemiah.

The following ſhort obſervations appear at the concluſion of the Song of Solomon:

'This Song is conſidered by all commentators as a kind of paſtoral eclogue, or dramatic poem; but who are the *dramatis perſonæ* doth not indiſputably appear, nor always the real meaning of what they ſay. There is however great elegance throughout, and abundant brightneſs; but the colours of light vary according to the medium through which they paſs. Whoever are the principal characters or ſpeakers, whether God and the houſe of Iſrael, in our ſtyle, the church, of the bride and bridegroom, or as Tyndal ſaith, the ſpouſe and ſpouſeſſe, certainly nothing can be ſofter and we ought to ſuppoſe purer, than the words in which they expreſs their reciprocal love, except thoſe of David in his lamentation for the death of Jonathan, "thy love to me was wonderful, paſſing the love of women."'

We ſhall inſert a ſentence or two from Dr. Bayly's epilogue, (as he terms it in the preface) to the book of Iſaiah, becauſe they ſeem to contain ſomething peculiar, on which the Reader may make his reflections:

'No part of this book, ſays he, is more curious than the threefold narration of the ſame events; differing in circumſtances and expreſſion, but without any contradiction or corruption, in chap. xxxvi. and xxxvii. compared with 2 Kings xviii. 13, and chap. xix. and 2 Chron. xxxii. The xxxvith chap. of Iſaiah, and 2 Kings xviii. differ in almoſt every verſe, by ſome addition, omiſſion, or mode of expreſſion.—The compariſon of this three-fold narration will afford real pleaſure, and great inſtruction in the art of criticiſm to the diſcerning reader, though none to dull plodders of evil minds and contracted views, who ſearch for and infer corruptions from *variations*; by which they perplex themſelves, pleaſe the adverſary, and hurt the friend. becauſe after comparing the various lections, it may be impoſſible to aſcertain the original reading, and every one is left to do it for himſelf. This is vanity, ſaith the preacher, all is vanity and vexation of ſpirit.'

At the concluſion of the prophecy of Malachi, this Writer obſerves,

'It is not certain in what time Malachi prophefied, whether before the captivity of Iſrael, or after the rebuilding of the ſecond

temple in the time of Nehemiah. However it is evident, that in the two laſt chapters he deſcribes the advent of the Meſſiah ſo diſtinctly and remarkably, "Behold I will ſend my meſſenger," as if he were the laſt of the prophets. Thus ends that original or written revelation, commonly called by us the Old Teſtament, or will of God, propoſed to all mankind through the miniſtration of Moſes and the prophets. When Moſes received his commiſſion from God, the world was over-run with idolatry, and he *writ* to recover mankind from a lapſe into ſin and ſuperſtition to purity, ſimplicity, and holineſs. For this end he begins with the origin of things, the air, light, earth, ſun, moon, ſtars, animals, and man; worked miracles, inſtituted laws and religious ceremonies, authorized his writings by many internal proofs, but eſpecially by the external and ſtanding evidence of prophecy, foretelling events which ſhould come to paſs, ſome of them near two thouſand years after his death. The prophets have followed cloſe upon Moſes, explaining and enforcing his laws, and opening his prophecies, the accompliſhment of which are atteſted by the Greek and Latin writers, and by the ſacred penmen of the New Teſtament. If therefore men believe not Moſes and the prophets, neither will they be perſuaded though one roſe from the dead.

'The character of each book, together with the ſtile of the writer, and the elegance and exactneſs of the Hebrew, hath been induſtriouſly pointed out in the notes, eſpecially on the prophets, in order to lead men to the ſtudy of this moſt excellent language; nay, it is greatly to be wiſhed that youth were initiated in it even before Latin and Greek; becauſe by this means they would acquire right principles of duty, form a taſte of the claſſics ſo as to diſcern their real uſe and beauties, and be enabled to underſtand the New Teſtament more accurately than they can by the preſent mode of education. As the prophets are an extenſion of building and comment on Moſes, ſo is the goſpel on the law and the prophets. It offers not one new doctrine or precept, nor abrogates any founded in nature and reaſon, but only unfolds and accompliſheth the old. "I am come, ſaith the Founder of the goſpel, not to deſtroy the law, or the prophets, but to fulfil." He came to aboliſh the interpretations, traditions, and doctrines of thoſe three *ſhepherds*, the Phariſees, Scribes, and Sadducees, or Chief Prieſts, Scribes, and Elders (Zech. xi. 8.) but not of Moſes and the prophets. Not only the ſubject matter of the New Teſtament is that of the Old, but the very language and ſtyle of writing. The Greek, as much as it is poſſible for one tongue to partake of another, and yet retain its exiſtence, is the idiom and phraſeology of the Hebrew, deſignedly and properly, becauſe of the Seventy tranſlation in uſe among the Helleniſtic Jews, and becauſe the claſſic Greek did not afford expreſſions anſwering to thoſe of the Hebrew. The Greeks widely differed from the Jews in their object of worſhip, and in manners; of courſe ſo muſt they in ideas and language. The ſtudy of the Old Teſtament therefore, and profound knowledge of the Moſaic inſtitution, is abſolutely neceſſary for that of the Chriſtian.'

The above quotations will give the Reader ſome notion of what is to be expected from this work: we ſhould obſerve that ſome

ſome few of the books of ſcripture have not any remarks added at the end, and with regard to others they are ſometimes very ſhort, none indeed are long. There is ſpare paper that would have admitted of farther reflections, which might uſefully and agreeably have been added. We ſhall now offer a few of the notes to our Reader's attention, and then conclude the article.

'Gen. chap. i. ver. 16. *Light* in the ſenſe of luminary: *leſſer* a vulgar corruption of *leſs: he made alſo*, wrong inſertions; ſtars not being governed of *made* underſtood, but coupled with *light*; better thus, "The ſuperior light to rule the day, and the inferior light, and, or with, the ſtars to rule the night:" as in Pſalm 136. ver. 8, 9.——

'Chap. iii. ver. 5. As Gods,] The tranſlation here improperly follows the Seventy; it ought to be "as God," who certainly knew what evil was ſecreted in nature, though man did not, till his fall, after which he is ſaid to know it, in ver. 22, at firſt he knew good only.'

As the Hebrew word here uſed is plural, this remark does not look like that of an Hutchinſonian, though ſome parts of the book might be thought to wear ſuch an aſpect.

'Chap. vii. ver. 17.] ver. 13, 14, 15, 16, are a parentheſis, and verſe 17, is a repetition of verſe 12, uſed for the ſake of reſuming the ſubject; where the verb in the original being ſut. the conjunction ſhould be rendered *afterwards*, or *after this*, i. e. after Noah's entrance into the ark. "After this (I ſay) the flood was, &c."——

'Chap. xi. ver. 27. Now theſe are] *Now* might be omitted as in verſe 10. The conjunctions *and*, *now* anſwering to the Heb. ו ſhould often be omitted; its conſtant repetition tiring the ear and clogging the ſenſe.——

'Chap. xxxii. ver. 24. A man] Not *Adam*, *homo*, ανθρωπος, but *iſh*, *vir*, ανηρ, ſome extraordinary perſon, who is called *el*, that is God, in ver. 28, 30, and chap. xxxv. ver. 9. In Exod. xv. ver. 3. the Lord is called *iſh*, a man of war.——

'Chap. xlv. ver. 7. Here is a ſtrong and poſitive belief in a particular providence, which all wiſe men have ever acknowledged and experienced with conſolation and thankfulneſs, but which the fooliſh reject to their condemnation.——

'Exod. chap. x. ver. 24. And Pharoah] Afterwards (namely after the three days' darkneſs) Pharoah called unto Moſes.——

'Chap. xii. ver. 35. Borrowed] Aſked or required, not borrowed with any agreement or intention to repay: for it is ſaid, the Lord gave the people *favour*, as foretold chap. iii. ver. 21. and they *ſpoiled* the Egyptians; Moſes told Pharoah, chap. x. ver. 25. "Thou muſt give give us"—Alſo in Gen. xv. 14. God promiſed Abram, "they ſhall come out with great ſubſtance:" all was in right of conqueſt and matter of favour. Ver. 36, they lent] They granted, or complied with their demands.——

'Chap. xiv. ver. 17. I will get me honour] What is here ſaid, and in chap. xii. ver. 12. "Againſt all the gods of Egypt I will execute judgment," ſhews, that the purpoſe of the plagues was not ſo much to puniſh, as to convert Pharoah, his people, and other na-

tions from idolatry to the knowledge of Jehovah. It is ſuppoſed that Baal-zephon was an eminent and rich idolatrous temple; in the ſight of which, as it were, God completed his victory.——

' Levit. xix. ver. 2. Ye ſhall be holy] What is it to be holy? It is diſtinctly and finely deſcribed in the next and following verſes, "reverence every one his mother and his father, and keep my ſabbaths:" that is join ſocial and divine duties together. Theſe are the only proofs of real religion external and internal. Hence it is ſaid with propriety, "Faith without works is dead," a uſeleſs thing.'——

' 1 Sam. xxvi. ver. 10. Or his day] Either his time may come when he ſhall die;——*or*, or, is uſual and elegant in poetry, but not in proſe.——

' 2 Sam. i. ver. 18. Jaſher] *Hajaſher*, that is the right, exact; ſo that the book Jaſher may ſignify the correct record, or authentic regiſter, in which was made an entry of all important occurrences both civil and religious; and from which materials might be formed the books that have been tranſmitted down to poſterity. Alſo] Even he, or who——

' Chap. v. ver. 1. Behold] Behold us—in 1 Chron. xi. 1. it is "behold" which is a variation of phraſe, but not of ſenſe. The author of Chron. ſometimes adds or diminiſhes, and ſometimes changes the expreſſion: this ought to be conſidered as a beauty, not a corruption. Ver. 2. ſhalt feed] ſhalt be a ſhepherd over my people;—and thou ſhalt be a captain over Iſrael.—Here again in 1 Chron. xi. 2. the phraſe is different.——

' Chap. vii. ver. 10. I will appoint] Verſe 10, 11, might be rendered in the paſt tenſe, referring to the land of Canaan, without a parentheſis: *appointed,—planted,—might dwell*—and that the children of wickedneſs *might not afflict* them any more, even ever ſince the—And now the Lord telleth thee — Here the reader cannot help looking beyond the natural to the ſpiritual David, if he would find ſenſe and truth in the words of the prophet Nathan, and in David's prayer and thankſgiving. Comp. 1 Chron. chap. xvii.——

' 2 Kings, chap. xiv. ver. 26. Shut up] One under reſtrictions himſelf and that has power to reſtrain others, ſome great officer of ſtate, a magiſtrate, Jud. xviii. 7. and in 1 Sam. ix. 17. 2 Chron. xiv. 11. one who bears rule, reigns or prevails, and the more liable to be *ſhut up*, as was Hoſhea, 2 Kings, xvii. 4. and the prophet Jeremiah xxxvi. 5. When none is ſhut up, nor reſerved, it is a mark, that all power and every man of conſequence, is gone; ſee Deut. xxxii. 36.——

' Iſaiah, chap. x. ver. 24. He ſhall] Though he ſmite——

' Chap. xxxi. ver. 4. And the] With a young lion - - - he will not be afraid] *He* ought not to be inſerted; for *lion* is the nominative to the verb *afraid* and there is no pronoun in the original.——

' Ver. 8. Not of] Neither of a mighty man, nor ſhall the ſword of a mean man—See 2 Kings xix. 35. the wonderful accompliſhment of this prophecy.——

' Chap. xxxii. 2. And a man] which man - - - ver. 3. And the eyes of them that ſee] Then the eyes of them that *are diſpoſed* to ſee, expreſſed.

expreſſed by the participle *præſ.* רֹאִים The king here ſpoken of is primarily Hezekiah, and ſecondarily the Meſſiah.——

' Chap. xlv. ver. 15. Verily] Certainly thou, O God, art myſterious, abounding in ſecrets.—This verſe comes in very abruptly according to the tranſlation, and indeed the original ſeems to be obſcure, and inconſiſtent with ver. 19, and the drift of the whole chapter, which predicts the ceſſation of idolatry, effected in the Jewiſh ſtate by Ezra, chap. ix. x. and by Nehemiah, chap. ix. and xiii. with eminent zeal and ſevere injunction.——

' Chap. liii. ver. 9. Becauſe] Notwithſtanding, although—Ending the former part of this verſe with a colon or full-point after *death*, agreeable to the *atnach* in the original, the latter reads better in connection with ver. 10, thus, " Although he had done no violence, neither was any deceit in his mouth, yet it pleaſed——"

' Chap. lxi. ver. 7. For your ſhame] For your twofold (great, Tyndal) ſhame and confuſion, they (thoſe who ſhall return from their captivity) ſhall rejoice in their inheritance, for which purpoſe in the land they ſhall have a poſſeſſion a ſecond time.—This is an attempt to make ſome ſenſe, though perhaps not the right tranſlation of this difficult verſe.——

' Jer. chap. iii. ver. 19. A pleaſant] The deſirable—that is, reſtore thee to thy land, after it hath been poſſeſſed by the Aſſyrian and Chaldean armies.——

' Chap. xviii. ver. 14. Will a man leave] Will any one leave שֶׁדִי the fine ſtream, that comes from the rock, for the ſnow water of Lebanon? Or ſhall the cool flowing ſpring be forſaken for the ſtrange, that is, impure, muddy waters? See Numb. xi. 8. Job xxiv. 9. 2 Sam. i. 21. Pſ. xxxii. 4. where שֶׁדִי ſignifies ſome fine liquid, fluid, or moiſture, as oil, milk.—" Thou ſhalt ſuck the *milk* of kings, Iſa. lxi. 16. and lxvi. 11.——

' Chap. xx. ver. 14. Curſed] The word אָרוּר doth not convey the horrid idea of *curſed*, and ought to be ſoftened into *diſregarded*, *diſeſteemed*, or ſome ſuch expreſſion. He that ſuffers great affliction or baſe ingratitude for well doing, will know how to excuſe this prophet, who was but a man, with other men of great feelings, for violent reſentments.——

' Dan. chap. x. ver. 13. Withſtood] Stood before me—as in ver. 16. It were better to own our ignorance who is the prince of the kingdom of Perſia and of Greçia, and who Michael is, than to ſay that by them are meant guardian angels and contending *genii*, like the gods in Homer: ſurely ſuch interpretations as theſe ſavour ſtrongly of heatheniſm and popery.——

' Hoſ. chap. vi. ver. 5. Hewed them] Hewed with the prophets, by their means, acting as a ſtone-carver to bring men and things into form and ſhape ——Slain them] Teaſed them, namely, the prophets—that thy (relative to Ephraim and Judah, not God) judgments may be—'

The 8th verſe of the laſt chapter of Hoſea Dr. Bayly tranſlates in this manner:

" When Ephraim ſhall ſay, What have I to do any more with idols? Then I will anſwer and reform him; from me as a tree ever green, even from me ſhall thy fruit be found."

The notes on the minor prophets are much fewer than we ſhould have expected, eſpecially as it is generally ſaid theſe books are more incorrectly tranſlated than moſt other parts of the Old Teſtament. The above collection of notes will probably be acceptable to ſome of our Readers, and aſſiſt them to judge concerning the importance and value of the work.

Theſe volumes afford the Reader a convenient opportunity of comparing the Hebrew with the Engliſh tranſlation, and no better expedient, perhaps, as the Editor obſerves, could be propoſed to render the ſtudy and knowledge of that language eaſy and attainable. With this view, he ſays, he offers to the Public the cheapeſt and moſt commodious edition of the Hebrew ſcriptures, that ever was printed. It is decorated with a frontiſpiece repreſenting Moſes receiving the law on Mount Sinai, and illuſtrated by two maps; one, of journies performed by the Iſraelites, and the other, of their ſettlement in Canaan.

Publications on the Subject of LITERARY PROPERTY continued; See our laſt.

N° 6.

ART. IV. *A modeſt Plea for the Property of Copy-Right.* By Catharine Macaulay. 8vo. 1 s. 6 d. Dilly.

THOSE writers who poſſeſs the greateſt ſhare of original genius, having undoubtedly the faireſt proſpect of immortality, are the perſons who are principally intereſted in the deciſion of the queſtion concerning literary property. After the ſtriking inſtances of female genius which the preſent age has produced, it is with peculiar propriety that a female writer ſteps forth in ſupport of the rights of authors. And though it would, perhaps, be unreaſonable to expect, in the ſudden effuſions of female genius, a connected train of reaſoning, or a full inveſtigation of truth, we may generally promiſe ourſelves the ſatisfaction of meeting with ſenſible obſervations, and lively ſtrokes of wit or fancy; and whatever ſubjects it takes in hand, we may hope to ſee them placed in a new and entertaining point of view.

With ſuch expectations we entered on the peruſal of this apology for authors: and we can with truth aſſure our Readers that we have not been diſappointed. We do not indeed find in this work any ſcientific explanation of the nature of literary property; any philoſophical reſearches into the grounds on which the rights of authors reſt; or any learned examination of their pretenſions to an excluſive property in their works, derived from common law. We even find, at the beginning of the work, poſitions concerning the nature of common law, which ſeem to confound it with the general principles of equity,

and

and the univerſal law of nature; and, conſequently, to leave a diſcretionary power in the breaſt of the judge to determine what is law, by appealing to his own ideas of natural right and moral fitneſs: a conſequence which ſo judicious and zealous an advocate for liberty as Mrs. *Macaulay* would be loth to admit. But notwithſtanding theſe defects, we find the ſubject treated with ſo much good ſenſe and rectitude of ſentiment, that it is a queſtion with us, whether our heroine has not diſcomfited the enemy as much by this ſlight ſkirmiſh, as the veteran forces by their regular attack; and whether it has not happened in this conteſt, as it ſometimes happens in military encounters, that the light and flying troops do as much execution as the reſt.

Mrs. *Macaulay* endeavours to convince the world that it is not beneath the dignity of an author to liſten to the ſolicitations of Nature; and that he is not the leſs likely either to covet fame, or to deſerve it, becauſe he at the ſame time wiſhes to eat his daily bread.

'Authors it ſeems are beings of a very high order, and infinitely above the low conſiderations of the uſeful, the convenient, and the neceſſary!

Inceſſantly they toil, to inſtruct and pleaſe mankind,
With ſtudies pale, with midnight vigils blind;
Though thank'd by few, rewarded yet by none,
Content to appeal to Fame's ſuperior throne;
Let but the goddeſs the juſt prize beſtow,—
For fame is all that authors aſk below!

'Theſe are undoubtedly fine ſentiments; but, alas! the love of filthy lucre, or the cravings of Nature, will ſometimes prevail, even over the refinements of genius and ſcience! There are ſome low-minded geniuſes, who will be apt to think they may, with as little degradation to character, traffic with a bookſeller* for the purchaſe of their mental harveſt, as opulent landholders may traffic with monopolizers in grain and cattle, for the ſale of the more ſubſtantial product of their lands. They will be apt to conſider that literary merit will not purchaſe a ſhoulder of mutton, or prevail with ſordid butchers and bakers to abate one farthing in the pound of the exorbitant price which meat and bread at this time bear; the brewer, the linen-draper, the hoſier, &c. &c. will all think their ignorance in letters an excuſe for extorting, for the mere neceſſaries of life, ſums which the wretched author has not wherewithal to pay; and it is to be doubted, if a ſheriff's officer, when a caſt of his office is neceſſary to conduct the ſelf-denying philoſopher to the laſt ſcene of his glory, it is to be doubted, I ſay, whether he will abate one tittle of his accuſtomary extortions.

* 'Three members of the Upper Houſe, the Biſhops of Glouceſter and Briſtol, and Lord Lyttelton, have not thought it beneath their ſtation as authors and nobles, to take large ſums of bookſellers for their literary publications.'

'Theſe

'Theſe are evils which the ſublime flights of poetic fancy do not always ſoar above.'

To prove that the moſt celebrated geniuſes have not been wholly indifferent to thoſe motives which have the chief ſway over the generality of mankind, our Author remarks, that *Shakeſpeare* wrote plays upon the ſingle motive of filling the houſe; that *Bacon* gained his fortune and title by proſtituting his glorious talents to the intereſts of an arbitrary court; that *Locke*, living at a time when the rights of Nature and the intereſts of the Sovereign were ſuppoſed to be inſeparable, did not go without his reward; and that *Newton* was gratified with a place and penſion.

Mrs. *Macaulay* then proceeds to anſwer ſeveral objections, which had been urged againſt ſecuring literary property in the Houſe of Lords, particularly by Lord *Camden*. To the objection, that if perpetual property in copy was granted, bookſellers would ſet their own price upon their publications, and print them in what manner they pleaſe; ſhe replies:

'It is the true intereſt of the proprietor of every copy, to ſell off at the moſt moderate price, as many editions as with all his art and induſtry he can diſpoſe of. Is the edition near ſold? is the eager queſtion of every author to his bookſeller. And ſuppoſe the proprietor of a valuable copy ſhould, on miſtaken grounds of intereſt, be led to keep up the price of his work, by giving none but expenſive editions to the Public: that Public, according to what the noble Lord obſerved on another occaſion, may have recourſe to the unlimited power of printing editions of Engliſh authors, claimed by the Iriſh and the Americans.

'But bookſellers in theſe times underſtand their intereſt better than to give very bad editions of authors. We have in general better paper, better print, and more elegant editions of Engliſh authors, than I believe were ever known ſince literature flouriſhed in England; and in regard to moderateneſs of price, books in theſe times, when every commodity, every material in the way of trade, pay ſuch a high tax to the government; books, I ſay, are the cheapeſt articles ſold. This is ſo notorious a truth to thoſe enlightened, generous individuals, who underſtand the uſe of literature, and reſpect learned and ingenious perſons, that they lament that frivolous taſte, which is ſo generally prevailing, as to occaſion both ſexes to give with pleaſure, to ſee a farcical repreſentation on the ſtage, or to revel at a maſquerade, double, treble, and in the laſt inſtance, often above ten times the ſum, which they grudge to beſtow on an inſtructive book.'

On the queſtion whether laying open literary property would be advantageous or diſadvantageous to the ſtate of literature in this country, our Author ſays:

'This queſtion, I think, is eaſily anſwered, that it will not only be diſadvantageous, but ruinous to the ſtate of literature. If literary property becomes common, we can have but two kind of authors, men in opulence, and men in dependence.

'The

'The Romans, even in their degenerate days, had that high ſenſe of merit in general, and of ſervices rendered the Public, that, according to Pliny, and other writers, in proportion to a man's character for literary abilities and virtues, in proportion to his power of rendering himſelf uſeful to his country and fellow-citizens, and in proportion to his exertion of this power, he was ſure of meeting from the generous hands of individuals an equal reward.

'Pliny, if I remember right, in ſpeaking of his own ſucceſs in life, and that of one of his cotemporaries, mentions the leaving legacies to learned and good men, as a practice common and familiar. We were of the ſame age, ſaid he, we entered into life together, and we had the ſame number of legacies bequeathed us. This being the cuſtom among the Romans, with what ardour muſt it inſpire every youthful breaſt, to deſerve ſuch grateful, ſuch uſeful returns of bounty? But, alas! there never was any thing Roman in the characters and conduct of the Engliſh people! When did ever an Engliſhman grow rich from the real ſervices he had rendered his country? No! Gothic inſtitutions have, from the firſt eſtabliſhment of our anceſtors in theſe parts, tainted the minds of their poſterity with ſuch a leaven of the corrupteſt kind of ſelfiſhneſs, that an Engliſhman perſuades himſelf he is acting with propriety, when he bequeaths the whole of his eſtate to a blockhead he deſpiſes in the fiftieth degree of relationſhip, though he leaves behind him many worthy ingenious friends, whom a ſmall legacy would help out of very intricate circumſtances.

'If there ever is any money left in this country, out of the channel of relationſhip, the inſtances are rare: they are commonly returns for ſervile compliances with the will of the benefactor; or elſe the œconomical bequeſter once for all pays for a ſeat among the manſions of the bleſſed, thoſe ſums to hoſpitals and public charities, which he denied to the ſtarving poor, whilſt he preſerved any power of ſelf-gratification.

'That watchful guard, ſelfiſhneſs, is a never failing check to any generous ſally of the mind, or to any benevolent inclination in the human breaſt; and the means of obtaining wealth from the good opinion of his country or his friends being thus barred from a man, whom fortune has denied to favour, yet of merit, of genius, and of virtue, ſufficient to inſtruct and to enlighten mankind. If ſuch a man is deprived of the neceſſary lucrative advantage by the right of property in his own writings, is he to ſtarve, or live in penury, whilſt he is exerting, perhaps vain endeavours to ſerve a people who do not deſire his ſervices? Suppoſing this man has a wife and children, ought he, for the meer whiſtling of a name, to exert thoſe talents in literary compoſitions, which were much better employed in ſome mechanical buſineſs, or ſome trade, that would ſupport his family? Will not ſuch a man, if he has the tender feelings of a huſband and a father,—if indeed he has the conſcience of a religious or a moral man; will he not check every incentive ariſing from vanity, which would tempt him, for the purchaſe of an ill bought fame, to expoſe to poverty and contempt thoſe who, by the law of religion and nature he is bound to cheriſh and protect?

'Every

dicament in regard to a right of property in their reſpective inventions: after which he proceeds to ſhew the political expediency of giving public encouragement to inventions and diſcoveries in the arts and ſciences. He then takes a view of the ſeveral methods in which they have hitherto been rewarded. Parliamentary premiums he thinks liable to conſiderable objections, both as it is ſometimes difficult to aſcertain the degree of merit in a diſcovery or invention when it is firſt made public, and as it is often neceſſary to have parliamentary intereſt, as well as perſonal merit, in order to obtain the reward. Private ſocieties for the encouragement of arts, manufactures, &c. and particularly that eſtabliſhed in London, he cenſures with a degree of acrimony which they certainly do not deſerve, and which we cannot account for, without ſuppoſing that he has met with ſome perſonal diſappointment or mortification from this quarter.

Having thus cenſured the preſent mode of encouraging the arts, our Author compares the actual ſtate of the uſeful arts, in reſpect of encouragement, with that of literature and the fine arts. Authors and their aſſigns, he ſays, have been veſted with an excluſive right of property in their works, and alſo practitioners in the arts of deſign, engravers, etchers, and mezzotinto ſcrapers; but the authors of chemical diſcoveries, the inventors of mathematical inſtruments, the contrivers of eſſential improvements in manufactures, and ſome of thoſe artiſts, whoſe labours are ſimilar to thoſe at preſent under the protection of the law, ſuch as modellers, engravers on plate and gems, &c. have no excluſive privilege of fabricating any manufacture, whoſe novelty of form, or uſe and deſign, are peculiar to themſelves.

After complaining of the unreaſonableneſs of this unequal diſtribution of legal encouragement to the arts, and particularly of the hardſhip of being obliged to pay 80 or 100 l. for a patent, while authors, and ſome artiſts, enjoy a temporary ſecurity by ſtatute-law; he propoſes that application ſhould be made to Parliament, to obtain for all artiſts an excluſive right of property in their inventions.

The objections made to this propoſal are, that ſuch a grant is eſtabliſhing a monopoly; that it would enrich a few to the injury of others; that it would keep up the price of new-invented manufactures, and that it would occaſion endleſs litigations. To the firſt Dr. Kenrick replies, that a monopoly is only a licence for the ſole vending of any article, the ſale of which was before common; and therefore cannot properly be applied to new inventions: to the ſecond; that the emolument of inventors, and inconvenience to thoſe who have followed old methods, are neceſſary conſequences of giving encouragement

ment to improvements, but no reaſonable objection againſt it: to the third; that the Public will not purchaſe new machines at the price fixed by the proprietors, unleſs they find the ſuperior merit adequate to the advanced price, and then the purchaſer ſuffers no hardſhip: to the laſt; that it would not be difficult to ſettle the point of right, in really new and uſeful inventions.

In concluſion the Author propoſes, that provided a parliamentary ſecurity of this kind of property cannot be obtained, the prerogative of the crown for granting patents ſhould be made unlimited with reſpect to time.

Without attempting to ſettle the diſpute between Authors and Artiſts concerning the order of precedence; and without recurring to the queſtion concerning the reſemblance between the caſe of authors and that of the inventors of machines; we agree with Dr. Kenrick, in thinking that there is by no means an equal and ſufficient encouragement given to mechanical inventions and improvements; and that it is very deſirable that ſome meaſures ſhould be taken to ſecure to inventors the reward due to their ingenuity. But the manner in which this ſhould be done is a queſtion attended with conſiderable difficulty. Many inventions are of ſuch a nature that if the profit of them was confined to the firſt inventor, their utility would be exceedingly circumſcribed, and almoſt deſtroyed. This would be the caſe particularly with reſpect to the two late inventions which Dr. Kenrick mentions, that of bending timber for carriage wheels; and that of preventing houſes from taking fire, by lining the cieling with thin plates of iron. And many machines, or manufactures, are ſo eaſily imitated and diverſified, that with all the ſecurity of a patent, or act of parliament, the inventor may have the profits of his invention ſtolen from him without any poſſibility of redreſs. No method of indemnifying and rewarding inventors will then be expedient, but ſuch as at once ſecures an adequate compenſation to the inventor, and gives the Public full poſſeſſion of the benefit of his invention. Excluſive grants of property, either by ſtatute or patent, would, in our opinion, completely anſwer neither of theſe purpoſes. And notwithſtanding the objections which Dr. Kenrick raiſes againſt ſocieties eſtabliſhed for the encouragement of arts, we cannot but think it would be found by experience, that if a proper portion of the public money were allotted to the purpoſe of giving premiums for uſeful inventions or diſcoveries, (and how could it be more uſefully employed?) and if the diſtribution of it were put into the hands of a ſociety formed under the patronage of the crown, and conſiſting of the moſt eminent philoſophers and artiſts, ingenuity would meet with more encouragement,

'Every independent man, not born to an eſtate, being thus, by a hard conjuncture of circumſtances, prevented from exerting his talents for the delight and inſtruction of mankind, this important taſk can only be the lot of the opulent and the dependent; but, alas! genius and learning are, in our days, too humble and too modeſt to frequent the palaces of the great; therefore, I am afraid, it is from dependent writers alone that we muſt expect all our future inſtruction;—but can that inſtruction be edifying which falls from a venal pen, exerted merely to earn the favour of a patron, by making that which is the worſe appear the better reaſon, and by ſetting forth, in falſe colours, all the prejudices and corrupt views of the man from whoſe hard earned bounty the author expects bread?

'Thus much for the matter of thoſe publications, which will ſucceed this great revolution in literary property. In regard to elegant editions, no proprietors of copy-right, who hold ſuch property on the life of an author, or for a ſmall term of years, will find it worth their while to give very good editions of works, leſt the Public, who are fond of pennyworths in the article of books, ſhould withhold their purchaſe till the property became common; and in this caſe, the ſtyle, if not the ſentiments of the author, will be miſerably mangled, and the ſhops full of thoſe wretched editions of works, which would diſgrace even an Iriſh preſs.'

Mrs. Macaulay concludes with expreſſing her perſuaſion, that when that learned and excellent nobleman Lord *Camden* [the great and leading oppoſer of the Bookſellers' Bill] conſiders this important ſubject in all its extenſive view, he will be the firſt to move for a bill to relieve the holders of copy-right from their preſent diſtreſs; to ſettle the lucrative advantage of authors for their writings on a permanent footing, and thus to encourage uſeful literature, by rendering it convenient to the circumſtances of men of independent tempers, to employ their literary abilities in the ſervice of their country.

N° 7.

ART. V. *An Addreſs to the Artiſts and Manufacturers of Great Britain, reſpecting an Application to Parliament for the farther Encouragement of new Diſcoveries and Inventions in the uſeful Arts; to the facilitating future Improvements in the Produce, Manufactures, and Commerce of theſe Kingdoms: To which is added, an Appendix, containing Strictures on ſome ſingular Conſequences attending the late Deciſion on Literary Property.* By W. Kenrick, LL.D. 4to. 2s. Domville, &c. 1774.

IT is no eaſy thing to determine the comparative merit of the ſeveral claſſes into which mankind are diſtributed, and to fix the order of precedence among them. For, beſide that almoſt every one is partial to the walk of life which he has choſen, and forms too high an idea of the importance of his own purſuits; we are by no means agreed concerning the common ſtandard by which merit is to be tried, and the general rules

rules by which the ſeveral ranks in ſociety are to be diſpoſed. Thoſe who carry with them the *inſignia* of nobility, and are raiſed above the multitude by titles of honour, give themſelves, without heſitation, the firſt place in ſociety, and are too apt to look down upon the *ignobile vulgus* of all claſſes with contempt. While the ſucceſsful citizen, valuing him chiefly on his induſtry and good fortune, meaſures merit by the acre or the pound, and proportions every man's conſequence to the wealth he poſſeſſes. Writers who are endued with ſuperior powers of genius—whom Nature 'hath wrought within a finer mould, and tempered with a purer flame'—ſuppoſing that the order of precedence ought to be adjuſted by mental capacity; and conſidering poetical invention, and creative fancy, as the higheſt effort of human ability, imagine that the firſt honours and rewards are due to literary merit. Whereas the Artiſt, who contributes to the eaſe, convenience, or ornament of life, by his diſcoveries and inventions, thinks that the power and exertion of genius are no leſs ſhown in theſe productions than in works of fancy; and apprehends, that in point of real utility he hath greatly the advantage of the Author: and from hence he concludes that he ought to ſtand higher in the eſtimation of the Public, and to meet with greater encouragement and reward.

In this publication, Dr. Kenrick has attempted to ſupport this latter opinion, and ſeems much diſpleaſed with Mrs. Macaulay for ſpeaking of Artiſts, in compariſon with Authors, as inventors of a very inferior order. To wipe off this reproach he ſays:

'It is not in the capacity of *writers* that either *Bacon* or *Newton*, particularly the latter, lays claim to public veneration. The genius of Newton was not of a literary caſt, nor does he raiſe our admiration, or command our reſpect, ſo much as an author, as he does in the capacity of an inventor or artiſt. The ſuperiority of his character is not derived from his ſuperior talents in turning periods and making books, but in ſolving geometrical problems, making phyſical experiments, and manufacturing priſms and optic glaſſes. It is Sir Iſaac Newton the *mathematician*, the *experimentaliſt*, the *mechanic*, and not the *writer*, whoſe name is ſo highly honoured, and tranſmitted with ſo much renown to poſterity.'

From the importance of the improvement of the arts, to ſociety, Dr. Kenrick infers that Artiſts deſerve a higher rank in the order of merit than is uſually allowed them, and that they are entitled to greater encouragement and a more certain reward, than they at preſent enjoy: and, in this publication he addreſſes the artiſts and manufacturers of Great Britain to engage them to apply to Parliament on this buſineſs.

He firſt briefly eſtabliſhes the natural right of artiſts to live by the fruits of their ingenuity and labour; and attempts to prove that the Author and Artiſt ſtand exactly in the ſame predicament

ſnow-capt mountains that environ them. What at Naples or at Rome would appal the heart with terror and diſmay, or convulſe it with all the agonizing throbs of pity and compaſſion, would, in the more impenetrable northern boſom, ſcarce excite the tranſitory ſhudder, or the feeble half-formed ſigh.

'It may perhaps be aſked, how it happens that the modern Italians differ ſo widely from their anceſtors the Romans, who took ſuch delight in the barbarous ſhews of gladiators, and the expoſing their fellow-creatures to the fury of wild beaſts. To this it may be anſwered, that if they were cruel, it was owing originally to neceſſity rather than to their natural diſpoſitions; for being in their beginning but an inconſiderable number, they were conſtrained to live by violence and plunder. When they became more numerous, they likewiſe grew more formidable, and with their numbers their enemies increaſed. As they began by rapine, they continued by warfare; and whilſt the ſword remained unſheathed, the blood on it was regarded as a ſign of honour, and beholden with a degree of ſatisfaction and applauſe. As for the cruel combats of gladiators, they owed their riſe to a ſuperſtitious notion that prevailed among the Pagans, namely, that the manes of the dead were rendered propitious with human blood. To policy they owed their continuance; and in after-ages theſe inhuman ſports were frequently exhibited to the Romans, to cheriſh in their boſoms a ferocity, that ſeemed eſſential to their aggrandizement, and to make them bravely act as well as boldly think. But when once the Chriſtian religion prevailed, as it preached meekneſs and humility, ſo it checked and abated the impetuous ſpirit of military ardour; and the reformation of manners then became the attention of the ſovereigns, whoſe whole thoughts had been before engroſſed in adding new conqueſts to their domains by ravage and deſtruction. Their ſubjects too then applied themſelves to the cultivation of the duties of ſociety and domeſtic œconomy; and if they ſunk as heroes, they roſe as men. From hence then may be dated the æra of humanity amongſt the Romans: peace and tranquillity inſpired and promoted the tender affections amongſt them, as a ſtate of warfare and a deſire of conqueſt had hardened and brutalized their diſpoſitions. Politeneſs, according to the learned Monteſquieu, is found to prevail moſt in deſpotic governments; for there the inhabitants are not immerſed in politics, and have idle hours enough to dedicate to the leſs eſſential duties of urbanity and a deference to one another. In like manner we may venture to aſſert, that the ſocial virtues will be moſt cultivated by thoſe, to whom the laſting and uninterrupted enjoyment of peace gives opportunity and inclination to improve the mind and humanize the ſoul. But whilſt danger hovers over us, the deſire of ſelf-preſervation engroſſes our whole thoughts, commands and fixes our whole attention, and whilſt we are continually buſied in the defence of our houſehold gods, we have no leiſure to ſacrifice to the graces.

'The Goths, by their irruptions, had indeed given a temporary change to the manners of the inhabitants of Italy, by the introduction of their own; but when once the tumults they had occaſioned ſubſided, and peace was again reſtored, literature was then revived; arts and ſciences, for the comfort and embelliſhment of life, were then

then introduced, and with them their concomitant virtues, humanity and a regard for the welfare of others. What eaſe and inactivity began, the warmth of climate accompliſhed; and a keen ſenſibility took place unknown to former ages. The modern Italians then became totally unlike their progenitor Fabricius, who, it is ſaid, could bear the moſt unexpected and terrifying objects without the leaſt ſhock or emotion. The irritableneſs and delicate mobility of their nerves was conſiderably heightened and increaſed, and the rough ſpirit of valour gave place to the finer feelings of ſympathetic tenderneſs. To this great revolution, it may be doubted, whether the change in the political ſyſtem or of climate contributed moſt. That the climate of Italy is very much altered from what it was in former times, we have the ſtrongeſt reaſons to believe, if we compare the accounts given of it by ancient writers, with the real ſtate of it at this day. Horace and Pliny frequently mention the ſeverity of the cold during the winter: Ælian teaches us the art of catching eels, when the rivers were frozen: and Virgil in his Georgics, inſtructs his countrymen to protect their ſheep againſt the cold.

Incipiens, ſtabulis edico in mollibus herbam
Carpere oves, dum mox frondoſa reducitur æſtas;
Et multâ duram ſtipulâ filicumque manipli
Sternere ſubter humum, glacies ne frigida lædat
Molle pecus, ſcabiemque ferat turpeſque podagras. Georg. 3.

Speaking of the goats, a much hardier animal, he ſays,

Poſt, hinc digreſſus, jubeo frondentia capris
Arbuta ſufficere et fluvios præbere recentes;
Et ſtabula a ventis hyberno opponere Soli
Ad medium converſa diem. Ibid.

And concludes with this general precept in regard to them

Ergo omni ſtudio glaciem ventoſque nivales,
Avertes. Ibid.

At preſent all ſuch precautions are unneceſſary, the winters in general being extremely mild, excepting in the mountains, where, even to the ſouth of Naples, the cold is very intenſe: but we are not to ſuppoſe that Virgil meant his inſtructions for the benefit of the inhabitants of the upland countries only, for the text will not warrant ſuch a reſtriction.

'From what has been already ſaid we may infer, that to determine the merit of the compoſitions of foreign nations, it is not ſufficient to be maſters of their languages, even in the moſt perfect degree; but to be competent judges of them, as it is not poſſible to poſſeſs their notions and ſenſations, we ſhould at leaſt experimentally know in what degree and on what occaſions they are moved and affected. Yet ſuch is the ſelf-conceit of many a critic, that without any knowledge of their diſpoſitions, and whilſt he himſelf ſtruggles againſt the inclemency of ſeaſons by means of the exhilarating blaze or the convivial bowl, whilſt he ſeeks by artificial methods to give a livelier energy and more active current to the half frozen blood, that lethargically creeps in his veins, he will preſume to condemn what he cannot underſtand, and to depreciate beauties that he cannot feel. The blind, unleſs their underſtanding alſo is obſcured, do not from

their own imperfect ideas pretend to judge of colours; yet how many are there ever forward to ſettle the ſtandard of ſenſibility from their own benumbed faculties, and becauſe their nerves require to be rouſed and ſtimulated by more pungent ſmells, pronounce the roſe to be without fragrance. There is beſides another cauſe, why we are not ſo enamoured with the charms of Italian poetry, as of the Latin and Greek, and which is to be imputed to the general method of our education. From our infancy we are taught to read and admire the works of the Grecian and Roman poets: and it is well known that a taſte, as well as a habit, is to be acquired. Thus it fares with our opinions, as with our principles, imbibed in the early part of our life, which if good are not ſoon to be perverted, or if bad, not eaſily eradicated. Stricken in our youthful days with a glimmering of beauty in the author at that time before us, in our riper years we purſue it, as the traveller follows the diſtant and unſteady taper: the little difficulties and obſcurities once removed, and ourſelves once arrived at the ſource of light, we then, like him, ſit down contented. Captivated with the proſpects preſented to us in our journey, we view with pleaſure the ſame ſcenes again and again, nor wiſh to extend our progreſs beyond the claſſic pale; as if the pure fountains that watered the ancient Latium had ceaſed to flow in the modern Italy, or the flowers that decked their margins had now forgotten to bloom. Initiated too betimes in the myſteries of the heathen mythology, we are induced to look upon other ſyſtems as ill adapted to poetry, and to regard as trivial and abſurd the feats of magicians, ſprites, and fairies, whilſt we hear with pleaſure of a drunken Silenus, or a libidinous Jove. Some indeed there are, to whom the knowledge of the Italian language forms a part of their education; but theſe are men of buſineſs, who purſue the path that leads to the temple of fortune, not of ſcience. Others in the polite world are in general ſatisfied with a ſmattering ſufficient to qualify them for the tour of Europe; but few, very few, endeavour to obtain a critical knowledge of it. Nor will this alone, as has been obſerved before, enable us to judge of the merit of an author, for there are national, there are local beauties to be perceived by thoſe only, to whom his country, and the diſpoſition of his countrymen, are not wholly unknown. Not to confine ourſelves to modern, there might be many inſtances given in the ancient languages to prove the truth of this aſſertion. We read in Horace of the

Præceps Anio, et Tiburni lucus, et uda
Mobilibus pomaria rivis.

It has puzzled many to find out the true meaning of the word mobiles, and Dacier, the French critic, has in its place adopted the word ductiles; but had Dacier been placed but for a moment on the banks of the Teverone a little below Tivoli, he would have rejected with diſdain his own alteration, and felt, with Mr. Addiſon, the ſingular beauty and propriety of the expreſſion as it ſtands in Horace. Again in Martial;

O nemus, o fontes, ſolidumque madentis arenæ
Littus, et æquoreis ſplendidus Anxur aquis!

A common reader will find nothing very ſtriking in the *æquoreis ſplendidus*

ſplendidus Anxur aquis;' but let him take a view of Terracina and its white impending cliffs in a ſerene evening, the ſun verging towards the weſt, his beams as yet entire, and the ſcene before his eyes will, I am certain, illuſtrate the foregoing paſſage, more than the moſt laboured and learned comment, and point out to him a beauty that he never dreamt of.

'And here I cannot help expreſſing my ſurprize, that a perſon of Mr. Addiſon's refined taſte and claſſical knowledge, ſhould not only have been inſenſible to the beauty of a deſcription ſo juſt and at the ſame time ſo pictureſque, but that he ſhould likewiſe have totally miſunderſtood the paſſage quoted above. Thus it is that he has rendered it into Engliſh:

Ye warbling fountains, and ye ſhady trees,
Where Anxur feels the cool refreſhing breeze
Blown off the ſea, and all the dewy ſtrand
Lies cover'd with a ſmooth unſinking ſand.

That Anxur from its ſituation was refreſhed with breezes from the ſea, and that it was choſen on that account by the Romans for a ſummer retirement, I do not intend by any means to diſpute: nay further I am ready to allow, that the word *ſplendidus* is ſometimes uſed metaphorically by the beſt claſſical writers to ſignify famous; and can therefore eaſily conceive that a perſon unacquainted with the Roman poets, and who had never ſeen Anxur, might have tranſlated the lines above in the ſame manner as Mr. Addiſon has done, and celebrated the place as being famous for its grateful coolneſs. But the word *ſplendidus* is here undoubtedly uſed in its moſt ſimple and original meaning, and ſignifies *ſhining*. I have attempted the following tranſlation, or rather paraphraſe, not preſuming that it will rival Mr. Addiſon's in poetical merit, but becauſe I think it may ſerve to ſhew the true meaning of Martial, which to me Mr. Addiſon ſeems to have wholly miſtaken:

O woods! o ſtreams! o moiſt yet printleſs ſtrand!
Anxur, that doſt the ſmiling deep command,
From whence reflected, quivering ſun-beams play,
And on thy glittering rocks reſume the parting day.

Not to confirm what I ſay from the following line of Horace,

Impoſitum ſaxis latè candentibus Anxur;

I will content myſelf with explaining the paſſage in queſtion from another of Martial himſelf. In his dedication to his fifth book of Epigrams we find the following lines,

Seu placet Æneæ nutrix, ſeu filia ſolis,
Sive ſalutiferis candidus Anxur aquis.

In which the word *candidus* has preciſely the ſame meaning as *ſplendidus*, both ſignifying bright or ſhining.'

The Reader will recogniſe in the above extract not only a ſplendor of language, but of taſte and erudition.

This volume contains remarks likewiſe on ſome of the dramatic works of Racine and Voltaire, on the Sophoniſba of Triſſino, the Torriſmondo of Taſſo, on the Clemenza di Tito of Metaſtaſio, and other entertaining particulars.

ART. VII. *An Examination of Mr. Henry's Strictures on Glaſs's Magneſia.* By Thomas Glaſs, M. D. 8vo. 6 d. Baldwin. 1774.

ART. VIII. *A Letter to Dr. Glaſs, containing a Reply to his Examination, &c.* By Thomas Henry, Apothecary. 8vo. 6 d. Johnſon. 1774.

ART. IX. *A Refutation of Mr. Henry's Strictures &c.* By the preſent Proprietor of Glaſs's Magneſia. 8vo. 6 d. Davis. 1774.

MR. Henry's communicating to the Public a proceſs for preparing pure magneſia, and an account of certain calcareous impurities which he had detected in ſome parcels of the magneſia ſold under the name of the late Mr. Glaſs, on ſubjecting it to calcination, has drawn upon him the ſevere animadverſions of Dr. Glaſs, re-enforced with thoſe of the preſent Proprietor of that medicine; who, it ſeems, about two years ago, bought the ſecret of the original preparer, at the enormous price of 1500 pounds. For the ſubſtance of Mr. Henry's Strictures, and for the circumſtances which gave occaſion to his publication of them, we muſt refer our Readers to the 49th volume of our Review; [November 1773, page 332, &c.] and ſhall proceed to conſider, in a collective view, the more eſſential particulars of this controverſy as contained in the three pieces now before us.

In the firſt of theſe pamphlets, Dr Glaſs undertakes to vindicate the purity of Glaſs's magneſia, with a view as he profeſſes, though not in the moſt decent terms, 'to prevent the Public from being deceived and impoſed upon—and the Proprietor from being injured in his reputation and property,' by Mr. Henry's '*falſe aſſertions*, and *illiberal practices*.'—This paſſage is a ſpecimen of the urbanity with which the Examiner accoſts Mr. Henry in the very firſt ſentence of his performance!

The '*falſity*' of Mr. Henry's aſſertions with reſpect to the calcareous impregnation alleged by him to have been communicated to water, by *ſome* parcels of Glaſs's calcined magneſia which he had examined, is here attempted to be ſhewn by ſome proofs of a negative kind, or by experiments made on *other* parcels of that medicine; the reſults of which are ſaid to have been totally different from thoſe given by Mr. Henry. They were made on part of the contents of *one* 'box of Glaſs's magneſia, prepared by the preſent Proprietor *before* Mr. Henry's 'Strictures on it were publiſhed;' and on twenty-one other ſpecimens, which *may* have been prepared *ſince* the publication of Mr. Henry's critique: for the Author is not ſufficiently explicit on this head, though it is a point of ſome conſequence to his argument. We are only told that eleven of them were ſent to him 'by the perſon who prepared them,' who 'warrants them to be all of different makings;' and that the remaining ten 'were collected from the like number of perſons, who bought

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it ſince Mr. Glaſs diſpoſed of his proceſs.' All theſe ſpecimens are ſaid to have been perfectly diſſolved in water acidulated with oil of vitriol; and the Author thence infers that no calcareous earth was contained in any one of them.

With reſpect to the other mode of trial, or that by the '*fiery ordeal*,' as Mr. Henry ſomewhere terms it, the Author does not ſay that any one of theſe twenty one ſpecimens were ſubjected to it: but he maintains this ſingular doctrine;—that if Glaſs's magneſia were really rendered acrid by calcination, ſo as to impregnate water with the diſagreeable pungent taſte of quicklime, we are not from thence to conclude, with Mr. Henry, that it contained a calcareous earth.—' The more ſubtiliſed particles of the magneſia, *firſt purified and refined to a certain degree*, and afterwards deprived of their fixed air by calcination, may,' he *ſuppoſes*, ' unite with and be ſuſpended by the particles of water,' in the ſame manner as the more ſubtiliſed and finer particles of calcined calcareous earths are known to be diſſolved in that fluid: and he further ſuppoſes that the diſagreeable taſte of lime, complained of by Mr. Henry in his experiments on Glaſs's magneſia calcined, was produced by a volatile alcali extricated from his *ſaliva*, by the action of the pure calcined magneſia upon it;—' in the ſame manner as a pungent vapour is raiſed from that and other animal juices by quicklime, or lime water.'

Mr. Henry might have ſcreened his veracity, at leaſt, under the ſhelter of this new hypotheſis: on the contrary, in the ſecond of theſe publications, ſo far from availing himſelf of it, he treats it with an air of jocularity. Paſſing over his ironical remarks upon it, we ſhall obſerve that, according to this ſingular theory, magneſia, ' firſt purified and refined to a certain degree,' and then perfectly calcined, ought conſtantly, we apprehend, to impart to water a limy taſte; but few chemiſts, we imagine, have obſerved this effect; and indeed the Author himſelf afterwards evidently gives up this novel doctrine; declaring that there is no proof that Glaſs's magneſia becomes pungent and diſagreeable in the mouth after calcination, ' except the teſtimony of one intereſted perſon, who—may have affirmed a thing that is not.'—So that Mr. Henry's veracity is queſtioned, only for obſerving that in *ſix* trials Glaſs's calcined magneſia gave water a pungent taſte, which, according to Dr. Glaſs's own theory, it ought to communicate to it in *every* inſtance. But even ſuppoſing this theory to be juſt, the Author ſeems to forget that Mr. Henry does not reſt his proof ſolely on the *taſte* of the magneſia, but pretends to have exhibited the calcareous earth contained in it, in a *viſible* and *palpable* form, by throwing fixed air into the water.

In the ſecond of theſe publications, Mr. Henry in a proper and ſpirited manner defends his moral character, and the juſtice and accuracy of his experiments, againſt the imputations and animadverſions of Dr. Glaſs. He accuſes that gentleman of having, in the foregoing pamphlet, 'raſhly and wantonly traduced a reputation as ſpotleſs as his own;' and produces the reſpectable teſtimonies of Dr. Percival and Mr. Aikin in his behalf, which are as favourable to his character as a man, as they are deciſive in verifying his experiments above objected to by Dr. Glaſs. Some of theſe were performed in the preſence of the firſt of theſe gentlemen, and were afterwards repeated by him, and ſtill more fully and accurately by Mr. Aikin. The experiments of the latter particularly are by him declared to have been made with the greateſt care and attention; and thoſe of both were attended with ſimilar reſults to thoſe indicated by Mr. Henry in his 'Strictures.'

Dr. Glaſs, in his '*Examination*,' lays great ſtreſs on the ſuperior and 'unequalled lightneſs' of his brother's magneſia, and produces an experiment to prove that Mr. Henry's preparation is one-third heavier than 'the *amazing* light magneſia, now ſold under the name of Mr. Glaſs.' This circumſtance alone, in his opinion, *ſufficiently* proves the ſuperior purity of the latter: as magneſia is lighter than any of the known abſorbent earths or neutral ſalts; and therefore the purer it is, or the leſs quantity there is of theſe heavier ſubſtances mixed with it, it muſt neceſſarily be proportionally lighter.

Mr. Henry appears to us to have been always ſolicitous to acquire this property for his magneſia, and to have met with ſome difficulty in the attempt. In anſwer to Dr. Glaſs however, and in defence of his veracity againſt a particular charge of the Doctor's, he declares that on filling a pill box with ſome of his own magneſia, and afterwards with ſome prepared by Mr. Glaſs, which was procured in 1771, and ſome of which he has now by him, his own magneſia was found to be *lighter* than the latter; weighing only 3 ſcruples 17 grains, whereas Mr. Glaſs's weighed 4 ſcruples and 4 grains.

That levity, *cæteris paribus*, may afford a preſumption in favour of the purity of magneſia, is not to be denied; but we cannot readily agree with the learned Examiner that the trying the ſpecific gravity of two different parcels of magneſia affords an accurate, much leſs a ſole, or ſufficient teſt of their relative purity: though the purity of metals, and the ſtrength of inflammable ſpirits may thus be preciſely aſcertained. The levity of magneſia appears to depend, in a great meaſure, on certain *minutiæ* in the conducting of the proceſs, which are extrinſical to, or do not affect, the goodneſs or purity of the preparation.

paration. The late Mr. Glaſs, in his pamphlet on this ſubject, obſerves p. 13, that the reſult of the proceſs is at one time a powder very ſubtil and extremely *light*; and, at another, when the operation has been repeated '*with a variation ſcarce diſtinguiſhable*,' the product has been a very *ponderous* powder, and ſometimes even a ſubſtance not inferior in hardneſs and cloſeneſs of texture to a *ſtone*.

As Mr. Henry ſeems, by his ſilence at leaſt, partly to acquieſce in Dr. Glaſs's doctrine on this ſubject, we ſhall endeavour to ſhew, in a familiar way, that the ſuperior purity of magneſia cannot be *ſufficiently* aſcertained by its ſpecific gravity; to which Dr. Glaſs however affirms that it is '*exactly* proportioned.' He found that the ſpecific gravity of Glaſs's magneſia is to that of Henry's nearly as 2 to 3; and it appears from a table of the ſpecific gravities of magneſia, chalk, and other bodies, given in the third of theſe pamphlets, or the '*Refutation*,' that a ſpecimen of Henry's magneſia was found to be nearly of *double* the ſpecific gravity of Glaſs's *. In one ſpecimen of Henry's preparation we have found it even to exceed that proportion, while it fully ſtood every other known chemical teſt of purity, as did likewiſe the ſpecimen of the *Proprietor*'s magneſia with which it was thus *ſtatically* compared.

Now it appears from the table abovementioned that this light magneſia of Mr. Glaſs's might, for example, bear to have a *ſixth* part of its bulk of chalk added to it, or a *quarter* of its bulk of crabs' claws; or even ſo large a portion as a *third* of its bulk of ſlacked lime mixed with it; and yet the magneſia, thus groſsly adulterated, would by the propoſed *ſtatical* teſt be found ſpecifically lighter than the ſpecimen of Henry's magneſia laſt mentioned, in which nevertheleſs no impurities could be detected by the niceſt chemical teſts. In ſhort, it is evident that, if ſpecific gravity is ſolely or principally to be attended to, in determining the purity of magneſia, no leſs a quantity than a third, or a half, or more of Henry's magneſia (ſuppoſing Glaſs's to be perfectly pure) muſt conſiſt intirely of impurities:—a ſuppoſition too abſurd to be admitted: for how can it be ſuppoſed that ſuch a load of impurity can lie concealed in it, and elude every nicer chemical criterion;—open only to detection through the ſingle medium of a pair of ſcales?

In the third of theſe publications, or the '*Refutation*,' the ponderoſity of Mr. Henry's magneſia is ſtill further inſiſted upon,

* A cubic inch of Glaſs's magneſia of my own preparing weighed — 44 grains,
——— of Mr. Henry's — — 83½
——— of common chalk — 272
——— of lime ſlaked in air — 153
Refutation, page 19.'

as a matter of reproach; and the levity of the *Proprietor*'s magneſia is held up, as being 'univerſally admitted to be the moſt *unqueſtionable* teſt of purity.' The other allegations in favour of this preparation are, that its ſpecific gravity is almoſt invariably the ſame, as is the loſs of weight which it ſuſtains by calcination:—circumſtances which 'clearly prove that it is always prepared according to a certain 'invariable ſtandard, namely that of purity;' whereas Mr. Henry's magneſia has no ſuch ſtandard: different parcels, calcined and uncalcined, varying conſiderably in this particular.

A ſet of experiments on the two rival magneſias is likewiſe given, which were made under the inſpection of Dr. Smith, Dr. Vivian, Dr. Parſons, and Dr. Wall, in the univerſity of Oxford. From theſe experiments we collect that neither of theſe preparations, when calcined, was rendered cauſtic, or gave water the taſte of lime; but it is obſerved that, on impregnating with fixed air the water in which Henry's calcined magneſia had been infuſed, 'a perceptible ſediment was found at the bottom of the glaſs the day after the experiment had been performed:' whereas no precipitation could be perceived, either at the time, or ever afterwards, in the water, impregnated with fixed air, in which Glaſs's magneſia had been digeſted. Farther, Glaſs's magneſia, both calcined and uncalcined, is ſaid to have been more readily and perfectly diſſolved in the vitriolic acid, than Mr. Henry's preparation.—Theſe experiments certainly prove that the preſent Proprietor *can* make pure magneſia.

Theſe are the moſt material, though not the moſt obſervable parts of this performance, which contains the moſt illiberal and indecent reflections on the character of Mr. Henry; who is repreſented and treated in it as an *unprincipled* intruder on what the Author ſeems, ſomewhat miſtakenly in our opinion, to conſider as his freehold, in conſequence only of a private tranſaction between him and the late Mr. Glaſs. In one place Mr. Henry's '*veracity*,' is ſaid to be as *light* as his magneſia is *heavy*;' and in other parts of it, he is repreſented as '*ſcandalouſly*' invading the Author's *property*; and as *meanly* and *criminally* attempting to gratify his *avarice*, or relieve his *neceſſities*, at the expence of the Proprietor's reputation and fortune; and, in ſhort, is charged with 'a want of *every principle of integrity*.'—To juſtify ſuch language as this, the moſt "damning proofs" would ſcarcely be ſufficient. We can find however no ſuch proofs, or even preſumptions, in either of theſe productions. Such groſs abuſe muſt indiſpoſe every liberal mind againſt the cauſe which it is employed to ſupport; when they reflect to what kind of treatment an honeſt man is liable to be expoſed, for giving uſeful information to the Public, whenever ſuch information tends to diſturb a proprietor in the quiet enjoyment of the ſweets of a lucrative monopoly.

ART.

ART. X. *Nature ſtudied with a View to preſerve and reſtore Health, &c. With an Account of a moſt powerful and ſafe Deobſtruent Medicine, &c.* By William Smith, M.D. 8vo. 4s. Owen. 1774.

AND can this be *the* Dr. William Smith, who has formerly been ſo often the object of our animadverſion, both in jeſt and earneſt, on the various ſubjects of Religion, Metaphyſics, Government, and, more particularly, Medicine?—If it be, we profeſs we ſcarce know our old acquaintance again—he is ſo altered:—*Nil fuit unquam tàm diſpar ſibi.* That Dr. Smith, we all remember, was a moſt violent ſtickler for the *certainty* of medical theory, and the omnipotence of phyſic; declaring that we had even an '*intuitive* knowledge of the cauſes of diſeaſes,' and that the phyſician might *always* accompliſh a cure, if he properly diſcharged his duty *. On the contrary, we find the preſent Dr. William Smith grievouſly lamenting the fallacy of medical theory, and the '*uncertainty* of phyſic;' declaring it to be 'an art which is not yet fixed upon the eſtabliſhed principles of ſcience,' and affirming that 'the human ſpecies would certainly enjoy a greater ſhare of health, if there were fewer phyſicians, and leſs phyſic.'

Our old acquaintance ſeemed to have a particular affection to the apothecary's ſhop, and publiſhed a large quarto, comprehending not only all the trath at preſent to be found in it, but filled with many loads of the rubbiſh that has long ſince been ſwept out of it; pointing out likewiſe, with ſingular diligence, the *ſuperlative* virtues of each article, with all the credulity and confidence of a *Lady Bountiful*; and terminating each chapter of the work with a long and goodly train of fourſcore or a hundred recipes †. The preſent *Sofia*, on the contrary, declares in an elegant figure, that 'the *Apothecary's ſhop* is, in his opinion, the worſt *diſeaſe* the human body is ſubject to;' and afterwards, in a vein of not the moſt cleanly pleaſantry, tells us that 'ſome patients are ſo very extravagant in their demands, that they have no opinion of their *phyſician*, except *he*'—(the patient, we ſhould ſuppoſe—not the poor doctor ſurely) 'goes through the whole exerciſe of ſhitting, piſſing, ſpewing, ſweating, bleeding, bliſtering, &c.' He adds, that the 'phyſicians who would willingly diſabuſe people concerning their *credulity* about phyſic, dare not do it leſt they ſhould loſe all their practice;' and is afterwards even ſo groſs as to hold up to us the picture of a patient attended by a phyſician and an apothecary, as that of a poor innocent victim 'crucified between *two thieves*.'

* See M. Review, October 1768, page 306, and October 1769, page 281.

† M. Review, September 1769, page 194.

How

How is a poor unenlightened Reviewer to reconcile theſe flagrant contradictions, which are no where explained or accounted for in this performance?—eſpecially when he is ſatisfied, from the internal marks he obſerves in this work, in which likewiſe many paſſages occur that he recollects to have read in the Author's former publications, that this is really the production, of the *original* Dr. William Smith, and not of a counterfeit.—When the vain fit is upon us, we ſometimes flatter ourſelves that our former good-humoured and well-intended ſtrictures on the Doctor's unbounded confidence in the *intuitive certainty* of phyſic, and on his *credulity* with regard to the ſuperlative powers of the moſt paltry drugs, may have contributed to this ſtriking change of principles and practice:—but that, as generally happens to your new converts, the firſt zeal of reformation has carried our new *Catechumen* to theſe unwarrantable lengths.—Not content, like *Martin* ‡, diſcreetly and deliberately to ſtrip off the ſuperfluous *trimmings* and *tinſel* from the coat; he ſuddenly falls a ripping and tearing, like *Jack*, ſends them all to the devil, and in his rage rends the *main body* of the garment from top to bottom.

Not to plume ourſelves however too confidently on the ſuppoſed efficacy of our former repeated admonitions, which is nowhere acknowledged in the preſent volume;—perhaps a circumſtance that occurs in the work will ſufficiently account for the Doctor's now differing ſo much from his former ſelf. Towards the latter part of it, it appears that he has made a diſcovery of a particular compoſition, that will nearly ſuperſede the uſe of all other medicines, and render the apothecary's ſhop a uſeleſs nuiſance. As little occaſion too will there now be for medical theories, as for drugs, when the Public is in poſſeſſion of this 'ſafe and very powerful medicine, which opens the moſt minute obſtructions'—and 'has not yet failed in any caſe where it has been adminiſtered, which has been moſtly when other means have been tried in vain, and in diſeaſes commonly thought incurable;'—particularly in *conſumptions, aſthmas, fevers, both putrid, malignant, and inflammatory, palſies, king's evil, in all cutaneous diſeaſes, and all ulcers external and internal, in the rheumatiſm*, and even, 'he has good reaſon to believe,' in the *gout*. In ſhort, 'it is ſuch an acquiſition to the art of healing, as will be more valued the more it is known.'

It is a powder, it ſeems, and 'the moſt powerful deobſtruent,' ſays the Doctor, 'which, I believe, *Nature* ever produced.'—*Nature* however, though ſhe undoubtedly muſt have had ſome hand in this affair, muſt allow *Art* to have had a very conſiderable ſhare in the œconomy and fabrication of this powerful pro-

‡ *Tale of a Tub.*

duction:

duction:—for, to ſtop the mouth of incredulity at once, the Author adds, that 'ſo intimately are the component parts of this medicine mixed together, that a man is conſtantly at work upon them *from morning till night*, for pretty near *two months* before it is prepared, and then,' adds he, 'it is, perhaps, the moſt penetrating and *ſearching thing* in Nature.'—

What this powder might have turned out, had the poor fellow been regularly relieved at night, or been conſtantly treated, at ſun-ſet, with a round doſe of the *panacea*, to cheer him up and enable him to continue his labours till the morning, we are left to gueſs. Surely the grand elixir itſelf muſt have been the reſult of ſuch inceſſant elaboration! The pharmacal tribe however will think it but too powerful already: for ſhould this *Poudre Unique* make its fortune in the world, it promiſes to produce, even in its preſent ſtate, a moſt glorious craſh among their gallipots and ſpecies bottles, and to make a tremendous vacuum in their ſhops. Even Warwick-lane itſelf muſt feel the conſequences of this concuſſion.

Nothing can be more happily conceived than the Doctor's *theory*—for notwithſtanding all his profeſſions, he ſtill dearly loves a bit of theory—of the manner in which this adroit and circumſpect compoſition proceeds in its operations. Being of the moſt mild and benignant diſpoſition towards the wholeſome fluids and ſolids of the body, this ſubtle powder enters, it ſeems, in the moſt harmleſs and innocent guiſe into the ſyſtem, enveloped in a ſheath, till it has reached the ſeat of the offending matter. Suddenly, 'on reaching the ſeat of action,' it quits its diſguiſe, ſtarts out of its ſcabbard, 'breaks down the offending matter—hurries along the impacted humour, and ſcours the glands and ſecretory ducts from all filth and dregs, &c.' and having thus effectually diſpatched its buſineſs, we ſuppoſe, it ſlily ſlips into its ſheath, and departs in peace out of the body, without having rumpled a ſingle healthy fibre; ſhewing no mercy nevertheleſs to the peccant humours, wherever concealed in their moſt private lurking holes and by-paths—the glands and ſecretory ducts of the ſyſtem.

The Reader is doubtleſs on tiptoe to learn the ingredients and compoſition of this powder. Theſe however the Author prudently conceals, 'being determined,' leſt otherwiſe it ſhould not have a fair trial when made known, 'to give it with his own hand till ſuch time as its powers and virtues are fully proved to every one's ſatisfaction.' Some, however, of the many to whom 'its ſurpriſing effects are known—have ſpoke of it with the higheſt raptures at a *foreign court*, in conſequence of which, application was made from the ſame court, for the ſecret, and a very conſiderable reward offered, but I have not,' ſays the Author, 'as yet conſented; and if I do, it will be with

ſeveral

ſeveral conditions.'—What can the court of Great Britain be doing all this time?

Through our concern to clear up the Author's identity, and to hold up to public notice his *catholicon*, we have not left ourſelves room to give any further account of the contents of the work. We cannot however paſs over without particular notice the Author's dedication of it to Lord North, which, in our opinion, is an elegant ſpecimen of that ſpecies of compoſition. In our former intercourſe with the Author we have ſeldom uſed the language of panegyric; and therefore greedily ſeize the preſent opportunity of beſtowing our praiſe where it is juſtly due. We muſt however qualify this praiſe by obſerving, that if Dr. Smith really poſſeſſes a *good* and a *bad pen*, we Plebeians have ſome reaſon to be diſſatisfied at his entirely devoting the former to his noble patron, without favouring us with a few ſtrokes of this excellent tool; which could not ſurely be worn to the ſtumps, in penning this claſſical and well-turned addreſs,—ſo little of a piece with the looſe, vulgar, and ungrammatical phraſeology which diſguſts us throughout the greater part of this performance.

ART. XI. *A Scriptural Confutation of the Arguments againſt the One Godhead of the Father, Son, and Holy Ghoſt, produced by the Rev. Mr. Lindſey in his late Apology.* By a Layman. 8vo. 3 s. Nicoll. 1774.

IT might reaſonably be expected that the appearance of Mr. Lindſey's Apology would produce ſeveral publications, in defence of the commonly received doctrine of the Trinity. The ſingularity of that Gentleman's caſe, and conduct, induced us to pay a greater attention to his performance than we ſhould otherwiſe have done to one that was written on ſo exhauſted a ſubject. But with reſpect to ſuch treatiſes on the Trinity as have nothing peculiar to recommend them, the matter has been ſo copiouſly diſcuſſed in former times, and it hath occurred ſo often in the courſe of our Review, that they cannot be deemed worthy of much notice.

Some reaſon, however, was given us to imagine that the treatiſe before us might demand conſiderable regard, and that it would contain a very important anſwer to Mr. Lindſey's Apology. But, on reading it, we found ourſelves totally diſappointed; and that among the numerous productions of this kind, which have paſſed through our hands, few have been more inſignificant and futile.

The work, beſide the introduction, is divided into five chapters. The prejudice of the Author is apparent at the beginning of his introduction, in which he uſes ſuch language concerning Mr. Lindſey's deſign, as might have been expected from Mr.

Mr. Romaine, or one of his zealous disciples. The first chapter treats on the province of Reason, with respect to its inquiry into scripture truths, and it abounds with a most obscure and sophistical species of argument; such as hath been often made use of to silence the dictates of common sense in the matter of transubstantiation, and which, indeed, would only be worthy of proceeding from a school of popery. In the second chapter, which treats of the nature of the evidence of our Saviour's Divinity afforded by the scripture, our Layman betrays no little ignorance of those sacred writings in the knowledge of which he seems so greatly to triumph. His reasons for Christ's not discovering himself to be God, during his residence on earth, appear to us wholly unsatisfactory.—The third and principal chapter is employed in displaying the proofs of our Lord's Divinity arising from the scriptures, and is written somewhat in the manner of Mr. Jones of Pluckley. Nay, Mr. Jones, with his hundred texts, is unworthy of being compared with our Author, whose arguments are as extraordinary as they are numerous. By the same mode of criticising, he might have deduced his favourite doctrine from a thousand other passages, and have had the honour of finding it in whatever book he pleased. It ought not to be omitted that, in the 150th page, he has offered such a reason for *God incarnate*, as the Mosaic law, which denied all similitude of the Supreme Being to a sensible object, would have condemned as idolatrous.—He falls, likewise, into much confusion, from not attending to the different meanings of the word *worship*.—The purpose of the fourth chapter is to remove objections, and to state the evidence of the Divinity of the Holy Ghost.—The fifth and last chapter relates to the Writer himself, and contains very pompous professions of his freedom from prejudice; though he had before told us, that he thanked God and his pious parents, that he imbibed the doctrine he now maintains with his nurse's milk; at the same time in which he imbibed a belief that grass was green, that fire was hot, that snow was cold, and that two and two make four.

This work is very defective in composition, as well as in reasoning. The style is verbose, inaccurate, and sometimes obscure. It has been a great drudgery to us to peruse so vague, declamatory, and injudicious a performance; and we could not have submitted to the task, had we not been obliged to it, by our duty as Reviewers. Surely this Layman might have employed himself to better purpose.——Why do not our principal clergy, if they believe the Trinity, undertake the subject themselves, and not leave it to such unexperienced and insufficient advocates?

ART.

ART. XII. *A Vindication of the Doctrine and Liturgy of the Church of England.* Occaſioned by the Apology of Theophilus Lindſey, M. A. on reſigning the Vicarage of Catterick, Yorkſhire. By George Bingham, B. D. Rector of Pimperne, and of Moor-Critchell, in the County of Dorſet, and Dioceſe of Briſtol, and formerly Fellow of All Soul's College, Oxford. 8vo. 1 s. 6 d. Oxford printed, and ſold by Rivington in London. 1774.

THOUGH Mr. Bingham's Anſwer to Mr. Lindſey is much ſuperior to the Layman's Scriptural Confutation, it does not allege any thing but what has been advanced again and again; and which may be repeated for ever, without bringing the controverſy to a deciſion.

The only proper method of arriving at a true judgment concerning a doctrine of revelation, is to conſider what is the whole ſtrain and tenor of ſcripture relating to it; and if there ſhould appear any difficulty in particular paſſages, they ought to be explained in conſiſtency with the general doctrine: not to mention, that ſuch explications ſhould be avoided, as involve in them evident abſurdities and contradictions. If there be any religious principles, which are ſupported by the current language of the Old and New Teſtament, they are, the Unity of God, the Supremacy of the Father, and the Subordination of the Son; and the laſt of theſe principles is ſtrongly aſſerted in the very places where Jeſus Chriſt is ſpoken of in the higheſt terms. But the Athanaſians, inſtead of purſuing the method we have deſcribed, heap, at random, a number of paſſages together, with little or no regard to their real connexion and meaning; and then endeavour to make out the Trinitarian doctrine by metaphyſical diſtinctions, which the ſacred Writers never thought of, and which, indeed, could not be a part of revelations intended for the bulk of mankind. Mr. Bingham does not ſtand exempted from this cenſure; and it is an act of kindneſs to him, to omit tranſcribing ſeveral of the abſurd things which he has advanced in the preſent performance.

If, in any reſpect, our Author appears to have ſome little advantage over Mr. Lindſey, it is in what is ſaid concerning the opinions of the ancient Fathers. Not that we think the Fathers of the two or three firſt centuries were regular Trinitarians. The contrary was ſufficiently ſhewn in the controverſy which followed the publication of Dr. Clarke's *Scripture Doctrine*, and is very manifeſt from their writings. But the Fathers often expreſs themſelves in ſo unguarded and inconſiſtent a manner, that their meaning is liable to perpetual diſputes. The beſt way, therefore, is to diſcard their authority entirely, and to have recourſe alone to the ſacred writings.

Mr. Bingham is a ſcholar, and he writes like a man of integrity and piety. But he ſeems to have too warm and bigotted an attachment to the *whole* ſyſtem of the Church of England.

ART.

ART. XIII. *Reflections on the Apology of the Rev. Theophilus Lindsey*, M. A. late Vicar of Catterick, in Yorkshire. 8vo. 1 s. 6 d. Buckland. 1774.

WE judge, from some incidental passages, that the present tract does not proceed from any zealous son of the Church of England; but that it comes from a Dissenter, who is anxious for the apprehended purity of the faith, and desirous of preserving the orthodoxy of his flock. Whoever the Author may be, he is an able disputant, and writes as a friend to religious liberty. We suppose, too, that he wishes to sustain the character of a man of moderation; and yet he sets out ill, by pecking at the title of Mr. Lindsey's book, in a way that betrays a captiousness and littleness of spirit. The same spirit is apparent in several other instances. What is here said, in vindication of the common doctrine of the Trinity, we consider as by no means satisfactory; though some of the Writer's particular remarks, in opposition to Mr. Lindsey, are far from being destitute of ingenuity and acuteness.

What our Author lays much stress upon (as well as the Layman, and Mr. Bingham*) is the worship which seems to be paid to Jesus Christ, in the New Testament. We do not think that Mr. Lindsey's Apology has been confuted upon this head; but, at the same time, we are of opinion, that the subject merits a more full and distinct examination than it has lately received. We should rejoice to see a separate treatise upon it, in which the supreme worship due alone to the One God and Father of All, ought to be copiously stated. Then the passages of scripture should be discussed, which appear to ascribe any kind of religious worship to the Son; and it should be determined, how far they do imply religious worship to him, in any sense of the word. Last of all, if any sort of religious worship is to be paid to Jesus Christ, it ought to be settled what that worship is, and in what manner it should be expressed.

We know that the matter was largely debated among the elder Socinians. It has, likewise, been treated by Mr. Emlyn, and, very lately, by the author of Benjamin Ben Mordecai's Letters, on Eusebian principles. But what is at present wanted, is a fuller inquiry into the subject, on the Socinian system, which we suppose to be the system adopted by Mr. Lindsey. Such an inquiry we could wish to see conducted with impartiality, candour, and a spirit of patient criticism; and not in the hasty and dogmatical manner of some writers; of whom, though we agree with them in sentiment, we are sorry to observe, that they do not sufficiently consider either the prejudices of mankind, or the real difficulties which attend many important questions in theology.

* Vid. the two preceding Articles.

The Author of the Reflections concludes his performance in a ſtrain much reſembling the *application* of a diſſenting ſermon: 'Reader! ſays he, beware of treating this diſpute negligently, as a matter of ſimple ſpeculation. It is a doctrine that muſt needs enter into the very nature of practical religion. Search the ſcriptures; pray for divine illumination; and judge which is the *ſcripture doctrine*, that of the Apology or its humble Replier.—If divine titles, honours, and worſhip are given to the Son and Spirit,—if prayer is made to them; then do they partake of Deity: they are, with the Father, the *One God bleſſed for ever.*'

With equal ſerioufneſs might ſimilar language be made uſe of by a zealous Unitarian: "Reader! might he ſay, beware "of treating this diſpute negligently, as a matter of ſimple ſpe- "culation. It is a doctrine that muſt needs enter into the very "nature of practical religion. Search the ſcriptures; pray for "divine illumination; and judge which is the *ſcripture doc- "trine*, that of this Replier, or the humble Apologiſt.—If rea- "ſon and revelation concur in aſſerting, that there is but One "God, even the Father;—if the Old and New Teſtament "uniformly declare that ſupreme worſhip is to be paid to him "alone—if they expreſsly and repeatedly maintain the infe- "riority of the Son:—then, to give that ſupreme worſhip to "the Son, which is due ſolely to the Father, is violating a fun- "damental principle, and acting contrary to the capital deſign "of both natural and revealed religion."

We ſhall only add, that if the Father, Son, and Spirit be not three different Beings, but, as intimated by our Author, *one Being* in *different reſpects*; in that caſe, the Unitarian cannot err with regard to the *object* of worſhip. Whereas, if the Son and Spirit be diſtinct *Perſons* from the Father (or *Beings*, which is the ſame thing) and likewiſe inferior to him, then the Trinitarians, by aſcribing equal and ſupreme honour to them, undoubtedly pay that adoration to others, which alone belongs to the One God and Parent of Univerſal Nature.

ART. XIV. *The Patriot.* Addreſſed to the Electors of Great Britain. 8vo. 6d. Cadell. 1774.

PATRIOTISM, the moſt worthy and moſt glorious of human virtues, hath, of late, *in this country*, not only fallen from its illuſtrious height in the ſcale of honourable diſtinctions, but is even ſunk down to contempt, and is become the ſcorn and the bye-word of the very rabble. He who wiſhes to ſee the various combining cauſes of this diſgraceful revolution, brought into one collective point of view, will meet with the melancholy ſatisfaction which he requires, in the peruſal of this

this little eſſay; which is aſcribed to one of the firſt Writers * of the age: the ſtyle, indeed, ſufficiently ſpeaks the pen.

This ſapient Obſerver precedes his detection of that falſe and multiform patriotiſm which hath ſo long impoſed on the undiſtinguiſhing part, that is, *the generality*, of mankind, and paſſed itſelf upon them for the genuine principle, with the following definition of the character of a True Patriot:

'A *Patriot* is he whoſe public conduct is regulated by one ſingle motive, the love of his country; who, as an agent in parliament, has for himſelf neither hope nor fear, neither kindneſs nor reſentment, but refers every thing to the common intereſt.'

The above idea is very ſeaſonably ſtarted, at the preſent juncture; that ſeptennial 'Saturnalian ſeaſon,' as the Author terms it, 'when the freemen of Great Britain may pleaſe themſelves with the choice of their repreſentatives.—To ſelect and depute thoſe, by whom our laws are to be made, and taxes to be granted, is a high dignity and an important truſt: and it is the buſineſs of every elector to conſider, how this dignity may be well ſuſtained, and this truſt faithfully diſcharged.

'It ought to be deeply impreſſed on the minds of all who have voices in this national deliberation, that no man can deſerve a ſeat in parliament who is not a PATRIOT. No other man will protect our rights, no other man can merit our confidence.'

That of 500 men, ſuch as this degenerate age affords, a majority can be found, of virtue, ſufficient to ſtand the teſt of our Author's definition, he thinks no one will venture to affirm.—Yet, ſays he, 'there is no good in deſpondence: vigilance and activity often effect more than was expected. Let us take a Patriot where we can meet him; and that we may not flatter ourſelves with falſe appearances, diſtinguiſh thoſe marks which are certain, from thoſe which may deceive: for a man may have the external appearance of a Patriot, without the conſtituent qualities; as falſe coins have often luſtre, though they want weight.'

In his enumeration of the marks by which the various kinds of falſe Patriots may be known, he particularly diſtinguiſhes the two following claſſes:

1. Thoſe who claim a place in the liſt of Patriots, by an acrimonious and unremitting oppoſition to the court.

2. Thoſe who ſtart up into Patriotiſm only by diſſeminating diſcontent, and propagating reports of ſecret influence, of dangerous counſels, of violated rights, and encroaching uſurpation.

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* The Author of the RAMBLER.

Theſe and other common marks of *Patriotiſm* are here briefly but clearly examined; and it is ſhewn that they are all ſuch as artifice may eaſily counterfeit, or folly miſapply. The Author then proceeds to inquire whether there are not ſome characteriſtical modes of ſpeaking and acting, which may *prove* a man to be NOT A PATRIOT. And here he takes occaſion to animadvert on the conduct of thoſe who are ever ready to blow the coals of diſcord, and embroil their country with its neighbours.

'As war, ſays he, is one of the heavieſt national evils, a calamity, in which every ſpecies of miſery is involved; as it ſets the general ſafety to hazard, ſuſpends commerce, and deſolates the country; as it expoſes great numbers to hardſhips, dangers, captivity, and death; no man, who deſires the public proſperity, will inflame national reſentment by aggravating minute injuries, or enforcing diſputable rights of little importance.

'It may therefore be ſafely pronounced, that thoſe men are no Patriots, who when the national honour was vindicated in the ſight of Europe, and the Spaniards having invaded what they called their own, had ſhrunk to a diſavowal of their attempt and a ceſſion of their claim, would ſtill have inſtigated us to a war for a bleak and barren ſpot in the Magellanic ocean, of which no uſe could be made, unleſs it were a place of exile for the hypocrites of Patriotiſm.

'Yet let it not be forgotten, that by the howling violence of patriotic rage, the nation was for a time exaſperated to ſuch madneſs, that for a barren rock under a ſtormy ſky, we might have now been fighting and dying, had not our competitors been wiſer than ourſelves; and thoſe who are now courting the favour of the people by noiſy profeſſions of public ſpirit, would, while they were counting the profits of their artifice, have enjoyed the patriotic pleaſure of hearing ſometimes, that thouſands had been ſlaughtered in a battle, and ſometimes that a navy had been diſpeopled by poiſoned air and corrupted food.'

The Author alſo introduces the following remarks on the cut-cry that has been raiſed againſt the Canada Bill:

'No man, who loves his country, fills the nation with clamorous complaints, that the Proteſtant religion is in danger, becauſe *Popery is eſtabliſhed in the extenſive province of Quebec*, a falſehood ſo open and ſhameleſs, that it can need no confutation among thoſe, who know, that of which it is almoſt impoſſible for the moſt unenlightened zealot to be ignorant,

'That Quebec is on the other ſide of the Atlantic, at too great a diſtance, to do much good or harm to the European world:

'That the inhabitants, being French, were always Papiſts, who are certainly more dangerous, as enemies than as ſubjects:

'That

'That though the province be wide, the people are few, probably not ſo many as may be found in one of the larger Engliſh counties:

'That perſecution is not more virtuous in a Proteſtant than a Papiſt; and that while we blame Lewis the Fourteenth, for his dragoons and his gallies, we ought, when power comes into our hands, to uſe it with greater equity:

'That when Canada with its inhabitants was yielded, the free enjoyment of their religion was ſtipulated; a condition, of which King William, who was no propagator of Popery, gave an example nearer home, at the ſurrender of Limerick:

'That in an age, where every mouth is open for *liberty of conſcience*, it is equitable to ſhew ſome regard to the conſcience of a Papiſt, who may be ſuppoſed, like other men, to think himſelf ſafeſt in his own religion; and that thoſe at leaſt, who enjoy a toleration, ought not to deny it to our new ſubjects.

'If liberty of conſcience be a natural right, we have no power to with-hold it; if it be an indulgence, it may be allowed to Papiſts, while it is not denied to other ſects.'

Theſe remarks on the Quebec act are liberal, and highly becoming the character of Dr. Johnſon, as a PHILOSOPHER, and a MORALIST. What he ſays in relation to the preſent diſputes between Great Britain and her American colonies may be more liable to exceptions; and will probably induce many of his readers to think with leſs reverence of the learned Writer, in the character he has aſſumed of a POLITICIAN.

'He that wiſhes to ſee his country robbed of its rights, cannot be a Patriot.

'That man therefore is no Patriot, who juſtifies the ridiculous claims of American uſurpation; who endeavours to deprive the nation of its natural and lawful authority over its own colonies: thoſe colonies, which were ſettled under Engliſh protection; were conſtituted by an Engliſh charter; and have been defended by Engliſh arms.

'To ſuppoſe, that by ſending out a colony, the nation eſtabliſhed an independent power; that when, by indulgence and favour, emigrants are become rich, they ſhall not contribute to their own defence, but at their own pleaſure; and that they ſhall not be included, like millions of their fellow-ſubjects, in the general ſyſtem of repreſentation; involves ſuch an accumulation of abſurdity, as nothing but the ſhew of patriotiſm could palliate.

'He that accepts protection, ſtipulates obedience. We have always protected the Americans; we may therefore ſubject them to government.

'The leſs is included in the greater. That power which can take away life, may ſeize upon property. The parliament

ment may enact for America a law of capital punishment; it may therefore establish a mode and proportion of taxation.

'But there are some who lament the state of the poor Bostonians, because they cannot all be supposed to have committed acts of rebellion; yet all are involved in the penalty imposed. This, they say, is to violate the just rule of justice, by condemning the innocent to suffer with the guilty.

'This deserves some notice, as it seems dictated by justice and humanity, however, it may raise contempt, by the ignorance which it betrays of the state of man, and the system of things. That the innocent should be confounded with the guilty, is undoubtedly an evil; but it is an evil which no care or caution can prevent. National crimes require national punishments, of which many must necessarily have their part, who have not incurred them by personal guilt. If rebels should fortify a town, the cannon of lawful authority will endanger equally the harmless burghers and the criminal garrison.

'In some cases, those suffer most who are least intended to be hurt. If the French in the late war had taken an English city, and permitted the natives to keep their dwellings, how could it have been recovered, but by the slaughter of our friends? A bomb might as well destroy an Englishman as a Frenchman; and by famine we know that the inhabitants would be the first that should perish.

'This infliction of promiscuous evil may therefore be lamented, but cannot be blamed. The power of lawful government must be maintained; and the miseries which rebellion produces, can be charged only on the rebels.'

Our Author's argument, drawn from his supposed necessary connexion between *protection* and *obedience*, is by no means conclusive: a weak state may be protected by a stronger; but *subjection* does not follow. Holland and Portugal have been protected by England; but neither the Dutch nor the Portuguese ever heard us talk to them about *subjection*.

Nor is our Author more happy in his comparison of the distress in which we have involved the city of Boston, with the situation of an English town supposed to have fallen into the hands of a foreign enemy: the dissimilarity of the circumstances is too glaring not to strike every unprejudiced reader, at the first glance.—What the ingenious Writer has said on the vague and indefinite promises of an hypocritical candidate for a seat in parliament, viz. that he will obey the mandates of his constituents, is of more importance:

The true Patriot, he observes, 'knows the prejudices of faction, and the inconstancy of the multitude. He would first enquire, how the opinion of his constituents shall be taken.

Popular

Popular inſtructions are commonly the work, not of the wiſe and ſteady, but the violent and raſh; and meetings held for directing repreſentatives are ſeldom attended, but by the idle and the diſſolute; and he is not without ſuſpicion, that of his conſtituents, as of other numbers of men, the ſmaller part may often be the wiſer.

'He conſiders himſelf as deputed to promote the public good, and to preſerve his conſtituents, with the reſt of his countrymen, not only from being hurt by others, but from hurting themſelves.'

We have here alſo an excellent remark on the Pſeudo-Patriot's boaſted love of his countrymen: 'A real Patriot, he obſerves, is neceſſarily and invariably a lover of the people. But even this mark may ſometimes deceive us.

'The people is a very heterogeneous and confuſed maſs of the wealthy and the poor, the wiſe and the fooliſh, the good and the bad. Before we confer on a man, who careſſes the people, the title of Patriot, we muſt examine to what part of the people he directs his notice. It is proverbially ſaid, that he who diſſembles his own character, may be known by that of his companions. If the candidate of Patriotiſm endeavours to infuſe right opinions into the higher ranks, and by their influence to regulate the lower; if he conſorts chiefly with the wiſe, the temperate, the regular, and the virtuous; his love of the people may be urged in his favour. But if his firſt or principal application be to the indigent, who are always inflammable; to the weak, who are naturally ſuſpicious; to the ignorant, who are eaſily miſled, and to the profligate, who have no hope, but from miſchief and confuſion; his love of the people proves little in his favour.'

To theſe obſervations on genuine and on counterfeit Patriotiſm, are added a juſt cenſure of thoſe who with-hold from government its due praiſe, and conceal from the people the benefits which they receive. And here the Author takes occaſion to do juſtice to the public ſpirit of the *late* parliament: 'An aſſembly of men, ſays he, whom, notwithſtanding ſome fluctuation of counſel, and ſome weakneſs of agency, the nation muſt always remember with gratitude, ſince it is indebted to them for a very ample conceſſion in the reſignation of protections, and a wiſe and honeſt attempt to improve the conſtitution, in the new judicature inſtituted for the trial of elections.'

He gives ſome very judicious obſervations on the good conſequences of the new mode of trying elections; and concludes the whole with the following animated reflection:

'That the next Houſe of Commons may act upon the principles of the laſt, with more conſtancy and higher ſpirit, muſt be the wiſh of all, who wiſh well to the Public; and it is ſurely

not too much to expect, that the nation will recover from its deluſion, and unite in a general abhorrence of thoſe, who by deceiving the credulous with fictitious miſchiefs, overbearing the weak by audacity of falſehood, by appealing to the judgment of ignorance, and flattering the vanity of meanneſs, by ſlandering honeſty and inſulting dignity, have gathered round them whatever the kingdom can ſupply of baſe, and groſs, and profligate; and *raiſed by merit to this bad eminence*, arrogate to themſelves the name of PATRIOTS.'

ART. XV. *An Eſſay upon the Harmony of Language, intended principally to illuſtrate that of the Engliſh Language.* 8vo. 3 s. 6 d. ſewed. Robſon. 1774.

WERE we to give our ſuffrage to no publications but ſuch as carry an obvious utility along with them, we ſhould be uncourtly to the labours of many ingenious men. In the walks of ſcience, as thoſe in life, there are various avenues into which we turn only for amuſement; where we find no other fruits than the complacency of a mind gratified by its own ſpeculations, and poſſibly by the idea of inviting others to the ſame.

In this claſs ſtands the eſſay now before us: for, though the Author ſeems to have perſuaded himſelf that his diſquiſitions may be uſeful; that the efficient cauſes of the harmony of our language and poetry may be analyſed by rule, and a regular and ſyſtematic proſody be inſtituted, yet he has left us in ſtill firmer poſſeſſion of the opinion, with which we took up his book, that the *Arbitrium Auris*, muſt as it confeſſedly did with the ancients, for ever determine the harmony of modern writing.

But, let the Author ſpeak of his own deſign:

'Speech, ſays he, is moreover ſo noble, and ſo diſtinguiſhing a gift of our Creator, that any inquiry concerning it, merely as an object of curioſity, is intereſting. It is even diſgraceful to remain ignorant of cauſes which ſeemingly cannot be very deeply hidden, and whoſe effects are ſo obvious, ſo powerful, and of ſuch daily experience. We are I know in theſe northern climates accuſed, and even apt to accuſe ourſelves of a dulneſs of ſenſe, little capable of being affected by the powers of harmony. Nay ſo inclined are we to this ſelf-abuſe, that the writings of ſome may induce poſterity, admiring the mild and pleaſant climate of the ſouth of England, to wonder how it happened, that in the eighteenth century the ſun never ſhone there. The obſervation of Dionyſius of Halicarnaſſus however certainly holds with us: "Either verſe or proſe, he ſays, which is deficient in harmony, loſes in a great meaſure the advantage of all other merit. For, as the moſt excellent conceptions of a writer are uſeleſs to the world, unleſs he can expreſs them in ſuitable terms, ſo the ſtrongeſt, moſt accurate, and moſt elegant terms will loſe their

effect,

effect, if awkwardly connected in inharmonious ſentences." This not only holds with us, but has lately been experienced in a very eminent degree. It is univerſally acknowledged, that for the avidity with which the tracts, not long ago publiſhed in the news-papers, under the ſignature of Junius, were received, the author was chiefly indebted to the ſtrength of his expreſſions, embelliſhed by the harmony of his periods.

'To proceed then. Whoever has adverted to the ſubject propoſed to be treated in the following pages, and obſerved the ſtrange contradictions of moſt of the modern writers who have touched upon it, and the total inconcluſiveneſs of all of them, may perhaps incline to think it incapable of being treated with ſyſtematical preciſion. What diſputes will he find to have ſubſiſted throughout Europe concerning the harmony of the Greek and Latin languages? Diſputes relating immediately indeed to thoſe languages in particular, and principally the Greek, but, in the end, regarding human ſpeech in general: and though the ſubject ſeems exhauſted, the learned are not agreed. If he turns to our own language, what contrariety of opinions, and how inconcluſive and unſatisfactory all of them? What a variety of contradictory anſwers may he receive to this ſimple queſtion, Whence ariſes the harmony of our verſe? And where will he find complete information according to any one ſyſtem whatever? Some will tell him that quantity, others that accent, is the principal efficient of our poetical harmony. Some affirm that there is no ſuch thing as quantity in our language; and moſt hold that what quantity we have is always determined by accent: others again tell us that it ſometimes is ſo, and ſometimes not; but all are much at a loſs to explain this point intelligibly. Some have indeed gone ſo far as to divide our verſe into feet, and have called thoſe feet by Greek names; but this they have done quite arbitrarily, without reference to any rule, and indeed in a manner incapable of being reduced to rule. It appears ſtrange that in a matter concerning which one ſhould, on firſt view, imagine every one's ear would enable him to determine, opinions ſhould be ſo uncertain and ſo divided.

'If from this aſtoniſhing jargon of the moderns he turns to the ancients, and examines attentively what remains to us from them on the ſubject of poetical and rhetorical harmony, he will find a conſiſtency, a clearneſs, and a preciſion, which will probably very much, as well as very agreeably ſurpriſe him. It will immediately ſtrike him, that they uſed terms, the meaning of which was accurately fixt, and well known; thoſe very terms which have been adopted by the moderns, but uſed in ſuch a manner as to convey very confuſed ideas of what ſeldom appears to have been clearly conceived by the writer himſelf. And he will in the end find great reaſon to think that the ancients not only fully underſtood the harmony of their reſpective languages, but that this knowledge was founded on a clear inſight into the nature of the harmony of human ſpeech in general; of which, if any moderns have had any accurate ideas, the information at leaſt, which their writings give, is very unſatisfactory and obſcure.

'I muſt beg my readers not haſtily to impute arrogance to me for ſuppoſing myſelf capable of what ſo many men of great parts, and great learning have failed in. There ſeems reaſon ſufficient why they could

could not ſucceed. I never heard of ſo much as an attempt to explain ſyſtematically the harmony of any modern language, and until ſome ſuch attempt has been brought to ſucceſs, all endeavours to explain the harmony of the ancient languages muſt fail, for want of an exemplar, by which every circumſtance may be illuſtrated. It is my purpoſe not to attempt ſurmounting difficulties which have been inſuperable to my betters, but to avoid them by taking another road. The ancients have left us, interſperſed in their writings, large and accurate information concerning the general harmony of human ſpeech. I imagine that an attentive view of this information will enable us to acquire a clear inſight into the particular harmony of our native tongue; that this again will contribute to aſcertain and perfect our ideas of the general harmony of human ſpeech, and when clear notions are acquired of both theſe, it will not be difficult to underſtand whatever has been accurately written concerning the harmony of any other language.'

From the ſecond to the tenth ſection incluſive, he treats of the Efficients of Harmony in Human Speech; of Accent, Quantity, and Emphaſis;—of Engliſh Accents, of Engliſh Vowel Sounds, of Engliſh Quantity;—Dr. Foſter's Obſervations on Engliſh Proſody examined; his Account of the particular Nature of the Acute Accent*;—of the Effects of Accent and Emphaſis upon Quantity in Engliſh Pronunciation;—of the Efficients of Engliſh poetical Harmony, of Scottiſh Pronunciation;—of the Accentuation of Engliſh Heroic Verſe;—of the Metre of Engliſh Heroic Verſe;—of the Pauſe and Ceſure in Engliſh Heroic Verſe, of Monoſyllables, Examples of ſome general and particular Reſults from the different Efficients of Engliſh poetical Harmony;—of the Origin and Progreſs of Engliſh Verſification. In the eleventh ſection we find ſome juſt obſervations on the comparative merits of Rhyme and Blank Verſe; the twelfth treats of the Harmony of the Greek and Latin Languages; and the laſt contains obſervations on the Connexion of Poetry with Muſic.

'Little as we know, ſays the Author, concerning Grecian muſic, we are well aſſured of one eſſential point in which it differed from ours, and that is its intimate connexion with poetry. With the Greeks muſic and verſe were almoſt inſeparable: with the moderns they ſeem to have ſcarcely any neceſſary connexion. Among the former all improvements of muſic ſeem to have tended, or at leaſt to have been meant to heighten the expreſſion of poetry: among the latter every improvement of muſic has ſet it more at variance with the ſiſter art, the laboured harmonies of the laſt age, and the whimſical melodies and extravagant graces of the preſent equally contribute to that effect. "In our churches," ſays the excellent Tartini in his treatiſe on muſic (I uſe the tranſlation of his commentator the author of Principles and Power of Harmony) "the miſerere mei Deus, is performed, and on the ſtage heroes and heroines go to death with

* See Review, vol. xxviii. p. 308.

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the very fineſt muſical graces. It is well that cuſtom and habit do not give room for reflexion: however very little reflexion is ſufficient to turn all the pleaſure that can be received from the moſt perfect performance into the direct contrary.—Muſic alone, and ſeparated from any other conſideration whatever, is become our only aim and intention." And as the learned commentator himſelf obſerves: "As things go on at preſent, any notes will ſerve for any words: theſe are ſo frittered away that they ſeem rather the ghoſts of mangled words lingering and ſticking to the tongue like the ghoſts of wicked men, which, as Plato ſays, are frequently ſeen hovering about their tombs."

'The laws of ancient poetry, and the nature of modern muſic are, for the purpoſe at leaſt of our preſent inquiry, ſufficiently known. It has been the object of the foregoing pages to explain the nature and laws of modern poetry, which had hitherto lain in an unaccountable perplexity. Without entering then into any diſquiſition of thoſe obſcure points concerning ancient muſic, which have remained yet unintelligible to the moſt learned and moſt ſedulous inquirers, let us juſt examine how far the knowledge of ancient poetry, of modern poetry, and of modern muſic, may lead to elucidate any connexion naturally ſubſiſting between verſe and muſic.

'There is one moſt obvious circumſtance common to the mechaniſm of poetry and muſic, which they have alſo in common with dancing, with the ſmith's hammers of Pythagoras, and with the claſhing of ſwords and ſhields of the Idæi dactyli; and that is *cadence*. Modern muſic has like modern poetry only two different cadences. By theſe the time is regularly divided, and they are generally known by the names of common and triple time. Now nothing is more certain, as Tartini's learned commentator obſerves, than that the giving of accented notes to accented ſyllables ought to be an inviolable rule in vocal muſic. But it is remarkable, that the only two cadences which our poetry knows, correſpond exactly with the only two cadences or diviſions of time uſed in muſic, the common and the triple. Theſe have, in their ſimpleſt ſtate, the former two, the other three equal notes in a bar, and the accent always on the firſt note of the bar. All the various ſubdiviſions of time uſed by modern muſicians are ſubordinate to theſe primary diviſions. Take then theſe two muſical cadences in their ſimpleſt form, the triple bar containing three equal notes, and the common bar two, and by the help of the unaccented notes which frequently precede the firſt complete bar of a ſtrain, the muſical accentuation may correſpond exactly with the poetical. Now theſe circumſtances actually meet in moſt of our old popular ballads; and the very learned and judicious author of *Principles and Power of Harmony* ſcruples not to prefer thoſe ſimple and deſpiſed compoſitions to the generality of the moſt laboured pieces of the moſt admired modern maſters.

'It is farther obſervable in our popular ballads (I hardly need ſcruple referring to theſe, after the teſtimony borne in their favour by Tartini, and his learned commentator) that as the common meaſure moſt naturally accommodates itſelf to common time, and the triple meaſure to triple time, ſo an exactly equal diviſion of both times will, in general, and for a continuance, accord better with the poetical

poetical meaſures than any unequal diviſion, however preferable this may be on particular occaſions and for variety.' But the triple meaſure, though ſometimes ſet to common time with due regard to the accentuation, will yet by no means fall into its movements with the ſame eaſe and ſimplicity; and when common meaſure is ſet to triple time with due regard to the accentuation, in which caſe the muſical bar will conſiſt of two notes, one juſt double in quantity to the other, it matters not whether the long note be placed in the accented or unaccented part of the bar, but is only requiſite that the accented note be aſſigned to the accented ſyllable. I aſſert this on the authority of the practice of our beſt muſicians, and of my own obſervation, as far as it goes, that the beſt ears are not offended with it. Hence then it is evident, were there no other proof, that our triple meaſure is not, as it is commonly called, anapeſtic, and that our common meaſure, even in its ſimpleſt form, accented regularly on alternate ſyllables, is not iambic: for if the triple meaſure were anapeſtic it would not accord with triple time, but would require common time with alternately two ſhort notes, and a long note equal in quantity to the two ſhort ones; and if the common meaſure were iambic it would accommodate itſelf moſt readily to triple time with alternately a ſhort note, and a long note double in quantity to the ſhort one; the contrary of both which is notoriouſly fact.

'Having then aſcertained the grand bond of union between poetry and muſic, which is cadence, we may eaſily diſcover many inferior circumſtances of their connexion; and in this connexion we may find an explanation of ſome ſeeming paradoxes in verſification, otherwiſe inexplicable.

'Modern muſic and modern poetry agree in that neither will admit the intermixture of the two cadences: the even and the triple foot can no more appear in the ſame verſe than common and triple time in the ſame muſical ſtrain. It is common indeed in muſic to introduce three equal notes in the time of two equal notes; but then they never form more than a diviſion of the cadence; half the common bar at moſt and one-third of the triple. An anomalous intermixture of diſſyllabic and triſſyllabic feet is alſo common in our old minſtrel ſongs, and diſſyllabic feet are ſometimes introduced in modern poems on ludicrous ſubjects in triple meaſure, and without materially hurting the harmony. To account for this we muſt recur to the analogy between the muſical and poetical cadences. Two equal notes will alone mark the common cadence: but melt them together ſo as to form one holding note, as the muſicians term it, and no particular cadence, or muſical time will be characterized; for this holding note may equally well be analyſed into three equal notes, and become a triple bar, as remain a common bar by its compoſition of two equal notes. But if inſtead of melting the notes together you divide one of them, the cadence is ſtill marked with as much certainty as when they remained two equal notes. Three equal notes again will mark the triple cadence. Form a holding note of all three, and you deſtroy all diſtinguiſhing character of cadence, juſt as in the former caſe: but if you form two of them only into a holding note, the cadence is ſtill characterized almoſt as ſtrongly as when all were diſtinct. But if inſtead of melting two of the three notes into one,

you

you divide one of them into two, you then enter upon a much more complex diviſion of the cadence: a diviſion ſtill ſimple enough in muſic, becauſe muſical notes unconnected with language, are ſimple ſounds; but too complex for poetry, becauſe moſt poetical notes are complex ſounds, formed of all thoſe elementary ſounds of which ſyllables are compoſed. Here then appears the reaſon why verſes of the even cadence readily admit the addition of a ſyllable, but will never ſpare a ſyllable; and why, on the contrary, verſes of the triple cadence will readily ſpare a ſyllable, but will not ſo well admit an extraordinary one.'

The work concludes with a genteel apology, which, if it ſhews that the Author's opinion of its importance, be ſomewhat too high, diſcovers at the ſame time a becoming modeſty and liberality of ſentiment.

ART. XVI. *Remarks upon the* Garianonum *of the Romans: The Site and Remains fixed and deſcribed.* By John Ives, Eſq; F. R. S. and F. S. A. 8vo. 3 s. 6 d. Hooper. 1774.

MR. Ives begins his remarks on the venerable ruin upon which he treats, by obſerving that—'There are few remains of Roman buildings in Britain, ſo conſiderable for *its* [their] preſervation, and yet ſo little noticed by writers, as the ancient Garianonum.—Thoſe who mention it, do it ſlightly; and moſt of them diſpute its ſituation.—Whilſt Richborough * is celebrated by a Battely, this rival ſtation, equal in antiquity, and ſuperior in remains, has met with no hiſtorian:—the preſent curſory attempt will therefore be more excuſable.'

'Camden places the Roman Garianonum at Burgh-Caſtle, in Suffolk; while Sir Henry Spelman, in his *Icenia*, endeavours to fix it at Caiſter, near Yarmouth, in Norfolk. After a due conſideration of what has been alleged on both ſides, Mr. Ives agrees with Camden in placing *Garianonum* at BURGH-CASTLE, on the ſouth ſide of the mouth of the river Yare;—a ſituation which, he thinks, entirely obviates the objections of the learned Spelman, as well as of Biſhop Gibſon, in his annotations upon Camden, and proves it to have been extremely commodious, and admirably adapted, for thoſe very purpoſes for which *they* are diſpleaſed with it—'for the protection of that ſhore which theſe troops were ſtationed to defend, for their military exerciſes, and ſudden excurſions.——Upon a ſtream whoſe largeneſs and rapidity muſt have made it formidable to paſſing armies; upon a ſhore particularly expoſed to the depredations of lawleſs pirates; and upon the principal entrance of a country poſſeſſed by a brave and hardy people; Garianonum muſt have been a ſtation of the greateſt importance to the Romans.——It gave them weight and conſequence in

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* See Review, vol. l. p. 318.

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the eyes of the Britons, who were deſtitute of every idea of mural fortifications;—it eſtabliſhed their influence, extended their territories, and afforded them a ſecure retreat, and an impregnable defence, againſt the warlike Iceni, who frequently roſe in arms againſt the invaders of their native ſoil.——In each of theſe views did the politic Romans conſider their new-erected camp; in every reſpect it anſwered their deſigns, and in every particular correſponded with their wiſhes.—From hence they commanded the Æſtuary of the Yare, the German Ocean, [which he ſuppoſes, from anchors, &c. being found there, might at that time flow up to the walls] and the interior country; and from hence they derived a power and conſequence ſufficient to awe, and capable of intimidating, any military attempt the Britons could form againſt them.'——He aſcribes the erection of this ſtation to the famous Roman general Publius Oſtorius Scapula, who firſt brought the *Iceni* under their ſubjection.

After having thus fixed the ſite of the chief ſtation, our Author is willing to allow Caiſter, on the oppoſite ſhore, to have been one likewiſe, though of an inferior nature only. He ſuppoſes it to have been one of thoſe ſmaller camps, which were frequently dependent on the greater ſtations under the denomination of *ſummer* camps; agreeably to the notion advanced by Mr. Whitaker in his Hiſtory of Mancheſter; and for this purpoſe Caiſter ſeems to have been at a very proper diſtance, and in a convenient ſituation to ſerve as an appendage to Garianonum.

The few ſpecimens we have given of this little work, are ſufficient to ſhew that the Author writes in a more lively and animated ſtyle than is uſually met with among profeſſed antiquaries.

MONTHLY CATALOGUE,
For OCTOBER, 1774.

MISCELLANEOUS.

Art. 17. *The Sentimental Exhibition*; or Portraits and Sketches of the Times. 12mo. 2s. 6d. Lowndes. 1774.

THIS writer, though far from being original, makes ſome good obſervations on life and manners, and is one of the moſt tolerable Imitators, for ſometimes he affects the imitation, of Sterne. The following ſection will ſufficiently characteriſe the book:

'I own I am no friend to *Ciciſbeiſm*. Whatever romantic flights the ſpirit of chivalry may formerly have taken, and after all the pretty tales that are told us of Arcadian ſimplicity, and Platonic love, I cannot but think all ſuch refinements are as inconſiſtent with the natural emotions of the human heart, as they are irreconcilable with all the obſervations we make on human practice. In ſhort, we are compounded of fleſh and blood, and nature has not only endued

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us with certain paſſions, but ſtimulates us inceſſantly to the gratification of ſome or other of them. This, in a ſtate of ſimplicity, or Arcadian ſtate, we ſhould yield to without reſtraint; for even under the regimen preſcribed to us by civilization, we can with difficulty forbear; and to forbear, is to fight againſt our keeneſt inclinations, which a few holy and abſtemious men have boaſted of being able, but not without much ſelf-denial, pain, and reſolution to accompliſh. The Sexes were not created only to gaze on each other; and as an intercourſe of companionſhip and converſation inſenſibly lays the ground-work of ſtrict intimacy and friendſhip between man and man, ſo the like communications often indulged between a man and woman, whoſe diſpoſitions attract each other, gradually produce a ſimilar effect, together with ſuch additional ſenſations of a ſofter kind, as the omnipotent has deſtined the one ſex to impart, the other to imbibe. So great is the value of ſentiment in female minds, that it not unfrequently ſtands in place of perſonal allurements; a woman therefore of but indifferent perſon, may, by the fine turn and poliſh of her intellect, ſo dazzle and captivate her admirer, as to make him utterly blind to diſtorted features, and an ordinary figure. The mind and perſon are here ſo interwoven, that he knows not how to diſentangle them; he deſires then to enjoy both together, and ſenſibility of ſoul is the more coveted, as it is thought to add a greater poignancy and animation to corporeal pleaſure.

'Some who have obſerved the conſtancy and perſeverance of what is called Love, and remarked how tranſient it becomes, and how peeviſh it grows after enjoyment of its object, have ſuppoſed that enjoyment extinguiſhes love, and that love may be kept for ever alive and vigorous, by hope and expectation; hence they would infer, that the Platonic ſyſtem, which admits this fond hope in all its latitude, and ſhuts the door againſt fruition, is moſt likely to conſtitute a permanent, undecaying love. But this is a romantic concluſion, and renitent to the eternal laws of nature. Were the fair ſex all to adopt ſuch an unnatural opinion, and if they all had the fortitude to maintain it inviolate, there muſt be an end of population; but it happens that they too have at leaſt an equal ſhare of the paſſions, which ſeldom allow them to play the tyrant long. The men are perfectly ſenſible of this, and few of them would be ſuch blockheads as to waſte their whole lives in purſuit of what they might never obtain. It is the anticipation of future enjoyment which keeps deſire alive, and invigorates hope; but deſire neceſſarily waſtes away, either by its gratification, or by the impoſſibility of being gratified. Take away enjoyment, which is the utmoſt bound and object of human love, and there is an end of love's exiſtence; for to love is, honeſtly ſpeaking, nothing more nor leſs than to deſire enjoyment. I do not ſay that here is an end to the profeſſion of love; ſince men may profeſs to love what they really do not, and this would be incompatible with Platoniſm, which ſuppoſes a true genuine feeling and perception of love. Eſteem is too cold an emotion, and unapplicable to any, except ſuch near connections of blood, as excite no other in the mind.

'When love has once got poſſeſſion of its object, it either capriciouſly flits to ſome new one, or elſe reſts ſatisfied with its acquiſition, and

and ſearches no further. It is to be wiſhed that, for the peace and happineſs of ſociety, it could more frequently remain conſtant, and ſettled in this latter ſtate, and then the nuptial union might generate a real practical ſyſtem of Platoniſm; in which two minds, well attuned to each other, might reach to the higheſt pitch of felicity and purity that human nature is capable of in this world. This would be a degree of angelic enjoyment, which your Flirts, Gallants, *Macaronis*, *Ciciſbeos*, and *Chaperons*, of public places, are neither qualified to taſte, nor can even have in contemplation; much inferior rewards too liberally repay the whole ſeries of their deſpicable aſſiduity.'

This philoſophy has more truth than refinement.

Art. 18. *An Account of the new Northern Archipelago*, lately diſcovered by the Ruſſians in the Seas of Kamtſchatka and Anadir. By Mr. J. Von STÆHLIN, Secretary to the Imperial Academy of Sciences at St. Peterſburgh, and Member of the Royal Society of London. Tranſlated from the German Original. 8vo. 2s. 6d. ſewed. Heydinger, 1774.

It is a pertinent remark, curious and well-authenticated, at the beginning of this account of theſe Argonautic diſcoveries, 'that at the very time when the Engliſh and French diſcovered iſlands in the South Seas which till then were totally unknown to all the reſt of the world, namely, in the Years 1764, 65, 66, and 67, the intrepid Ruſſians diſcovered new lands in the utmoſt limits of the north, and found a cluſter of *inhabited* iſlands unknown to them, and to the whole world.'

From this coincidence, the ſenſible Author ſeems inclined to infer, 'that, at certain periods, a ſpirit of diſcovery ariſes, which excites univerſal emulation in different parts of the world;' and he refers to ſeveral other inſtances of a ſimilar kind: particularly, that 'when the new hemiſphere of America was diſcovered by the Spaniards, the Portugueſe and Dutch began, at the ſame time, to think of navigating from Europe to the Eaſt Indies.'—This, however, is, in general, very natural. We always ſee that diſcoveries and improvements excite emulation; and that the ſucceſs of one man animates others to become his rivals.

The Archipelago of Iſlands diſcovered by the Ruſſians, in 1765 and 1766, in the ſeas of Kamtſchatka and Anadir, lie between the 56th and 67th degrees of north latitude. There is a neat and ſeemingly accurate chart of them prefixed to the narrative; and the whole is properly introduced by the ingenious Dr. Maty, of the Britiſh Muſeum, in a well-written preface. To the deſcription of theſe iſlands, and of their inhabitants, is added, A narrative of the adventures of four Ruſſian ſailors, who were caſt away on the deſert iſland of Eaſt-Spitzbergen; together with ſome obſervations on the productions of that iſland, &c. By Mr. P. L. Le Roy, Profeſſor of Hiſtory, and Member of the Imperial Academy of Sciences at St. Peterſburg. This narrative appears alſo to be ſatisfactorily authenticated, and is ſaid to be tranſlated from the German original, at the deſire of ſeveral Members of the Royal Society.—Theſe poor fellows ſpent ſix years and three months in their rueful ſolitude; at the end of which the three who remained alive (for one ſunk under the hardſhips

hardſhips to which they were expoſed) were fortunately brought off by a Ruſſian ſhip. The manner in which theſe *real* Robinſon Cruſoes ſubſiſted, for ſo many horrid and tedious winters, in their inhoſpitable, frozen deſart, forms a very curious and intereſting ſtory, and the particulars do great honour to the ingenuity, the patience, and the fortitude of theſe poor mariners; who, in our eſtimation, are much better entitled to the name of HERO, than either "Macedonia's Madman, or the Swede."

Art. 19. *A Sketch of Materials* for a new and compleat Hiſtory of Cheſhire. The *ſecond Edition*; with an entire new preface, an account of *further* materials, and a plate of Hugh Lupus's ſword*. 4to. 2s. 6d. Bathurſt, &c.

The ingenious Author of this Sketch (Dr. Gower) has here given, beſide his well-written preface, above mentioned, an account of ſuch new materials for his intended Hiſtory as he hath been favoured with, ſince the publication of the firſt edition of his Sketch, publiſhed in 1771: vid. Review, vol. xlvi. p. 199. ſee, alſo, a further account of this great undertaking, Review, vol. xlix. p. 304. Theſe additional materials are both ample and important; and there now ſeems to be no doubt but that the work will meet with every kind of encouragement, notwithſtanding the prodigious labour and expence with which it will be neceſſarily attended.

Art. 20. *The Gentleman and Builder's Director*; containing plain and familiar Inſtructions for erecting every Kind of Building, according to their reſpective Claſſes, as regulated by an Act of Parliament, paſſed laſt Seſſions, for the better regulating of Buildings, and more effectually preventing Miſchiefs by Fire. To which is added a Plate; ſhewing at the firſt View, the external and Party-walls for each Claſs of Building. Alſo a Section of a Stack of Chimneys, with Directions to build them to prevent Smoaking. By William Robinſon, Eſq; Architect and Surveyor at Hackney. 8vo. 1s. 6d. Kearſly, &c.

William Robinſon, Eſq; the Juſtice†, and William Robinſon, Eſq; the Surveyor, both of Hackney, being probably the ſame perſon under two deſignations, it is preſumed he now appears in his more familiar character; and that he may be better able to *lay out the law* of brick and mortar, than to treat of it more diffuſively: which is at leaſt a candid allowance in his favour at firſt opening the pamphlet.

The formal preciſion in our Acts of Parliament is not readily intelligible to common workmen, when dictated to under a variety of circumſtances; digeſts therefore of ſuch acts muſt be of great uſe to them, if clearly and correctly made: but Mr. R. does not appear to have *yet* arrived at the literary expertneſs neceſſary even for ſuch an undertaking. The natural diſtribution for a digeſt of the laſt Building Act, would have been to allot a diſtinct chapter to each claſs of buildings ſpecified in the Act, containing all the circumſtances provided for by law under regular and uniform ſubdiviſions; with notes referring to the ſections in the Act itſelf, where the legal matter is to be found. Now though Mr. R. had ſome obſcure idea of this kind,

* The ſword of dignity, of the Earldom of Cheſter.

† See Review for laſt Month, p. 193.

he either was not allowed, or did not allow himſelf, time to mature it; for after defining the claſſes of buildings in their order, he begins his arrangement again and again, for the particulars under each, though not ſo clearly as might have been wiſhed; by which means a Builder muſt ſearch three or four places for what relates to one houſe: and his head titles being all in the ſame ſtyle, without any regard to ſubordination, the reader on opening the leaves knows not where he is, but wants an index even to a pamphlet of 54 pages.

Add to this, that though law language is not always the moſt correct either in ſtyle or grammar, yet the writer of a familiar manual of this nature, being releaſed from the jargon of the courts, might have expreſſed himſelf much clearer and better in many reſpects than Mr. R. has done: if he has any more of theſe ſchemes in agitation, we would recommend Mr. Scott's Digeſt of the Highway Act* to his peruſal; and a good old home-ſpun proverb to his conſideration, which ſays, *the more haſte the worſe ſpeed.*

Art. 21. *An Eſſay on the Clergy*; their Studies, Recreations, Decline of Influence, &c. &c. By the Reverend W. J. Temple, LL.B. Rector of Mamhead in Devonſhire. 8vo. 1 s. 6 d. Dilly. 1774.

This eſſay is divided into twelve chapters, the firſt of which contains a very ſhort and ſuperficial abſtract of the hiſtory of religion; in the ſecond, the Author points out ſome of the benefits derived to mankind from revelation; in the third, he ſhews the utility of the ſacerdotal character; in the fourth, which contains two pages only, he tells us, that among the Jews, lameneſs and deformity excluded from the Prieſthood; that in Egypt and India, none but particular perſons and families officiated in holy things; that among the Greeks and Romans the care of religion was committed to the nobleſt houſes, and principal perſons and magiſtrates of the ſtate, &c.—A more diligent attention to ſome of theſe circumſtances might be of ſome efficacy, he thinks, in reviving the declining influence of the Clergy, and conſequently of piety and morality.

The fifth chapter contains a plan for the ſtudies of the clergy. It is addreſſed to a perſon who is ſuppoſed to be near the age of admiſſion to Deacon's orders, and is intended to form not only a moral, chriſtian Preacher, but alſo to qualify thoſe who may riſe to preferment in the church, to bear an active and uſeful part in the commonwealth, and to clear them, among other imputations, from that of even their great friend, Lord Clarendon, who ſomewhere in his life makes this ſevere reflexion——*that Clergymen underſtand the leaſt, and take the worſt meaſure of human affairs, of all mankind that can read and write.*

Whether the Clergy will think themſelves obliged to Mr. Temple for this plan of ſtudy or not, we cannot ſay; to us it appears a very imperfect, and injudicious plan. Our readers may judge of it from a very ſmall ſpecimen—Mr. Temple ſeems very deſirous it ſhould be known that he underſtands French and Italian, and without a ſuitable proficiency in theſe languages, his plan, he ſays, cannot be purſued. Accordingly, after recommending the ſtudy of the holy ſcriptures in

* Mentioned in Review, vol. xlix. p. 498.

the

the original, he goes on as follows:—'Let Joſephus, the Antiquités Judaiques of Baſnage, and les Mœurs des Iſraëlites of Fleury, be your Commentary on the Old Teſtament; when doubtful and at a loſs on the New Teſtament, Clarke, Locke, Le Clere, Hammond, will afford you a faithful and ſatisfactory interpretation. You may then proceed to eccleſiaſtical hiſtory. Moſheim's abridgement is a ſenſible, and generally a candid, work. You may alſo read, in part at leaſt, the excellent larger hiſtories of Fleury and Baſnage. There is likewiſe a very amiable and ſtimulating picture of the manners of primitive chriſtianity in the Mœurs des Chrétiens of the former. Beauſobre's Hiſtoire de Manichèe, and du Manichéiſme is equally entertaining and profound. We are indebted to M. Lenfant for an admirable relation of the Councils of Piſa, of Conſtance, of Baſle, ſo formidable to the pretenſions and domination of Antichriſt. You can hardly read too often the account of the laſt famous Council at Trent, by that great hiſtorian and politician Father Paul. When you read Seneca, Epictetus, Antoninus the great and good, you will think more highly of our own nature, and *burn* to reſemble the divine. The elegant and picturesque pencil of La Bruyere, will ſhew you the manners and ſentiments of thoſe we daily live and converſe with. Paſcal and Nicole are pious and eloquent moraliſts. Locke is as the founder of juſt and rational metaphyſics. The treatiſe of civil government of the ſame great man, with Sidney and Monteſquieu, have ſupplied every thing that was wanting in Plato and Ariſtotle on the nature of political inſtitutions. Herodotus, Thucydides, Xenophon, with Diodorus Siculus, will give you all the Greek hiſtory. In your ſtudy of that of Rome, you will be equally pleaſed with the profound copiouſneſs of Dionyſius Halicarnaſſenſis, and the eloquent brevity of Livy. Then come the precious remains of a Polybius, of a Salluſt, of a Tacitus, with Cæſar the hiſtorian of nature. Appian, Herodian, Dio Caſſius, A. Marcellinus, though inferior in the art of writing, are valuable and worthy of peruſal, upon account of the facts and information they contain. After a long ſeries of tyranny, horror, and anarchy, you will ſee the genius of civil wiſdom in affairs, with the preciſion of Thucydides and eloquence of Tacitus in compoſition, begin as it were to revive and wake from their iron ſlumber in Machiavel and Guicciardini. Davila will give you a manly and ſenſible relation of the calamities and miſeries of France, under her weak, or bigoted, or frantic Princes. The great merit of Thuanus and Sully is univerſally known.' This, ſurely, is a ſufficient ſpecimen of our Author's plan, and we leave our Readers to their own reflections upon it.

In the remaining chapters of his Eſſay, Mr. Temple treats of the ſtyle of the pulpit, the decline of the influence of the clergy, the progreſs of infidelity, non-reſidence, the external appearance, and recreations of the clergy, &c. and concludes with ſome reflections upon teſts, or ſubſcription to articles in matters of religion: but what he ſays upon this ſubject is weak and trifling.

POETICAL.

Art. 22. *Folly*; a Satire. 4to. 6d. Payne. 1774.

The following lines on Otaheite ſhew that this careleſs Author is ſuperior to the common tribe of rhymers:

'There no raſh elbow ſhakes the deſperate box,
None change their cocoa-trees for India ſtocks;
None leave their country-ſeats to tumble down,
Plung'd in the ſmoke and follies of the town:
No cit cries Forty-five, no reverend don
Betrays the forty articles ſave one.
'Driven by his ſon from Latium's happy ſeat,
Here exil'd Saturn fix'd his laſt retreat,
Nor fear'd leſt envious Jove ſhould here again
Diſturb his ancient ſolitary reign.
Beheld, as in Heſperian plains, the wood
Unſhaken yield its vegetable food;
The turf, unwounded by the trenching ſhare,
With flowers unnumber'd ſcent the grateful air.
As nature prompted, or as paſſion fir'd,
Each happy pair to mutual joys retir'd;
No torment knew their love: nor yet the fair
Had drawn from Gallic lips the tainted air,
Now noſeleſs youths, complaining through the grove,
Affright the Dryads with their ſnuffling loves.
'Alas! too ſoon, ſo luxury ordains,
Curl-pated ſlaves ſhall harrow up your plains,
A hideous crew! and for another's uſe,
Your canes ſurrender their unwilling juice!
Here F—x, the ſeſſion paſt, his only care
To bilk the crop-tail'd ſons of Iſſachar,
Like B—ks, in Oberea's charms ſhall revel,
And realize the dreams of Mrs. Greville.
But, hold, my muſe! nor think thy feeble lay,
A macarony's proweſs can diſplay.

Art. 23. *The Graham*, an Heroic Ballad: in Four Cantos. By Thomas Blacklock, D. D. 4to. 2 s. 6 d. Davies.

The profeſſed intention of this poem is to cheriſh and encourage a mutual harmony between the inhabitants of South and North Britain. To this end Dr. Blacklock has exhibited, in ſtrong colours, ſome part of thoſe miſeries which their ancient animoſities had occaſioned. His GRAHAM is an affecting ſtory, in which love and jealouſy have a principal ſhare; but when he tells us, previouſly, that this ſtory is a fiction, by a compliment to our humanity, he robs himſelf of a leading intereſt in our attention. Theſe matters ſhould not be confeſſed beforehand.

His ſtanza is of a particular conſtruction, perhaps too monotonous.

'By ſanguine proof, ye nations, taught
What various ills from diſcord riſe,
Diſcord, with all the curſes fraught
That earth can feel, or hell deviſe;
With ſacred vigilance of thought,
Your union cultivate and prize;
Union, eternal ſource of joy,
Which nought can leſſen or deſtroy.'

The laſt thought is ſomewhat unphiloſophical.

Art.

Art. 24. *The Poetical Works of Robert Lloyd*, A. M. To which is prefixed, an Account of the Life and Writings of the Author. By W. Kenrick, LL. D. 8vo. 2 Vols. 6 s. ſewed. Evans. 1774.

The poems of the late very ingenious, but very unhappy Mr. Lloyd are here elegantly reprinted *, with conſiderable additions from the *St. James's Magazine*, a periodical work in which that writer was concerned; and which was ſoon diſcontinued, for want of encouragement: though far ſuperior to moſt other publications of the kind. Dr. Kenrick, the preſent Editor, has prefixed a well-written life of the Author; in which he juſtly reproaches the Public, for the unaccountable neglect that Mr. Lloyd's poems have met with, from the time of his deceaſe, while applauſe hath been laviſhly beſtowed on very inferior writers.—In this account of Mr. Lloyd's writings, there is a miſtake, which we are deſired to notice, with a view to its being duly rectified, in any ſubſequent edition.

Dr. K. obſerves that Mr. Lloyd, in conjunction with Mr. C. Dennis, 'undertook a tranſlation of the *Contes Moraux* of Marmontel; a haſty performance, that did them little credit, and would have done them ſtill leſs, had not a ſecond attempt by Mr. Colman to tranſlate that elegant author, at greater leiſure, proved almoſt equally abortive.'—We are authorized to ſay, that Mr. Colman was *not* the author of the tranſlation of Marmontel here alluded to.—Dr. K. muſt have been miſinformed.

Art. 25. *England's Tears:* a Poem. Inſcribed to BRITANNIA. To which is added, Advice to the Voters of Great Britain, at the approaching General Election. 4to. 1 s. 6 d. Kearſly. 1774.

This maudlin Muſe blubbers moſt woefully about the degeneracy of Britannia's ſons:

Ah! how unlike theſe were days of yore,
E'er gold, that bane to virtue, curs'd our ſhore;
* * * * * *
Or fields inclos'd—monopolies practis'd—
Our honeſt fathers better were adviſ'd.

We heartily wiſh this Writer had been *better adviſed*, ere he printed theſe confounded caterwauling verſes!

Art. 26. *The Reſurrection of Liberty; or, Advice to the Coloniſts:* a Poem. By the Ghoſt of Churchill. 4to. 2 s. Allen. 1774.

This Author, too, ſhould have been *better adviſed:* ſee the preceding Article. Both the Ghoſt of Churchill, and the Tear Merchant plead their *juvenility* in extenuation of the imperfections that may be found in their pieces:—What concern have the Public with the age of a bad writer?

Art. 27. *Hebé*, an *Heroic* Poem on her Majeſty. 4to. 1 s. 6 d. Allen. 1774.

"Tune, tune Apollo! tune! O tune the lyre—"

Apollo muſt be an hard-hearted deity, indeed, if he refuſed to tune the man's lyre, after his aſſiſtance had been ſo *pathetically* invoked!

* See our account of the quarto edition, printed by ſubſcription, in the year 1762. Rev. vol. xxvi. p. 385.

This *Heroic Poem*, as it is called, is happily conceived in the truly elevated ſtyle, though not the meaſure, of the loyal old ballad, which thus ſublimely begins:

" Britons rejoice! Prince Frederic is come,
" The glory of Old England, King George's eldeſt ſon!"

'Our amiable Queen's intended excurſion to Portſmouth is the ſubject of this little Heroic Piece.' *Argument to* HERE.

Art. 28. *The Myſtic Miracle; or, Living Grave:* a Poem. Inſcribed to the Rev. Mr. Lindſey. 8vo. 1 s. French.

Myſtic nonſenſe, about Mr. Lindſey, and the wickedneſs of church-innovations, and the ſtory of Jonah and the whale.

Art. 29. *Aglaura*, a Tale, taken from the French of Marmontel's Moral Tales. By Mr. Trapaud, Author of the Oeconomy of Happineſs. 4to. 1 s. Brotherton. 1774.

This affecting Tale is miſerably ſpoiled by a ſpiritleſs transfuſion into blank verſe.

Art. 30. *Modeſt Exceptions from the Court of Parnaſſus*, to Mrs. Macaulay's *Modeſt Plea*. By the Author of the *Doctor Diſſected* †, a Poem. 4to. 1 s. Bew. 1774.

No character can be given, where no meaning is expreſſed. It is all—nothing,—except a few faint efforts at dirt-flinging.

Art. 31. *Mirth*, a Poem, in Anſwer to *Warton's Pleaſures of Melancholy*. By a Gentleman of Cambridge. 4to. 1 s. 6d. Johnſon. 1774.

There is conſiderable merit in the title-page of this poem, which is neatly engraved, with elegant emblematical figures in the trophy, feſtoon, and vignette forms. But is this then nothing more than—

———— a pompous ſign,
T'invite dull ſots to wretched wine?

We ſhall not paſs ſo ſevere a ſentence upon the *Gentleman's* poem; but this we muſt ſay, that the *aptos numeros atque modos dicendi*, he has unfortunately neglected. *Fantaſtic mirth* requires a meaſure very different from the ſolemn and formal march of blank heroics, which, however, is well enough adapted to *the Pleaſures of Melancholy*. It is not very material to inquire into the merits of a miſapplied verſification.

Art. 32. *Plays and Poems.* By William Whitehead, Eſq; Poet-Laureat, and Regiſter and Secretary to the moſt Hon. Order of the Bath. 8vo. 2 Vols. 9 s. bound. Dodſley. 1774.

The well-eſtabliſhed reputation of Mr. Whitehead as a poet, which, in ſpite of the moſt illiberal attacks, and the equally illiberal neceſſity of writing annually on the ſame ſubjects, has ſtill ſupported itſelf in the opinion of the Public, renders any diſquiſitions on that ſubject unneceſſary here. Moſt of thoſe poems which the Public has been in poſſeſſion of, with a few ſelect birth-day odes, and ſome new pieces, are to be found in theſe volumes. Among the latter, if we miſtake not, are ſeveral very agreeable ſpecimens of that eaſy elegance and ſenſibility which diſtinguiſh Mr. Whitehead's muſe.

N. B. The firſt edition of Mr. W.'s poems was publiſhed in 1754, in one vol. 8vo.

† See Review, vol. xlv. p. 236.

ASTRONOMY.

Art. 33. *Aſtronomic Doubts: or, an Enquiry into the Nature of that Supply of Light and Heat which the ſuperior Planets may be ſuppoſed to enjoy.* By Philip Parſons, B. A. Rector of Eaſtwell in Kent. 8vo. 1 s. Printed at Canterbury, and ſold by Johnſon in London. 1774.

It is no uncommon thing to meet with *ſceptics* in *religion*, who have very little *religious* knowledge: but we can hardly allow a man to be a *ſceptic* in *aſtronomy*, who is not acquainted with the firſt principles of the ſcience. If any one doubt (and publiſh his doubts to the world), whether the light and heat which the remoter planets receive from the ſun be ſufficient to the purpoſes of vegetation and animal life, and the accommodation of their inhabitants, we ſhould naturally expect, that he would be able to ſtate the true diſtances according to the lateſt obſervations, or at leaſt give us the true *proportional* diſtances, and that he would know how to eſtimate the quantity of light and heat they ſeverally enjoyed. The latter of theſe computations is eſſentially connected with the former. But we are at a loſs to conjecture, by what method of calculation Mr. *P.* has found that the ſun would appear to *Mercury* only *three* times as large as to *us*, and to *Saturn* only *ſeven* times leſs. A ſchool book of aſtronomy would have given him very different proportions, and proportions much more to his purpoſe, than thoſe which he has aſſigned. However this Author is very ready to give up to the "ſcrupulous mathematician," a million or two miles in eſtimating the vaſt diſtances of the planets; and, "like good-natured *Sterne*, with his mule, he never will argue a point with one of that family as long as he lives;" but when he proceeds to fetch his ſupply of light and heat from the *fixed ſtars*, a few millions of miles which bear a much leſs proportion to the whole diſtance, is a matter of very great conſequence. We ſhould be ſorry if Mr. *P.* ſhould be provoked to trace out any kind of relation between an inoffenſive Reviewer, and the grave and ſimple family to which he alludes in the above paragraph: and we ſhall therefore refer him to the following extract from a popular book on this ſubject, which, we imagine, he has not yet ſeen. It contains a ſufficient ſolution of his difficulties.

"The quantity of light, (ſays Mr. *Ferguſon*) afforded by the Sun to Jupiter, being but $\frac{1}{28}$th part, and to Saturn only $\frac{1}{90}$th part of what we enjoy, may at firſt thought induce us to believe that theſe two planets are entirely unfit for rational beings to dwell upon. But, that their light is not ſo weak as we imagine, is evident from their brightneſs in the night-time; and alſo, that when the Sun is ſo much eclipſed to us as to have only the 40th part of his diſc left uncovered by the moon, the decreaſe of light is not very ſenſible: and juſt at the end of darkneſs in total eclipſes, when his weſtern limb begins to be viſible, and ſeems no bigger than a bit of fine ſilver wire, every one is ſurpriſed at the brightneſs wherewith that ſmall part of him ſhines. The moon when full affords travellers light enough to keep them from miſtaking their way; and yet, according to Dr. *Smith* *, it is equal to no more than a 90 thouſandth part of the

* Optics, Art. 95.

light of the Sun: that is, the Sun's light is 90 thouſand times as ſtrong as the light of the Moon when full. Conſequently, the Sun gives a thouſand times as much light to Saturn as the full Moon does to us; and above three thouſand times as much to Jupiter. So that theſe two planets, even without any Moons, would be much more enlightened than we at firſt imagine; and by having ſo many, they may be very comfortable places of reſidence. Their heat, ſo far as it depends on the force of the Sun's rays, is certainly much leſs than ours: to which no doubt the bodies of their inhabitants are as well adapted as ours are to the ſeaſons we enjoy. And if we conſider, that Jupiter never has any winter, even at his poles, which probably is alſo the caſe with Saturn, the cold cannot be ſo intenſe on theſe two planets as is generally imagined. Beſides, there may be ſomething in their nature or ſoil much warmer than in that of our earth: and we find, that all our heat depends not on the rays of the Sun; for if it did, we ſhould always have the ſame months equally hot or cold at their annual returns. But it is far otherwiſe, for *February* is ſometimes warmer than *May*; which muſt be owing to vapours and exhalations from the earth." See Ferguſon's Aſtronomy, p. 23, 24.

POLITICAL.

Art. 34. *An Addreſs to the Freeholders of the County of Cumberland, and Freemen of the City of Carliſle.* Shewing how the Houſe of Commons conſiſt, *and* an Abſtract of the Qualifications (by Law) of the Electors for Counties, Cities, *and* Boroughs, *and* alſo of the Elected, according to the Places they repreſent, *and* the Proceedings (*and* Law againſt Bribery) at Elections; *and* who are, *and* are not, proper Perſons to repreſent them in Parliament. By a Freeholder of the County. 4to. 1 s. 6 d. Allen. 1774.

No ſooner does the opportunity approach for Britiſh electors to adopt the example of Eſau, who yielded his birthright to the temptation of a meſs of pottage, than the national commotion begins. We are ſtunned with the din of patriots, who loſe their time and labour in diſplaying what we *ought* to do; with the hackneyed profeſſions of candidates, who tell us what they *will* do; and with the beaſtly uproar of drunken electors, who ſuffer themſelves to be kept in a continual ſtate of intoxication, that they may be incapable of *knowing* what they do. Such is the exerciſe of our ſeptennial return of liberty; which, according to Voltaire, we do not deſerve to enjoy!

Can it be expected in ſuch degenerate times, that *dry* inſtructions, like thoſe in this pamphlet, which call for eighteen-pence *out* of our pockets, will prevail againſt bank notes, beer notes, and the benign influence of the royal countenance ſhining full in our faces, from bright guineas poured *into* our pockets? One hint of advice, ſuited to the preſent ſtate of affairs, may however be of ſervice to freemen of boroughs; which is, never to be without gold weights and ſcales in their pockets at theſe ſeaſons. *Verbum ſapienti ſat*; we ſhall not affront their underſtandings by deſcending to particulars; concluding only in the empirical ſtile ☞ *There are more reaſons for this caution, than good people are aware of.*

If we have wandered from the direct object before us, it was becauſe there was little temptation to dwell upon it. It is mere compilation, and very crudely done; good matter has ſuffered by paſſing through

through ſlovenly hands: ſo ſlovenly indeed, that we are told the method of voting among the Romans, was either by centuries, *or by bribes* *; and leſt this ſhould paſs as a mere typographical error, it is added that *the method by bribes*, was gradually introduced by the tribunes of the people! With ſimilar accuracy we are informed, among the qualifications of perſons to be members of the Houſe of Commons †, 'that they muſt be aliens born or minors!' Our Cumberland freeholder would do well to mind what freehold he may have, as it is not very probable he will ever raiſe a copyhold by his pen.

Art. 35. *A Collection of Rules and Standing Orders of the Houſe of Commons*; relative to the applying for, and paſſing Bills, for incloſing and draining of Lands, making Turnpike Roads, Navigations, and other Purpoſes. The Standing Orders which have been made this Seſſion of Parliament, for previous Notice to be given at the Michaelmas Quarter Seſſions of the Peace, and in the County News-Papers, by Perſons intending to apply for Private Bills, were the Occaſion of this Collection being publiſhed; as theſe Orders are indiſpenſably neceſſary to be obſerved by all Gentlemen who intend to incloſe their Eſtates, and by all Surveyors, Engineers, Agents, and Solicitors, who are likely to be employed in the Proſecution of Bills for Turnpike Roads and Navigable Canals. 4to. 1 s. Hingeſton. 1774.

As ſuch a collection as this is very eaſily made, when the laſt regulations, which revive the conſideration of the former, are recent, it may be preſumed to be correct; though an order of the Houſe for the publication, does not appear to authenticate it. The laſt long ſentence of the title is very awkwardly framed, in the advertiſing ſtyle of amplification, and is unſuitable to the dignity with which the orders of a legiſlative body ought to appear.

Art. 36. *Vox Populi*; *or, Old England's Glory or Deſtruction in* 1774. Being a choice Collection of Hints, found in the Cabinet of a late worthy and noble Lord, to the Freeholders of Great Britain, in their Choice of Members to ſerve in Parliament at the enſuing General Election. With Comments upon them. By an Old Member of the Lower Houſe, but no Placeman, Penſioner, or Title. To which is added, by the ſame Nobleman, an Hint to his Majeſty. 8vo. 1 s. Parker, &c.

A great deal of good, patriotic advice is here, we are afraid, thrown away, on the freeholders, &c. of this kingdom.

If ſuch publications are conſidered as pearls, we need not ſay *what thoſe are* before whom they are ſo unprofitably caſt.

Art. 37. *The Freeholder's Political Catechiſm*; *or, the Duty of Voters for Members of Parliament*: Delivered in a plain, clear, and conciſe Method. By Henry St. John, L. V. Bolingbroke. 8vo. 6 d. Davies. 1774.

Reprinted from Bolingbroke's tracts. It contains not only the duty of voters, but gives a conciſe view of the political conſtitution

* P. 6. † P. 12.

of

of this country; of which our common people are, in general, very ignorant. This tract, therefore, ought to be largely circulated among our freeholders, &c. And with this view the Editor has given a *N. B.* at the bottom of the title page, ſpecifying the conſiderable allowances which are to be made to thoſe who are diſpoſed to promote the circulation.

MEDICAL.

Art. 38. *Inſtant Relief to the Aſthmatic, &c.* From a MS. of the late Dr. Lucas. 12mo. 6 d. Folingſby. 1774.

It is enough to ſet a poor aſthmatic, of an irritable fibre, a-wheezing, merely to read that the *noſtrum* here recommended to be ſucked into his lungs, is a volatile *acid* ſalt, extracted from 'a combination of the ſtrongeſt acids;' did not the *learned* Writer ſeaſonably come to his relief, and give him time to take breath again, by aſſuring him that the 'overacting' power of this volatile, æ.erial, antiſeptic, acid ſalt is properly dulcified according to the rules of art. We ſhould beg his pardon, indeed, for treating him as a *noſtrum-monger*. His medicine, he declares, 'cannot be called a quack noſtrum,—as he honeſtly tells the world his proceſs.' This proceſs however is not here divulged, but we are told that it is 'one of the moſt tedious, difficult, and expenſive in chymiſtry,' and that 'indeed very few chymiſts can go through it all.'

But paſſing over this ſmall overſight—the Reader may have the medicine itſelf, at certain places named in the laſt page, in bottles of 5 s. 3 d. half a guinea, and a guinea each. The Author prefers and recommends our purchaſing the guinea bottle; for, ſaith he,—Bleſs his benevolent heart!—the choice is of no conſequence to him —'the larger the bottle, the ſtronger the æther, and more efficacious its effects.'—Conſiderate creature!

NOVELS and MEMOIRS.

Art. 39. *The Earl of Douglas*, an Engliſh Story. Tranſlated from the French of the Counteſs D'Anois. 12mo. 3 Vols. 7 s. 6 d. ſewed. Baldwin. 1774.

The talents of the celebrated Counteſs D'Anois, for this ſpecies of compoſition, are univerſally known. Her romances, though wild and improbable, like the reſt of thoſe marvellous details that were faſhionable in her days (in which the ſpirit of chivalry was not quite evaporated) abounded with that ſort of invention which never fails to intereſt and captivate the reader. We had a former tranſlation of this ſtory, printed in 1741, under the title of, *The Hiſtory of Hippolitus, Earl of Douglas*; but that was a wretched piece of work. The preſent tranſlation is much more juſt to the fame of the ingenious and romantic Frenchwóman.

Art. 40. *Memoirs of an unfortunate Lady of Quality.* 12mo. 3 Vols. 7 s. 6 d. Snagg. 1774.

A romance founded, chiefly, on the ſtory of Lady Jane Douglas, ſiſter to the late Duke of Douglas. It is a poor performance, affording little of ſentiment, and leſs of character; and yet the Author, (or pretended Editor) has the aſſurance to ſtyle it 'an entertaining work, not unworthy a place on the ſhelf with the productions of a Fielding, a Smollett, or a Goldſmith.' Thus a draggle-tail'd nymph, from

from Billingſgate, cries about the ſtreets "Sprats as big as herrings, ho!"—but then ſhe is not ſo filly as to imagine that any body believes her.

Art. 41. *The Child of Nature improved by Chance*, a Philoſophical Novel. By Mr. Helvetius. 2 Vols. 6s. bound. Becket. 1774.

We were not acquainted with the impoſture of this title-page (the book will not impoſe on any body) till it had wrought all the effect it is likely to have. Thoſe who have read this philoſophical novel, as it is called, need not be told that it was not written by the late celebrated Helvetius *. It conſiſts of characters not well drawn, and very improperly placed; and the morality and language of it is probably *deſigned* to injure the principles and manners of the Public.

LAW.

Art. 42. *The genuine Arguments of the Counſel, with the Opinion of the Court of King's Bench*, on Cauſe ſhewn why an Information ſhould not be exhibited againſt —— James, Clarke, Aldus, Miles, Sparks, and Leigh; for a riotous Conſpiracy to deprive Charles Macklin, Comedian, of his Livelihood, &c. &c. 8vo. 1s. 6d. Williams. 1774.

This publication relates to the famous riots which happened at Covent Garden theatre, laſt winter, in conſequence of Macklin's attempting the character of Macbeth.—It is to be hoped that the cenſure paſſed by the Court of K. B. on the behaviour of the perſons againſt whom M. exhibited his complaint, will have ſome tendency toward putting a ſtop to the illiberal, tyrannical, and unmanly conduct of ſome play-going people, who call themſelves *The Town*, and think they have a right to inſult, and treat with the moſt wanton cruelty, any actor againſt whom they have a private pique, or whoſe public performances do not happen to pleaſe theſe noiſy and boiſterous critics. In all theſe caſes, the cauſe of the player is, undoubtedly, the cauſe of humanity.

AMERICAN AFFAIRS.

Art. 43. *The Petitions of Mr. Bollan*, Agent for the Council of the Province of Maſſachuſet's-Bay, lately preſented to the two Houſes of Parliament; with a brief *Introduction* relating to the Law of Naure, the Authority of Human Rulers, and the Subject's common Right of Defence; with ſubſequent Obſervations, reſpecting the Nature of the Principalities eſtabliſhed in Europe, by the Northern Conquerors, and of the Engliſh Conſtitution; to which is ſubjoined the Council's Defence againſt the Charge of certain Miſdemeanors. 4to. 1s. 6d. Almon. 1774.

This publication will naturally excite in the mind of the philoſophic reader, uninfluenced by the little fluctuating unſyſtematic politics of the times, reflections ſimilar to that of Lord Clarendon (here quoted, by way of motto), *viz.* "Men pay too dear for their want of providence, and find too late that the neglect of juſtice infallibly, though undiſcerned, undermines that ſecurity which their policy

* It is now ſuppoſed to have been the work of a noted writer lately deceaſed; and who ſeems to have formed an artful ſcheme not only ſo impoſe on the Public, but to *take in* even the bookſeller.

would

would raiſe in the place of what wiſdom and juſtice had provided for them." *Survey of the* LEVIATHAN.

RELIGIOUS.

Art. 44. *An Appeal to Reaſon; or, Thoughts on Religion.* Wherein the Interference of the Civil Power, and the Matter of Subſcription, are candidly conſidered. By a Layman, of Hampſhire. 8vo. 3 s. 6 d. Devizes printed, and ſold by Rivington in London. 1774.

This treatiſe chiefly conſiſts of a *ſummary* of the nature, evidence, contents, and hiſtory of natural and revealed religion, delivered in plain, unadorned language, and without any novelty of ſentiment. In the latter part of the performance, ſome ſtrictures are made upon the Diſſenters, and the conduct of the eſtabliſhment is vindicated, in requiring ſubſcriptions of its miniſters. Whether the Author be always right in his opinions, and whether he does not ſometimes fail in preciſion of ideas, may, we think, be juſtly queſtioned. But one thing is certain, that he is never defective in candour and moderation. He evidently appears to be a man of unaffected piety, of real benevolence, and enlarged charity. His ſentiments, on the whole, are judicious and liberal. He is a friend to ſome farther reformation in the Church of England; but wiſhes, nay, and ſtrange to tell! expects it to proceed from the ruling clergy themſelves. One would imagine that he had not heard of the Archbiſhop of Canterbury's anſwer to the application lately made to him upon that ſubject.

CORRESPONDENCE.

To the AUTHORS *of the* MONTHLY REVIEW.

GENTLEMEN,

IN your Review for laſt month you conſider Mr. Weſley's Thoughts on Slavery. I ſhall not diſcuſs either his thoughts or your examination of them. I own that the behaviour of the Planters, in general, towards their ſlaves, is harſh; but I muſt, for myſelf, ſay, that although I have reſided many years in the Plantations, and have been, and ſtill am, owner of many of thoſe poor wretches, I never was deſtitute of tender feelings for them; and I can with great truth, and with much inward ſatisfaction, declare, that I cannot charge myſelf with any act of cruelty or inhumanity towards one of them. What I mean particularly to obſerve, is with regard to that part of your Review where you ſay "the murder of ſlaves is by our plantation laws puniſhed only by a pecuniary fine, and Mr. Weſley, &c." I incloſe a clauſe* of an Act now in force in one of our plantations, where

* "And whereas cruelty is not only highly unbecoming thoſe who profeſs themſelves chriſtians, but is odious in the eyes of all men who have any ſenſe of virtue or humanity, therefore to reſtrain and prevent barbarity being exerciſed towards ſlaves, be it enacted that if any perſon or perſons ſhall wilfully murder his own ſlave, or the ſlave

where Mr. Wesley's residence is proved upon record, that will, I hope, convince you, the legislature of that province have some tender feelings, that something more than a pecuniary fine is inflicted upon the murderer of a slave, and that every such murderer must be tried by his country. As to the fact of a slave being roasted alive, I must believe Mr. Wesley. I can only say that a very few years after Mr. Wesley left America, I went there, and pretty near to the Province where he resided, and I never heard of such a thing; although from the general knowledge I had of the inhabitants, I am persuaded that a man guilty of so horrid an action would have been pointed out, and detested by the whole community, and must besides have been amenable to the laws.

The other parts of the Act, had I time to transcribe it, would, I am certain, convince that reverend gentleman, as well as yourselves, that it is calculated to inforce a humane behaviour and jurisdiction towards and over the slaves, as far as is consistent with the safety of the white inhabitants, whose numbers are not *one* to *three*.

I am a constant Reader,

October 8, 1774. and Admirer of your Review.

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slave of any other person, every such person shall, upon conviction thereof, by the oath of two witnesses, be adjudged guilty of felony for the first offence, and have the benefit of clergy, making satisfaction to the owner of such slave, and shall be rendered, and is hereby declared, altogether incapable of holding any place of trust, or of exercising, enjoying, or receiving the profits of any office, place, or employment, civil or military, within this Province; but if any person shall offend in like manner a second time, such second offence shall be deemed murder, and the offender suffer death for the said crime, and shall forfeit as much of his lands, tenements, goods and chattels, as may be sufficient to satisfy the owner of such slave so killed as aforesaid: and in case any person shall not be able to make the satisfaction hereby required on committing the first offence, every such person shall be sent to any frontier garrison of this province, or committed to the gaol at Savannah, and there to remain, at the publick expence, for the space of seven years, and to serve or be kept to hard labour, and the pay usually allowed by the public to soldiers of such garrisons, or the profits of the labour of the offender, shall be paid to the owner of the slave murthered; and if any person shall on a sudden heat of passion, and without any ill intent, kill the slave of any other person, he shall forfeit the value of the slave so killed, to be appraised by any three or more freeholders; and in case any person or persons shall wilfully cut out the tongue, put out the eye, castrate, or cruelly scald, burn, or deprive any slave of any limb or member, or shall inflict any other cruel punishments other than by whipping, or beating with a horse-whip, cowskin, switch, or small stick, or by putting iron on, or confining or imprisoning such slave, every such person shall, for every such offence, forfeit a sum not exceeding fifty pounds sterling."

Further

Further Anecdotes of Sir ISAAC NEWTON.

GENTLEMEN,

YOU were ſo kind, ſome time ago*, as to inſert in your Review, ſome anecdotes I ſent you concerning Sir Iſaac Newton. What I then ſent you was wrote in haſte, in Mr. Becket's ſhop, one day, on ſeeing your extract of a poem, I think *Wenſley Dale*. Since that time, I have found among my family papers ſome farther account of Sir Iſaac, which I know not how to convey to the world better than through the channel of your Review; where it will probably be preſerved.

I can depend on the truth of the following particulars, which are in the hand-writing of my mother, whoſe grandfather was brother to Sir Iſaac Newton's mother. She wrote theſe memorandums for the information of her children: her words are theſe:

"Hannah Ayſcough, was younger ſiſter of the Rev. Mr. Ayſcough, my father's father, ſhe married a Mr. Newton of Colſworth, not far from Grantham in Lincolnſhire, who had an eſtate of about 120l. per ann. which he kept in his own hands and occupied himſelf. She had by him one ſon called Iſaac; her brother, my grandfather, who lived near her, directed her in all her affairs (after the death of Mr. Newton), put her ſon to ſchool to Grantham, to a very good maſter, Mr. Stokes. When he had finiſhed his ſchool-learning, his mother took him home, intending, as ſhe had no other (child) to have the pleaſure of his company, and that he, as his father had done, ſhould occupy his own eſtate; but his mind was ſo bent upon his improving in learning, that my grandfather prevailed upon her to part from him, and ſhe ſent him to Trinity-College † in Cambridge, where her brother, having himſelf been a member of it, had ſtill many friends‡. Iſaac was ſoon taken notice of by Dr. Iſaac Barrow, who, obſerving his bright genius, contracted a great friendſhip for him: indeed he became ſo eminent for his learning, joined with his ſingular modeſty, that he was courted to accept the honours afterwards conferred upon him, on the calling in of the coin, and the neceſſity of a new coinage. He was unwillingly brought from the univerſity into the buſy part of the world,—his great averſion: but by his great judgment and ſtrict integrity, he ſaved the nation at that time, on that occaſion, 80,000l. as I have had it related by thoſe who well knew the affair, and alſo from himſelf.

"Iſaac's mother, after her ſon went to Cambridge, was courted by a rich old bachelor, who had a good eſtate and living near her,

* Vide Review, October 1772, p. 332.

† It does not appear to me, that what has been aſſerted of Sir Iſaac having been ſent to the univerſity by the pecuniary aid of ſome neighbouring gentlemen, is at all true. It certainly was *not neceſſary*. His mother had ſufficient; ſo had his uncle. I therefore ſuſpect there muſt have been ſome miſinformation as to this point: a point, however, of no importance.

‡ Vide the anecdote in my former letter, relative to Iſaac's uncle finding him employed in working a mathematical problem in a hay-loft.

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the Rev. Mr. Benjamin Smith, but ſhe ſettled ſome land upon Iſaac before marriage: She had by this Smith, one ſon and two daughters; theſe married and had deſcendants, to all or many of whom Sir Iſaac, when his fortune increaſed, was kind and munificent: giving to one 500l. to another an eſtate of the value of 4000l. or thereabouts, to make up a loſs, occaſioned by an imprudent marriage of one of them, and to prevent a law-ſuit among themſelves. This was done many years before his death. He had a half-ſiſter, who had a daughter, to whom he gave the beſt of educations, the famous witty Miſs Barton, who married Mr. Conduit *, of the mint, who ſucceeded Sir Iſaac in the Mint, and is buried at the weſt door of Weſtminſter-Abbey; leaving only one daughter, married to the eldeſt ſon of Lord Lymington. Sir Iſaac bought an eſtate of about ſeventy or eighty pounds a year, and gave it Miſs Conduit (then very young), before he died. He was kind to all the Ayſcoughs, and generous and munificent to ſuch (of them) whoſe imprudence had made his aſſiſtance neceſſary; to one of them he gave 800l. to another 200, to another 100, and many other ſums; and other engagements did he enter into alſo for them. He was the ready aſſiſtant of all who were any way related to him, and to their children and grand-children. He made no will; his paternal eſtate of 120l. a year, went to a diſtant relation of his grandfather Newton; he had no relations on that ſide, his father nor himſelf had no brother nor ſiſter. He is ſaid never to have ſold the copies of any (of his) books, publiſhed in his lifetime, but gave them freely to the bookſeller. He was generous to his ſervants, and had no love of riches, though he died worth 30,000l. which fell to three of his half-brother Smith's children, three of his half-ſiſter Pilkington's, and his half ſiſter Barton's two daughters: all theſe ſurvived Sir Iſaac.

"He was a perſon of very little expence upon himſelf; kept a handſome, genteel, conſtant table, never above three men and three women ſervants; toward his latter end, when he could not uſe a chariot, only a chair, he kept but two men ſervants, he was exceedingly bountiful and charitable (not only) to relations (but) to acquaintance, or perſons well recommended, and to ingenious perſons (alſo) in any uſeful art or ſcience."

Thus far the extract of the family papers.

It does not appear to be true that he ever became *imbecille*, he did not, or would not recollect the ſolution of many of his problems of former years; and perhaps the ill treatment he had met with from ſome foreigners, made him rather ſhy towards the laſt, of entering into the diſcuſſion of any matters about which a diſpute might ariſe; but I know that he converſed with my aunt, in whoſe arms he died, and with others, like any other reaſonable man, to the laſt day of his death, and on that day read the news-paper: but I lately met with a letter of the late Dr. Pearce, Biſhop of Rocheſter, to Dr. Hunt, Hebrew Profeſſor at Oxford, wrote in 1754, and publiſhed in 1770, in Cadell's edition of Sir Iſaac Newton's Chronology, p. 10, 11. which puts this imputation of Sir Iſaac Newton's imbecillity to ſhame. "It appears that Dr. Pearce was with Sir Iſaac Newton *a few days be-*

* Author of a Treatiſe on the Gold and Silver Coin: ſee laſt month's Rev. p. 241.

fore

fore his death, where he was writing without ſpectacles by but an indifferent light. That he was then preparing his Chronology for the preſs, and had written the greateſt part of it over again for that purpoſe. He read to the Doctor ſome part of the work, on occaſion of ſome points in chronology which had been mentioned in the converſation. He continued near an hour, reading to him and talking about what he had read, before the dinner was brought up; and what was particular, ſpeaking of ſome fact, he could not recollect the name of the *king*, in whoſe reign it had happened, and therefore complained of his memory beginning to fail him; but he added immediately, that it was in ſuch a year of ſuch an Olympiad, naming them both very exactly. The ready mention of ſuch chronological dates ſeemed, ſays the Doctor, a greater proof of his memory's not failing him, than the naming of the king would have been."

What coxcomb therefore was it that firſt publiſhed to the world the ſilly ſtory of the decay of Sir Iſaac Newton's faculties before his death? This has been ſeveral times repeated. His faculties may, indeed, in ſome degree, have been impaired, as he had employed them intenſely for, perhaps, ſeventy years, but if any ruins there were in this great man's powers, there remained ſtill far too much ſtrength of mind to be called *imbecillity* A perſiſting application, and ſuch a maſtery over his imagination (and all the circumſtances of common life which I mentioned in my former letter), as to keep it up to the point he had in view for a very long time, without ſnapping, was his peculiar talent; and the inſtrument with which he did ſuch great things, and which his temperance and a conſtitution ſingularly formed for ſuch purpoſes, enabled him to practice through a long life. His candour and modeſty, even to baſhfulneſs, were the graces which made ſuch ſuperior knowledge not diſguſting to his inferiors.

He was not only the Mathematician, but the Hiſtorian, the Chronologiſt, the Chymiſt, and the Critic: I have never met with any of his chymical manuſcripts, but they certainly exiſt ſomewhere. I remember to have heard from the late learned Dr. Kidby, a gentleman well known to many learned men, perhaps ſtill alive, that Sir Iſaac Newton was as great in chemiſtry as in any other ſcience. It might therefore be an acquiſition if thoſe chemical papers of his could be found. William Jones, Eſq; if I remember right, was ſuppoſed to have had ſeveral manuſcripts of Sir Iſaac Newton's in his poſſeſſion; how he came by them, or why he kept them to himſelf, if he had ſuch, I could never rightly learn: I remember to have heard him blamed on that account forty years ago; this is perhaps a groundleſs charge. I only mention it, that inquiry may be made of Mr. Jones's heirs, or the perſons into whoſe hands his papers came after his deceaſe, whether any manuſcripts of Sir Iſaac Newton's worth notice, exiſt? And ſurely if any exiſt they muſt have their worth!

Your good nature will excuſe the length of this, as it concerns ſo great a man. I am, Gentlemen, yours, &c. I. H.

*** *The Reviewers are authoriſed by the ſon of W. Jones, Eſq; Author of the* SYNOPSIS MATHESEOS, *to aſſure the Public, that no ſuch papers have been found in his father's library; and that the ſtory of his having made an improper uſe of* ANY *papers belonging to Sir Iſaac Newton, is wholly groundleſs.*

THE

MONTHLY REVIEW,

For NOVEMBER, 1774.

ART. I. *Quintilian's Inſtitutes of the Orator.* In Twelve Books. Tranſlated from the original Latin, according to the Paris Edition of Profeſſor Rollin, and illuſtrated with critical and explanatory Notes. By J. Patſall, M. A. 8vo. 2 Vols. 12s. Law. 1774.

IT is uſual with us, in our review of tranſlations from the claſſics, to compare them with the originals, rather than to require our Readers to give us credit for general and indiſcriminate characters. We ſhall obſerve the ſame method with reſpect to the work before us, and ſhall introduce part of the chapter *de Scribendo* from the tenth book.

'I would not have thoſe, whoſe ſtyle is arrived at a certain degree of maturity, haraſs themſelves with the trouble of perpetually finding fault with their compoſitions. And indeed, how ſhall that orator acquit himſelf of his duty to the Public, who ſhould waſte ſo much time on each part of a pleading? There are ſome, who are never ſatisfied with what they do. They would alter, and ſay every thing otherwiſe than it occurs: miſtruſtful indeed, and deſerving ill of their abilities, for thinking that exactneſs, which they make an embarraſſment to themſelves of in writing. I cannot well ſay, which I think more in the wrong, they who are pleaſed with every thing in their productions, or they who like nothing in them. For it often happens, that even ſome young perſons of pregnant parts, ſuffer themſelves to be conſumed by a uſeleſs labour, and at length are obliged to condemn themſelves to a ſhameful ſilence, through a deſire of doing too well.

'This puts me in mind of what I heard Julius Secundus ſay concerning what had been ſaid to himſelf by his uncle. We were both of the ſame age and intimate friends, as is well known; and he was a man of ſurpriſing eloquence, though ſcrupulouſly exact. His uncle Julius Florus was the moſt renowned for eloquence in the province of Gaul, where he had laſt eſtabliſhed himſelf, and as well by that talent, as in other reſpects, was a credit to his family. Secundus ſtill remained at ſchool, and he once happening to obſerve him melancholy, aſked the reaſon of his being ſo dejected. The youth did

not conceal from him, that for three days together he had ineffectually wreaked his invention to hit upon an exordium to a ſpeech given him to be compoſed, which not only afflicted him for the preſent, but made him even deſpair for the time to come. At which Florus ſmiling ſaid: "What, child! will you do better than you can?" This is the very thing I had to recommend. We muſt indeed ſtrive to do as well as we can, but this muſt be according to the meaſure of our abilities; for it is ſtudy and application that will make us proficients, and not diſcontent and vexation.

'Beſides practice, which certainly goes a great way, there is a method to be obſerved for acquiring a readineſs in writing. In order to this, we may be adviſed to decline the indolent poſture we aſſume by looking up at the cieling, and exciting thoughts by muttering, as if chance ſhould throw in our way ſomething to our purpoſe. We might rather in a manner more becoming men apply ourſelves to write and meditate, examining what the ſubject requires, what decorum ought to be kept in regard to the perſons intereſted, what are the circumſtances of time, and how the judge is likely to be diſpoſed: thus nature herſelf will ſuggeſt what ought to begin, and what ought to follow. The greater part of our matter ſo plainly preſents itſelf, that it flaſhes in our eyes, unleſs we ſhut them againſt it; and if the illiterate and peaſants are not long at a loſs how to begin, what a ſhame muſt it be that learning ſhould create difficulties in doing the ſame? Then let us not think, that what lies hid, is always beſt: if ſo, it were better to be ſilent, if nothing ſeemed proper to be ſaid, but what we do not find.

'Others give into a fault different from this, by ſlightly running over their matter, and writing down extempore whatever may occur amidſt the ſallies of a heated imagination. This, which they call their ſoul copy, they afterwards reviſe, and ſettle in better order; but it is the words they correct, and the harmony of the periods they ſtrive to adjuſt, whilſt the ſame levity remains in the things they had ſo precipitately heaped together. It will be therefore much more adviſable ſo to order the work from the beginning, that it may not require to be fabricated anew, but only to be filed and poliſhed. Sometimes, however, we may let the mind indulge its fancy and ſenſibility in things, in which heat is commonly happier in its effect, than care and exactneſs.

'From my diſapprobation of this careleſſneſs in writing, one may judge what I think of the fancy of dictating which ſome are ſo taken with. To writing indeed, how ſwift ſoever it may be, the hand which cannot keep up with the celerity of thought, muſt give ſome delay; but are not the inconveniences of dictating greater? He, to whom we dictate, urges us to proceed; and we are aſhamed at times even to doubt, or ſtop ſhort, or make any alteration, as if afraid of one privy to our incapacity. Whence it comes to paſs, that intent chiefly upon connecting one ſenſe with another, we let eſcape us ſeveral things, not only fortuitous and ſhapeleſs, but ſometimes improper, which neither ſhew the exactneſs of one that writes, nor the fire of one that ſpeaks without preparation. Beſides, if the amanuenſis be ſlow in writing, or commits ſome error in reading what has been dictated, then is the flow of thought retarded by this intervening

intervening obſtruction, and ſometimes the whole attention is unhinged by it, as well as by anger, which is natural enough on theſe occaſions.

'There are alſo many things accompanying, and in ſome meaſure exciting the tranſports and heat of compoſition, as toſſing of the hands, diſtorting of the features of the face, turning from one ſide to the other, and ſometimes finding fault, together with other particulars noted by Perſius, where he ſpeaks of the inanity of ſome authors, as banging the writing deſks, biting the nails, and the like, all which are ridiculous, unleſs we are alone.

'In fine, to obviate what ought to be principally attended to on this head, I may ſay, that it cannot be doubted, but that privacy, which is deſtroyed by dictating, and the profoundeſt ſilence, ſuit beſt the reflection that is neceſſary for him who writes.

'It does not, however follow, that we ſhould immediately abide by the counſel of thoſe, who believe that woods and groves are the propereſt places for recollection and ſtudy, becauſe the freſhneſs of air and the many engaging charms that reign in theſe parts, beget an elevation of mind, and a more happy turn of thought. Such a retreat ſeems to me, rather conducive to pleaſure, than an incentive to ſtudy; as the very things that delight, muſt neceſſarily divert us from attending to what we are about. In reality, the mind cannot be intent upon many things together, and wherever it looks to, it muſt at that inſtant at leaſt loſe ſight of its main point of view. Wherefore the amenity of woods, and the courſe of rivers, and the breezes blowing about the branches of trees, and the ſong of birds, and the freedom of proſpect, are all ſo many attractions, that the pleaſure conceived from them, ſeems to me rather to ſlacken thought, than keep it ſtretched. Demoſthenes was quite right, when in order to ſtudy, he ſhut himſelf up in a place, where he could neither hear nor ſee any thing to diſtract him. Thus it was that his eyes could not compel his mind to attend to other matters.

'And thus we may judge of the advantage of lucubration, when the ſilence of the night, a ſhut up chamber, and one light, keep the mind, collected, as it were, upon its ſubject. But this manner of ſtudy, much more than any other, requires a good ſtate of health; and in order to preſerve that health, it ſhould be uſed but ſparingly, as otherwiſe we incroach upon nature, by allotting to hard labour a time, which ſhe has granted to us for the reſt of our body, and the recruiting of our ſtrength. It may be enough to grant to this labour what we can well ſpare from ſleep; for even fatigue is a great obſtacle to the keenneſs of ſtudy; and the day is more than ſufficient for him, who is maſter of his time. It is the multiplicity of buſineſs that obliges us to ſtudy by night; yet is lucubration beſt calculated for ſtudy, when we ſet about it freſh, in good health, and in a good flow of ſpirits.

'But ſilence, retreat, and a mind diſincumbered of care, though greatly to be wiſhed for, cannot always fall to our lot. For which reaſon, if any noiſe or diſturbance might happen, we ſhould not immediately deſiſt and deplore the time as loſt. Rather let us ſtrive againſt inconveniencies, and contract a habit of conquering all obſtacles by the dint of application, which if we unreſervedly direct to

what we are about, nothing of what affects the eyes or ears, will have acceſs to the mind. And if a chance thought ſo often fixes the attention, that we do not ſee thoſe we meet, and miſs our way, will not the ſame happen when we proceed to think with a deliberate intention?

'We muſt not tamper with the cauſes of ſloth; for if we think we ought not to ſtudy, but when freſh for it, but when chearful, and devoid of all other care, we ſhall never want a reaſon for ſelf-indulgence. Wherefore in the midſt of a croud, on a journey, at a banquet, and even in a tumultuous aſſembly of the people, we may make a kind of ſolitude for our thoughts. Otherwiſe what ſhould become of us, when, in the midſt of the Forum, amidſt the hearing of ſo many cauſes, amidſt broils, contentions, and unexpected clamours, we are often to make extempore ſpeeches, if we could find only in ſolitude the notes we take down in writing. It was for being prepared at all events, that Demoſthenes, who had been ſo great a lover of privacy, was wont to ſtudy his ſpeeches near that part of the ſea-ſhore, where the waves daſhed with the greateſt noiſe, to prevent his being diſmayed by the uproars which often happened in the aſſemblies of the Athenian people.

'Every thing regarding ſtudies ſhould ſeem of ſome importance, and therefore I ſhall not omit giving directions about a ſmall concern, which is, that it is beſt to write on waxen tablets, becauſe we can more eaſily deface what has been written; unleſs weakneſs of ſight ſhould rather require the uſe of parchment. It helps indeed the ſight, but from the frequent neceſſity of dipping the pen in ink, retards the hand, and breaks the flow of thought.

'Both ſhould have blank pages left in them, to make room for adding whatever might be thought neceſſary; for a want of room ſometimes makes us loath to correct, or at leaſt confounds the former matter by the interlining of new.

'I would not adviſe procuring wide pages in the tablets, having known a young gentleman accuſtomed to make long diſcourſes, becauſe he meaſured them by the number of lines. His friends had often endeavoured to correct this fault in him, but to no purpoſe, till the ſize of his tablets was changed.

'There ought alſo a ſpace or margin to be left for noting the things that preſent themſelves out of their rank, ſuch, I mean, as do not belong to the parts we are actually compoſing. For ſometimes we chance to hit upon excellent thoughts, which it is neither proper to inſert for the preſent, nor ſafe to poſtpone taking a memorandum of; becauſe otherwiſe they eſcape us, or if we keep them in mind, they divert us from other thoughts. It is therefore beſt to keep them upon record.'

Sometimes the Tranſlator, poſſibly, from a regard to ſingularity, makes innovations in the received forms of our language, leaving out the infinitive ſign, *to*, after ought, and ſubſtituting *only*, for *only*, *one*. Sometimes he is harſh and ſtiff in his language, 'which they make an embarraſſment to themſelves of in writing;' and ſometimes he does not do juſtice to his original, as in the above extract, where Quintilian ſays, *Accidit enim*

enim etiam ingenioſis adoleſcentibus frequenter, ut labore conſumantur, et in SILENTIUM *uſque deſcendant nimia bene* DICENDI *cupiditate.* The Tranſlator gives us, 'For it often happens, that even ſome young perſons of pregnant parts, ſuffer themſelves to be conſumed by a uſeleſs labour, and are at length obliged to condemn themſelves to a ſhameful ſilence, through a deſire of *doing* too well.'—Now to ſay nothing of the ſlovenlineſs of the language, where *themſelves* is introduced twice in the compaſs of two lines, *in ſilentium deſcendant nimia bene dicendi cupiditate*, they become ſilent through too great a deſire of ſpeaking well, is ſadly tranſlated indeed, when inſtead of ſpeaking well, doing too well is ſubſtituted; for where is the contraſt between doing and ſilence? But if the Tranſlator has drawn from the French verſion of Rollin's edition, we ſhould no longer be ſurpriſed at his infidelity; and, indeed, 'been obliged to condemn themſelves to a ſhameful ſilence,' has much more the air of *a ſe livrer a une ſilence honteuſe*, of the wordy Frenchman, than of the ſimple *in ſilentium deſcendant* of the cloſe Quintilian.

In the ſame extract, '*wreaked* inſtead of *racked* his invention,' is an impropriety;—but in the above quotation we meet with nothing more that is very exceptionable: and, in general, the Tranſlator has conſulted the ſtructure of his own language, by properly breaking and dividing the periods of the original. Upon the whole, we can by no means pronounce him to be a good writer, or this to be an elegant or meritorious tranſlation.

ART. II. *An exact and circumſtantial Hiſtory of the Battle of Floddon, in Verſe, written about the Time of Queen Elizabeth, in which are related many particular Facts not to be found in the Engliſh Hiſtory.* Publiſhed from a curious MS. in the Poſſeſſion of John Aſkew, of Paliſburn in Northumberland, Eſq; with Notes, by Robert Lambe, Vicar of Norham upon Tweed. 8vo. 4 s. ſewed. Berwick upon Tweed printed, and ſold by Dilly, &c. in London. 1774.

THE battle of Floddon was one of the moſt ſtrenuous, intereſting, and deciſive that was ever fought between the Engliſh and Scots. Henry the Eighth, at that time proſecuting his wars in France, had the greateſt part of the regular forces in his ſuite, and the Earl of Surry, under the direction of the Queen, was left to protect the realm againſt the ſuſpected Scot, with ſuch ruſtic auxiliaries as he could muſter. James the Fourth, urged by a reſtleſs ambition, on the one hand, and by the manœuvres of the court of France, operating on that ambition, on the other, did not long leave the invaſion of England in ſuſpence. The conſequence is well known. The Earl of Surry met the Scottiſh King at the head of the flower of his nobility, and almoſt all his forces, at Floddon.

The latter fell in the battle, and his army, after a moſt obſtinate and bloody engagement, was put to the rout.

But a variety of circumſtances attending this important battle, which are *not* ſo *well known*, are here recorded in verſe, and farther illuſtrated by the notes of the Editor. Mr. Lambe ſuppoſes the Author to have been a Yorkſhire ſchool-maſter, and there is probability in the ſuppoſition; for the impreſſion made by this battle on all that region is, even in its traditionary effects, ſo great, that, wherever a village-fray is talked of, the people ſay, there is Floddon-field:

From the compoſition, as an hiſtory in verſe, nothing extraordinary could be expected, though the era were in its favour. But the old bard ſeems to have been no ſtranger to the fire or ſpirit of the claſſical epic, for, on his ſetting out, he aſſumes the *Os magna ſonaturum:*

A fearful field in verſe I'll frame,
If you'll be pleas'd to underſtand,
O Floddon Mount! thy wonderous name
Doth ſore affright my trembling hand.

And of Surry he ſays,

What banners bravely blazed and born,
What ſtandards ſtout brought he to ground,
What worthy Lords by him forlorn,
That ſorrow in Scotland yet doth ſound.

Lord Hume's addreſs to James the Fourth, previous to the invaſion, ſhews what a curious opinion the Scots entertained of the defenceleſs ſtate of England in the abſence of Henry:

For England's King, you underſtand,
To France is paſt with all his Peers;
There is none at home left in the land,
But joult-head monks, and burſten friars,

Or ragged ruſtics, without rules,
Or prieſts prating for pudding ſhives,
Or mill'ners madder than their mules,
Or wanton clerks waking their wives.

Surry's apology for calling a council of war before the battle is pathetic:

It is not I am fright with fear,
Nor for myſelf ſuch thoughts I take,
But for young babes and infants dear,
Which fathers ſore, I fear, will lack.

Such fortunes fall through fights, doubtleſs,
Poor widows plenty will be left;
And many a ſervant maſterleſs,
And mother of their ſons bereft.

And the next ſtanza does equal honour to his humanity and good ſenſe:

This is the cauſe I counſel crave,
The only cauſe I caſt ſuch doubts,
I had rather one Engliſh ſoldier ſave,
Than for to kill a thouſand Scots.

There is ſomething romantic and pleaſing in the topical account of the levy of the Engliſh forces, not unlike what has been remarked as a beauty in thoſe lines,

" All men of pleaſant Tividale," &c.

in the poem of Chevy Chace:

And they that Craven coaſts did till,
And ſuch as Horton fells had fed.
* * * *
With him did wend all Wenſledale
From Morton unto Morſdale-moor:
All they that dwelt by the banks of Swale,
With him were bent in harneſs-ſtore.
* * * *
And all that climb the mountain Cam,
Whoſe crown from froſt is ſeldom free.
* * * *
All luſty lads, and large of length,
Which dwelt on Seimar-water ſide.

The following ſtanzas record an anecdote of importance enough to have been mentioned in the Hiſtory of England, but it is not to be found there. The extraordinary perſon who is the ſubject of it had a principal concern in moſt of the border diſturbances between the two kingdoms in thoſe times. He was at laſt killed upon an incurſion into Scotland:

The army preſſed thus to proceed,
And all prepared in ranks to fight,
Came on a champion then indeed,
With ſword in hand, in armour bright.

At firſt his face his helmet hid,
Thus plainly have I heard report,
Who ſwiftly by the ranks did ride,
And to the Earl did ſtrait reſort.

The army marvelled at this man,
To ſee him ride in ſuch array,
But what he was, or whence he came,
None of them all could certain ſay.

When he the Earl of Surry ſaw,
From off his ſteed, he leaped there,
And kneeling, gracefully did bow,
Holding his horſe and quivering ſpear.

In little time he silence brake,
My Lord, quoth he, afford some grace;
Pardon my life for pity's sake,
For now you are in King Henry's place.

Mercy, my Lord, from you I crave,
Freely forgive me mine offence:
Perhaps you shortly may perceive,
Your kindness I shall recompence.

Quoth the Earl then, Tell us thy name:
Perhaps you have done some heinous deed,
And dare not shew thy face for shame,
What is thy fact, declare with speed.

If thou hast wrought some treason, tell,
Or English blood by murder spilt,
Or hast thou been some rude rebel,
Else we will pardon thee thy guilt.

Then to the Earl he did reply,
My Lord, my crime it is not such;
The total world I do defy,
No man for treason can me touch.

I grant indeed I wrong have wrought,
Yet disobedience was the worst;
Else I am clear from deed or thought,
And to extreams I have been forced.

And as for hurting English men,
I never hurt man, maid, or wife,
Howbeit, Scots some nine or ten,
At least I have bereaved of life.

Else I in time of wealth and want,
Unto my King persisted true,
Wherefore, good Lord, my life now grant,
And then my name I will shortly shew.

Quoth the Earl then, Pluck up thy heart,
You seem to be a person brave;
Stand up at once, lay dread apart,
Thy pardon freely thou shalt have.

Thou seemest to be a man indeed,
And of thy hands hardy and wight,
Of such a man we will stand in need,
Perchance at Friday next at night.

Then on his feet he started strait,
And thanked the Earl for that good tide,
Then on his horse he leaped light,
Saying, my Lord, ye lack a guide.

But I shall you conduct full strait
To where the Scots encamped are;
I know of old the Scottish sleight,
And crafty stratagems of war.

Thereto experience hath me taught,
Now I will ſhew you who I am;
On borders here I was up brought,
And Baſtard Heron is my name.

What, quoth the Earl, Baſtard Heron,
He died at leaſt now two years ſince,
Betwixt Newark and Northampton,
He periſhed through the peſtilence.

Our King to death had deemed the man,
Cauſe he the Scottiſh warden ſlew,
And on our borders firſt began
Thoſe raging wars for to renew.

But God his purpoſe did prevent,
He died of the plague, to prove,
King Henry his death did ſince lament,
He wondrous well the man did love.

Would God thy tale were true this tide,
Thou Baſtard Heron might be found,
Thou in this gate ſhould be our guide,
I know right well you know the ground.

I am the ſame, ſaid he again,
And therewith did unfold his face:
Each perſon then perceived him plain,
That done, he opened all the caſe.

Quoth he, When I the Scots warden
Had with my blade bereaved of life,
I knew well I ſhould get no pardon,
But ſure I was to ſuffer death.

In haſte King Henry for me ſent,
To whom I durſt not diſobey:
So towards London ſtrait I went,
But, hark, what I wrought by the way.

I nothing but the truth ſhall note:
That time in many a town and borough,
The peſtilence was raging hot,
And raging, reigned all England thorough.

So coming to a certain town,
I ſaid I was infected ſore;
And in a lodge they laid me down,
Where company I had no more;

But my own ſecret ſervants three,
Who, fraid of townſmen, careful watched;
So in that ſtead no more ſtaid I,
But homeward by the dark diſpatched.

My ſervants ſecretly that night,
Did frame a corpſe in cunning ſort;
And on the morning, ſoon as light,
My death did ruefully report.

And ſo my ſervants on that morn
The corpſe to bury ſoon were bound;
Crying, Alas! like men forlorn,
And ſeemed for ſorrow to fall down.

The corpſe they cunningly conveyed,
And made the bell aloud be rung;
And money to the prieſt they paid,
And ſervice for my ſoul was ſung.

Which done, they tidings ſtrait did bring
Unto King Henry, I was dead;
Chriſt have his ſoul, then ſaid the King,
For ſure he ſhould have loſt his head.

If he up to the court had come,
I promiſed had ſo, by St. Paul,
But ſince God did prevent our doom,
Almighty Chriſt forgive his ſaul.

To manſion mine, I came at laſt,
By journeys nimbly, all by night;
And now two years or more are paſt
Since openly I came in ſight.

No wight did know but I was dead
Save my three ſervants and my wife;
Now am I ſtart up in this ſtead,
And come again from death to life.

So ſaid, the lords and knights of fame,
From laughing loud could not refrain;
To hear his Gando, had good game,
And of his welfare all were fain.

Whoſe policy they had perceived,
And oftentimes his truth had tried,
Which was the cauſe ſo ſore they craved,
This Heron grave to be their guide.

The notes which Mr. Lambe, the Editor, has annexed to this poem are copious and miſcellaneous; in many places both entertaining and inſtructive. Well ſkilled in the ancient Anglo-Saxon language, a conſiderable portion of which remains in uſe in the North, he is a more competent judge of many obſolete expreſſions in Shakeſpeare than any of his learned ſouthern commentators.

'As there is nothing, ſays he, which we are ſo forward to give as advice; the interpreters, and enraptured admirers of Shakeſpeare muſt allow me to recommend to them a ſeven years reſidence on the north ſide of the Tweed; in which time, if they are diligent, they may acquire a competent knowledge of the old Engliſh tongue.'

In the appendix to theſe notes there is an old Scotch ſong on the battle of Floddon, which, for its genuine ſimplicity, and the truly plaintive ſpirit of elegy, excels every thing of the kind we have met with:

I.

I have heard of a lilting, at our ewes milking,
Lasses a lilting, before the break of day;
But now there's a moaning, on ilka green loaning,
That our braw forresters are a' wede away.

II.

At boughts, in the morning, nae blyth lads are scorning;
The lasses are lonely, dowie, and wae;
Nae daffin, nae gabbin, but sighing, and sabbing;
Ilka ane lifts her leglen, and hies her away.

III.

At e'en at the gloming, nae swankies are roaming,
Mong stacks, with the lasses, at bogle to play;
But ilka ane sits dreary, lamenting her dearey,
The flowers of the forest that are a' wede away.

IV.

At harrest, at the shearing, nae youngsters are jeering,
The bansters are runkled, lyart, and grey.
At a fair, or a preaching, nae wooing, nae fleeching,
Since our braw forresters are a' wede away.

V.

O dool for the order, sent our lads to the border:
The English for anes by guile gat the day.
The flowers of the forest, that ay shone the foremost,
The prime of our land, lies cauld in the clay.

VI.

We'll hear nae mair lilting, at our ewes milking,
The women and bairns are dowie, and wae.
Sighing and moaning, on ilka green loaning,
Since our braw forresters are a' wede away.

An Explanation of the Scotch words.

'Verse 1. Lilting. *Singing in a brisk lively manner.*

'V. 3. Ilka. *Every.*

'V. 3. Loaning. *A little common, near country villages, where cows are milked.*

'V. 4. Braw. *Brave. Finely apparelled.*

'V. 4. A' wede. *All out away.*

'Shakespeare, Rich. III.

A weeder out of his proud adversaries.

'V. 5. Bought. *The little fold, where the ewes are inclosed at milking time.*

'V. 5. Scorning. *Jeering the lasses about their sweethearts.* To *scorn* is often now used in this sense in the N.

'V. 6. Dowie, *melancholy.* Wae, *sorrowful.*

'V. 7. Daffin, *waggery.* Gabbin, *prating pertly.* Sabbing, *sobbing.*

V. 8. Ilka ane, *every one.* Leglen, *a milking-pail with one lug or handle.*

'The hasty, silent, and disconsolate departure of the milk-maids, is natural, and affecting.

'V. 9. Gloming. *At even, in the twilight, or evening gloom.*

'V. 9.

'V. 9. Swankies. *Young countrymen.* This is an old Engliſh word, derived from the Saxon *ſwang*, a country ſwain.

'V. 10. Bogle. *Hobgoblin, ſpectre. Bogle Be about the ſtack,* is the diverſion of young folks in a ſtack-yard.

'V. 11. Dreary, *Sad.*

'V. 14. Sanſtars. *Binders up of the ſheaves of corn.*—Runkled, *wrinkled.* Lyart, *hoary.* The binders were now all old men.

'V. 15. Fleeching. *Flattering.*

'V. 17. Dool. *Grief.*

'V. 19. Ay. *Ever; always.*

'V. 20. Cauld. *Cold.* There was hardly a genteel family in Scotland, but what loſt one or more of their neareſt relations in this battle.

'V. 22. Bairns. *Children.*—The tune to this ſong, called, *The Flowers of the Forreſt,* is a pretty, melancholy one.'

We take leave of this entertaining book with our public thanks to Mr. Lambe for his diligence and information as an Editor.

ART. III. *Poems* by the Author of *The Sentimental Sailor.* 4to. 3 s. 6 d. Boards. Dilly. 1774.

WHEN we expreſſed ſome diſappointment in the Sentimental Sailor *, it appeared not to be occaſioned ſo much by the Author's want of ability, as by the infelicity of his choice of a ſubject: for who, after Rouſſeau, could write for St. Preux?—In the three little poems before us he has been more ſucceſsful. The ſubject of the firſt is *Arthur's Seat,* a beautiful and commanding eminence in the neighbourhood of Edinburgh, which affords a variety of proſpect, and ſuggeſts many circumſtances for reflection. The Author has here ſhewn himſelf by no means deſtitute of genius. His colouring is not languid, nor is his verſification ſpiritleſs; neither are his deſcriptions unanimated.

'See Hawthornden's once vocal groves,
Where Eſca's cliffs and giant coves,
When Drummond liv'd his ſhades among,
Reſounded ſweet with plaintive ſong.
'Mid ſhelving banks and mazy bowers
See caſtled Roſlin's falling towers;
No vulgar ruin—o'er the land
How thick the crouding bow-men ſtand!
And hark! the echoing heights above
Reſound; the Scottiſh ſtandards move.
"Shake the ſword, and ſound the ſhield,
"Now the proud oppreſſors yield!
"Burſt the bonds, and break the yoke"—
Thrice deſcends the mighty ſtroke!

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* M. Review, vol. xlviii. p. 68.

'What

'What would the Muſe? forbear, forbear;
Nor dare to rouſe the Scottiſh ſpear;
Nor dare to dye the cryſtal flood;
—This, alas! is Britiſh blood!

'How grand, with circling mountains crown'd,
In amphitheatre around,
The varied proſpect ſwells, from where,
The ſhades of woody Yeſter near,
Slow riſing Soutra's heights appear!

'See Pentland huge, enormous pile!
Extenſive ranging many a mile;
Bleak, barren, brown, of duſky hue,
Oft interſpers'd with ſtreaks of blue;
Whoſe tow'ring tops, and ample breaſt,
The ſailing clouds do oft arreſt;
Where gullies deep intrench the ſides,
And mournful juniper reſides.

'See lingring ſnow-tracts white remain
On rugged Ochil's rough domain;
While, weſtward far, the mountains high,
Like wreathing clouds, aſcend the ſky.

'As tow'rs o'er many an Alpine hill
Valeſian Gothard's ſummit chill;
Whence Griſon ſees Verbanus clear,
And Larius, Lombard-lakes, appear;
And eaſtward to Benacus long,
Raging in Virgilian ſong:
So high Ben Lomond, capt with ſnow,
Surveys the beauteous lake below;
Where many a tufted iſland green,
And pendent woods adorn the ſcene;
And murmurs, with amuſive roar,
The long, white, ſhelving, pebbly ſhore;
And ruſhing, pour a thouſand rills
From ſalient baſe of fractur'd hills.

'Romantic height! thy ether keen
Inſpiring pureſt joy ſerene,
Methinks I breathe! methinks I view
Expanded lakes of azure hue,
Whoſe broad cerulean mirrors bright,
Reflecting, gleam with ſilver light;
The ſolemn wood of ſounding pine;
The lowing herd on ſteep decline;
The ranging hills, like rampire tall,
Shelt'ring the winding valleys ſmall;
Groteſque Ce Arſtur's pendent peak,
Oft echoing wild with eagle's ſhriek;
Glencroe's deep gloom!—this wide ſurvey,
(Return, my fond excurſive lay!)
From whence the ſtraining eye can gain
The eaſtern ſea, and the weſtern main;

We

We leave for future bard to ſing,
Hov'ring high on daring wing.'

In the above extract there is certainly ſtrength of numbers, of painting, and of fancy. The ſame may be ſaid of the beautiful lines occaſioned by the introduction of Thomſon;

'To uſher in the ſmiling years,
Nature's gentle bard appears!
Deſcriptive Thomſon! on thy head
Every Muſe ſweet influence ſhed.
'Ethereal mildneſs! while the Spring
Her chearful robe of green ſhall bring;
And ſoftens the relenting year;
And flowers with ſilken leaves appear;
And purple heath, and bloſſom'd field,
Around their balmy fragrance yield;
And genial Nature ſmiles, and gay
Salutes the roſy-footed May:
WHILE lofty Summer's ſultry hour
Calls for cool ſequeſter'd bower;
And poet, negligently laid,
Haunts cryſtal ſtream, and ſylvan ſhade;
And daſhing cat'racts, foaming, fall;
And thunder rolls through airy hall;
And nimble lightnings flaſh; and round
Start the gloomy woods profound:
WHILE Autumn gilds, from regions bright,
The happy world with golden light;
And Libra weighs, ſerene and clear,
In equal ſcales, the falling year;
And woodlands raiſe their lateſt ſong;
And wand'rer weeps the leaves among,
When dying Nature ſeems to call,
Prepare, prepare my funeral!
WHILE Winter, wrapt in midnight-glooms,
Father of the tempeſt, comes;
And calls his ruffian blaſts, and reigns,
Ruthleſs tyrant! o'er the plains;
And roars the river down the dale,
Arreſted oft by icy gale;
And ſhakes the founding world defac'd;
And ruſhes wild the watry waſte:
—WHILE rounding thus the varied year,
The circling ſeaſons ſtill appear;
So long ſhall laſt thy matchleſs ſong,
Gentleſt of the tuneful throng!'

The ſecond poem is entitled *Elyſium, a Dream*; a ſubject which invited to exuberance of fancy, and every indulgence of poetical daring:

'Who with Anacreon lyes ſupine?
While round their glowing temples twine,

Thus

Than lily pale, or bluſhing roſe,
Each fairer, ſweeter flower that blows;
While nymphs and fauns their frolics play?
—Chaulieu! voluptuous, tender, gay.
Chalieu, whoſe ſprightly Muſe could ſoar,
Though preſt by eighty winters hoar;
Though Age and dire Diſeaſe conſpire
To damp bright-ſparkling Fancy's fire.
" Tell me, voluptuous Grecian! tell
" How blooming Hebe, heedleſs, fell?
" Why Juno chid the bluſhing maid?
" And what th' uncourteous Thund'rer ſaid,
" When, weeping, from the hall of heav'n,
" The nectar-bearing fair was driv'n."
" And tell me, thou whoſe trembling hand
" The youthful Graces could command;
" Skill'd in the uſeful art to fly
" From pleaſure to philoſophy;
" Who, pain and ſorrow to beguile,
" Woo'd fond Illuſion's ſyren ſmile;
" And ſtrew'd, with flowers of laſting bloom,
" The borders of the op'ning tomb;
" Chalieu! impatient didſt thou find
" In theſe abodes La Fare, the friend?
" The fair Bouillon!—and did ſhe meet
" Thy late approach with welcome ſweet?"
' But hark! what accents meet my ear?
What op'ning ſcenes of joy appear?
O let me, let me fondly ſtray
To lute-reſounding manſions gay!
' Here beauteous Hero fears no more
The ſurging deep's tumultuous roar;
Nor, trembling, rears the torch of night,
Like Venus' ſtar, the lover's light;
Here no dividing ſeas annoy,
With wintry ſtorm, the ventrous boy.
' In myrtle-grove's delicious bower,
A willing ſlave to Beauty's power,
Tibullus ſings—" Ye virgins pure!
" Secure of joy, of bliſs ſecure!
" Cythéra comes! with myrtle crown'd,
" Let every youth her praiſe reſound;
" Let every maid the Goddeſs meet
" With ſmiles and glowing bluſhes ſweet."

The laſt piece is on the ſubject of Poetry; but of this we ſhall give no ſpecimen, becauſe it has not, in our opinion, equal merit with the two preceding poems. It is deficient in two very capital objects, perſpicuity and eaſe. The Author, indeed, has no pretenſions to the character of a finiſhed writer. Of genius and ſenſibility he has no contemptible portion, but in taſte and judgment he appears to be defective. Yet, if theſe

be

be juvenile productions, thoſe are deficiencies which time will ſupply.

He has greatly hurt his deſcriptive poems by too frequently omitting the prepoſitive article, which throws upon them a burleſque, Hudibraſtic air. He is too often redundant in the epithetical part:

How *wide* the *vaſt* horizon round!
How *blue* the *azure* vault profound!

If vaſtneſs does not abſolutely imply the idea of wideneſs, *blue and azure* is certainly a redundancy.

In the notes to Elyſium, he ſhews that he has miſunderſtood (and the miſtake is not peculiar to himſelf) the following paſſage in Virgil:

Quale per incertam lunam, ſub luce maligna,
Eſt iter in ſilvis ——

This he profeſſes to have imitated in the following line:

By glimm'ring light's *malignant* rays.

But *maligna* in the Roman poet does not ſignify *malignant*. It has the ſenſe of *parca*, ſparing, penurious, and in this ſenſe it is the oppoſite of *benigna*, which does not ſignify *kind* merely, but *bountiful*.

ART. IV. *Political Diſquiſitions; or, an Enquiry into public Errors, Defects, and Abuſes.* Illuſtrated by, and eſtabliſhed on Facts and Remarks, extracted from a Variety of Authors, ancient and modern. Calculated to draw the timely Attention of Government and People to a due Conſideration of the Neceſſity, and the Means, of reforming thoſe Errors, Defects, and Abuſes; of reſtoring the Conſtitution, and ſaving the State. 8vo. Vol. II. 6s. Boards. Dilly. 1774.

'*T'O mend the world's a vaſt deſign*'—ſo ſaith the poet, and it is true; nevertheleſs the attempt is noble, and ſhould it ſucceed, but in a ſmall degree, the effect is important and valuable: and happy were it, if this Writer's benevolent labours ſhould awaken a timely ſolicitude in our own country, by wiſe and prudent meaſures, to reform thoſe errors and abuſes, which are become ſo glaring; which ſo evidently prognoſticate, and muſt eventually produce public ruin! It is to be wiſhed that people of all ranks ſhould pay a ſober regard to theſe ſubjects. The evils enumerated in this and the former volume * are ſuch as even illiterate perſons, of plain common ſenſe, may eaſily comprehend; and their inconſiſtency with our free conſtitution, their dangerous tendency, &c. are here explained and illuſtrated in the moſt ample and ſatisfactory manner.

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* Vid. Review for February laſt, p. 109.

This

This volume is divided into three books; the firſt treats of *Places and Penſions*, and conſiſts of nine chapters under the following titles—'Idea of a Parliament uninfluenced by Places and Penſions—Placemen and Penſioners unfit for Members of Parliament, becauſe not likely to be uninfluenced—That Placemen often hold a Plurality of employments, incompatible with one another—Places and Penſions not given according to Merit—Profuſion in Places and Penſions—That Places, Penſions, Bribes, and all the Arts of Corruption, are but falſe Policy, being endleſs and inſufficient—Bills, Statutes, Reſolutions, &c. ſhewing the Senſe of Mankind on the Evil of Placemen, &c. in Parliament—Speeches on the Danger of Placemen and Penſioners in Parliament—Of Qualifications for Members.

The ſecond book is appropriated to a very intereſting ſubject, viz. *Taxing the Colonies:* it is intended to illuſtrate and maintain the following propoſitions: 'That the object our miniſters had in view, in taxing the colonies, was, enlarging the power of the court, by increaſing the number of places and penſions for their dependants'—'That our colonies are of great advantage, and therefore deſerved better treatment'—'That the colonies, though ſo valuable to Britain, have been greatly oppreſſed by the mother country.'—To the diſcuſſion of theſe topics are added, 'Precedents reſpecting colonies;'—and a chapter 'Of Taxation without Repreſentation.'

The third book treats *Of the Army*, in four chapters; comprehending 'General Reflections on ſtanding Armies in free Countries in Times of Peace;—Facts relating to the Army;—A Militia, with the Navy, the only proper Security of a free People in an inſular Situation, both againſt foreign Invaſion and domeſtic Tyranny;—Parliamentary Tranſactions, Speeches, &c. relating to the Army.'

We ſhould conclude from the Writer's preface that the former volume of this work has found a quick ſale, ſince he ſpeaks of the favourable reception given to it by the Public as having the appearance of a good *omen*, 'that the people will at laſt direct their attention to the important ſubjects treated in them, and to the fearful and alarming condition, into which the villanous arts of a ſucceſſion of wicked miniſters have brought this great empire; and that they will no longer be abuſed by thoſe at the helm; but will inſiſt on ſuch a change of meaſures as may ſave our country, if our ſins have not unchangeably pointed againſt us the vengeance of the Supreme Governor of ſtates and kingdoms.'

The firſt extract we ſhall lay before our Readers is taken from B. I. Chap. ii. where the Author obſerves, that 'One of the oldeſt, if not abſolutely the oldeſt writer in the world,

threatens "a fire to conſume the tabernacles of bribery †." A parliament filled with placemen and penſioners is literally a tabernacle of bribery. For it is impoſſible to give an *honeſt* reaſon for any number of placemen's or penſioners having ſuffrage in parliament. The Houſe of Commons ought to be the *people* in one room. And why muſt the people be bribed to conſult their own intereſt? If indeed the *court* has ſchemes to carry, directly oppoſite to the people's intereſt, it may be convenient for the *court*, that many placemen crowd the Houſe of Commons. It is not eaſy to imagine, even ſtretching charity *till it cracks*, that any one ever ſeriouſly thought the admiſſion of placemen, penſioners, and officers, into the Houſe of Commons ſafe or decent; that any man of common ſenſe can think of it otherwiſe than as an open and impudent defiance of the ſenſe of the whole independent people of England. Our court advocates, however, ſometimes divert themſelves (on a too fatally ſerious ſubject) by treating the independent people like children, when they tell us it is good policy to drop ſome *douceurs* among the members of both houſes, to attach them more cloſely to their country's good: as if it were neceſſary to bribe mankind to conſult their *own* intereſt.—Suppoſe I give out, that I will not eat or drink, unleſs the court bribes me. Would the court think it neceſſary to ſettle an annual penſion on me, to make me eat a dinner every day? or would it be thought proper to give me a place—any where, but in Bedlam? The court knows full well, that the direct contrary of their ſcandalous pretence is the truth; and that the members of the legiſlature would naturally conſult, but too well for their iniquitous purpoſes, their own intereſt, in conſulting that of their country, did not they bias them by throwing *another* intereſt and advantage in their way; which for that reaſon they accordingly do, at an immenſe expence to the nation. He knew human nature well, who ſaid, The love of money is the root of all evil. He who can reſiſt the love of money may be ſaid to be tried as gold in the fire:

Quiſquis ingentes oculo retorto
Spectat acervos. HOR.

But as we know the number of men capable of ſtanding this fiery trial, is very ſmall, we ought to be the more cautious of laying temptations in the way of thoſe whoſe failure is to be apprehended, and whoſe failure may be of ſuch ruinous conſequence to the Public. To truſt our all without account, to a ſet of frail men, and then put thoſe men in ſuch circumſtances as are likely to lead them to betray us—what can be imagined

† Job xv. 34.

more

more contrary to wiſdom? Several millions a year laid out in ſupporting the power of the court! And this not ſufficient; of ſuch a growing nature is corruption! Nothing of this boundleſs unaccountable waſte could have place in a republic. I do not mention this as any reflection on our *kings*. It is but a ſmall part of this immenſe ſum, that is conſumed by them in their *propria perſona*, or that is laid out on their families. But in a republic, judge Blackſtone * would not have wrote as follows: "It is impoſſible to ſupport that *dignity*, which a king of Great Britain ſhould maintain, with an income in *any degree leſs*, than what is now eſtabliſhed by parliament." According to the learned judge whatever is, is right. But, ſurely, with all due ſubmiſſion, the *dignity* of a Britiſh monarch does not conſiſt in his *ſpending* large ſums of his poor people's money; but rather in his *ſparing* their purſes, and ſetting them an example of frugality. With the learned Judge's good leave, it is the dignity (if dignity it may be called) of the miniſtry, and their crew, much more than the king's, that devours the civil liſt. So that the plain Engliſh of what the learned Judge has written, will be what follows, "It is impoſſible to ſupport that *influence* which a Britiſh miniſtry *ſhould* maintain, with an income in any degree leſs than ſeveral millions *per annum*." Than which I cannot conceive a more ruinous political doctrine.——The courtiers argue, that excluding placemen and penſioners from parliament, would ſeem to eſtabliſh an oppoſition between the crown and people; as if thoſe, who were employed by the one, could not be entruſted by the other. But indeed there ſeems to be no occaſion for mincing the matter. Let us fairly own, that we do not think the ſame perſons, who have the laying *out*, ought likewiſe to have the laying *on* of taxes. Since it is eaſy to imagine, that a member, who has a place, will be under little concern how heavily the people are taxed, as his income indemnifies him, and the heavier the taxes, the more money there will be for the court blood-ſuckers. ——It is a maxim in *Richlieu's Teſtam. Polit.* That a king, that is, a miniſter, ſhould never part with a tax he has once got eſtabliſhed, even though he has no uſe for the money; becauſe by giving up the tax, he loſes the officers employed in collecting it. And theſe officers in parliament are ſure cards.—— Hen. IV. of France gave the Marſhal d'Ornano a ſtaff to turn Papiſt, and afterwards aſked him which of the two religions he thought the beſt. "The Proteſtant, undoubtedly, replies the Marſhal; elſe your Majeſty would not have given me a Marſhal's ſtaff to *boot*, to engage me to quit it."——A Britiſh miniſter gives places and penſions to thoſe who vote for him.

* Comm. i. 333.

Suppoſe one of thoſe members were aſked, Whether the ſervice of his country, or voting always with the court, is beſt; if he were as honeſt a knave as the Marſhal, what could he anſwer, but, "That certainly voting for the country's good was preferable to ſlavery under a miniſter; elſe the miniſter had no occaſion to give him a place or penſion to *boot*, to engage him to quit his country's ſervice for the miniſter's." And is not this giving up the point?——The Emperor, and bloody Mary gave public penſions to the members of parliament,—With what view? To engage them to vote for the good of their country? No. To eſtabliſh Popery; to vote the Queen's marriage with a Papiſt, Philip II. of Spain; which that venal parliament did accordingly; thereby manifeſtly ſhewing how ſoundly Philip and Mary judged of the effect of bribing parliament. What difference does it make to me as a ſubject, whether I am voted into ſlavery for gold ſent from the continent to bribe parliament, or for gold drawn out of the Exchequer of England.'

Thus argues this Author,—not in any courtly ſtrain, but with freedom and honeſty; though he may ſometimes appear rough and angry. His ſtyle is not elegant, nor always accurate; the Reader will obſerve ſome negligencies in the above extracts: he acknowledges, in the preface, that to have uſed much care in poliſhing the ſtyle, he ſhould have deemed rather impertinent in a work of this kind: yet the ſmall blemiſhes we hint at might, we ſuppoſe, eaſily have been avoided, they are among the inaccuracies *quas humana parum cavit natura*, about which he profeſſes himſelf rather anxious, meaning by them 'a leſs advantageous diſpoſition of the matter, a ſeeming repetition of the ſame thoughts and the like;' but the others may be numbered in the ſame claſs; however, notwithſtanding them, (though not beneath his correction) his meaning is very intelligible; and his ſentiments are juſt, pertinent, and ſtriking.

In the fifth chapter of the firſt book are ſome very free and ſpirited obſervations on the enormous emoluments annexed to our great offices of the ſtate, as being pregnant with every evil. He would have kings, and miniſters, and officers of ſtate to remember, that, whatever dignity or majeſty they may ſuppoſe neceſſarily connected with their ſtations, they are in fact only the ſervants of the Public, and are entitled to honour and external advantages according to the endeavours they uſe to ſecure and advance the public intereſt and happineſs. When magiſtrates, ſupreme or ſubordinate, manifeſt that they have this at heart, they will hardly fail of obtaining the reſpect, affection, and cheerful ſupport of the ſubject. But ſhould it ever appear that government is a meer ſtate trick, a ſyſtem of cunning, evaſion, and deceit, directly tending to oppreſs and enſlave the people, in order to maintain the ſplendor, extravagance,

gance, and luxury of a few; in ſuch circumſtances can it be wonderful if thoſe who are at the helm ſhould ſink even into contempt and hatred?

'If, ſays this Writer, the nobility were to ſerve their country in the great offices of the ſtate *gratis*, the heroiſm would be nothing more than is ſhewn by private truſtees, arbitrators, church-wardens, overſeers of the poor, and other pariſh officers. Are thoſe poor low-bred creatures, whom our polite courtiers call the ſcum of the earth, more diſintereſted than the nobility of the land!——If the nobility and gentry declined ſerving their country in the great offices of the ſtate, without ſordid hire, let the honeſt *bourgeoiſie* be employed.—Why ſhould not our kings, when a court place falls vacant, publiſh, that they want a ſecretary of ſtate, or a lord chamberlain, or a lord ſteward; places which any man of common ſenſe and honeſty can fill; the public buſineſs being all a mere *routine?* And why ſhould they not order all perſons deſirous of the vacant employment to ſend in their propoſals ſealed (as when there is a fleet to victual, or a public work to be done) and accept him who offers to ſerve his country on the moſt reaſonable terms? Let the perſon choſen bring in his bill of expences. There is no reaſon why the Public ſhould not repay what is fairly laid out for the public benefit. If it be thought proper to give a ſtateſman, who has ſhewn himſelf able and honeſt, five hundred guineas for a ring, as was given the great Admiral Drake for ſervices of greater danger and more importance than thoſe of fifty ſtate-ſecretaries, I have no objection. But that half our nobility ſhould be on the pariſh, I mean on the public, I own I ſee no manner of reaſon; nor that a ſet of places, which might be filled at the expence of a few hundreds a year, muſt coſt the nation many hundred thouſands, while we are ſinking in a bottomleſs ſea of debt.——Aſk the courtiers, what produces the preſent clamours, and all clamours againſt government, which is always immaculate? They will anſwer, The deſire of places and preferments. Which may be partly true. But why then do they not *reduce* the incomes of the places as low as in Holland? Why do they not *aboliſh* all that are uſeleſs? They do the very contrary. They are continually increaſing the number, if not the value of them. They are conſtantly heaping on fewel, and then they ſwear and blaſpheme, becauſe the fire continues to rage.—Inſtead of the challenge *, whoſe ox, or whoſe aſs, has the king (or the miniſter) taken; we may aſk the crew, whoſe farthing candle, or whoſe draught of ſmall beer, have they not taxed? A poor hard-working man, who has a wife and ſix children to maintain, can neither enjoy

* 2 Sam. xii. 3.

the glorious light of heaven, nor the glimmering of a tallow taper, without paying the window-tax and the candle-tax. He riſes early and ſits up late; he fills up the whole day with ſevere labour; he goes to his flock-bed with half a belly-full of bread and cheeſe, that his wife and little ſtarvelings may have the more. In the mean while the exactors of theſe taxes are revelling at Mrs *Cornelly*'s maſquerade, at the expence of more money for one evening's amuſement, than the wretched hard-working man (who is obliged to find the money for them to ſquander) can earn by half a year's ſevere labour.'

This chapter is concluded with reflections on the court liſt, attended with ſome degree of raillery and humour. The following paragraph may appear, like many others in this volume, ſevere; how far it may be juſt, let truth and fact determine: 'The pretence, that a king ought to have a number of attendants about him, to keep up his ſtate, and ſtrike the people with an awe of government, wants no anſwer. Was ever the parade of government kept up at a higher expence than in our times? Was ever government more deſpiſed by the ſubjects, than ours is now? Compare our times with thoſe of Queen Elizabeth, who refuſed ſupplies, when offered her, ſaying, the money was as well in the people's pockets as in her's, till ſhe came to want it.'

The firſt book conſtitutes far the greater half of this volume. The ſecond comprehends a ſubject to which the public attention is often called: ſo much has been and is written on the taxation of the colonies, that it is unneceſſary for us to offer many extracts from what this Author delivers; but it may not be improper to tranſcribe a few paſſages.

'Some ſhort-ſighted defenders, it is ſaid, of the late oppreſſive meaſures taken with our American brethren, have attempted to wheedle them into a perſuaſion, that their being taxed by the Britiſh parliament, in which three millions have not one repreſentative, is no greater hardſhip than what is ſuffered by the mother-country, in which, though repreſentation, as I have ſhewn in the former volume, is as far from adequate as can well be imagined; yet ſix millions have 558 repreſentatives, and in which every man, woman, and child, by living in one county or other, is repreſented by one or two members, who cannot tax them without taxing themſelves, their children, their friends, dependants, tenants, &c. If the three millions of coloniſts had 279 repreſentatives in parliament (the half of 558) it might then be time to make compariſons between their caſe, and that of the mother country. Till then, or till they have ſome ſhadow of repreſentation, nothing can be more abſurd.——The firmneſs ſhewn by the coloniſts againſt what is to them preciſely

ciſely the ſame oppreſſion as to us it would be to have taxes laid on us by an edict from the throne, has by very high authority, been pronounced ſedition and rebellion: but with all due ſubmiſſion to authority (—truth and juſtice are above all authority) when the illuſtrious Hampden reſiſted the lawful ſovereign's unlawful demand of only three ſhillings and fourpence, becauſe he had no voice in conſenting to the laying on the ſhip-tax, was he, too, guilty of ſedition and rebellion? If he was, we are all rebels, but the jacobites; and our gracious king *Geo.* III. (whom God preſerve) is an uſurper; for the revolution was brought about with the direct deſign of preventing any man's property being ſeized without his conſent, given either in perſon or by repreſentative, which makes it the ſame to our coloniſts to be taxed by the parliament of *Britain* as by that of *Paris*.——Magna Charta and the Bill of Rights prohibit the taxing of the mother country by prerogative, and without conſent of thoſe who are to be taxed. If the people of Britain are not to be taxed, but by parliament; becauſe otherwiſe they might be taxed without their own conſent; does it not directly follow, that the coloniſts cannot, according to Magna Charta, and the Bill of Rights, be taxed by parliament ſo long as they continue unrepreſented; becauſe otherwiſe they may be taxed without their own conſent?——It was very fairly made out that the coloniſts were not, generally ſpeaking, in circumſtances to pay the ſtamp duty. And to raiſe the price of juſtice ſo high, that the people ſhall not be able to obtain it, is much the ſame as flatly denying them juſtice; while Magna Charta ſays, *Nulli negabimus, nulli vendemus juſtitiam, &c.*——Even Governor Bernard (no friend to the coloniſts) owns their inability to bear taxes. "I can, ſays he, readily recommend that part of the petition, which prays relief againſt thoſe acts which are made for the purpoſe of drawing a revenue from the colonies. For they are ſo little able to bear drawing money from them, that they are unable at preſent to pay the charges of their ſupport and protection †."——Before the taxing of the unrepreſented colonies was thought of, the miniſtry ought to have reduced exorbitant ſalaries, abated, or aboliſhed exceſſive perquiſites, annihilated uſeleſs places, ſtopped iniquitous penſions, withheld electioneering expences, and bribes for votes in the houſe, reduced an odious and devouring army, and taxed vice, luxury, gaming, and public diverſions. This would have brought into the treaſury ten times more than Grenville could ever expect from taxing, by force and authority, the unrepreſented colonies.—Even a conquered city has time given it to raiſe the contribution laid upon it; and may raiſe it in its own

† Governor Bernard to Lord Hillſborough, July 16, 1768.

way. We have treated our colonies worſe than conquered countries. Neither Wales nor Ireland are taxed unheard and unrepreſented in the Britiſh parliament, as the colonies. Wales ſends members to parliament, and Ireland has done ſo. And as Ireland is not now repreſented in the Britiſh parliament, neither is it taxed in the Britiſh parliament.——But are then the coloniſts, it will be ſaid, to be complimented with immunity from all ſhare of the public burden, while they enjoy their ſhare of the public protection?——The queſtion was not, Whether the coloniſts ſhould contribute to the public expence. The *Grenvillians* knew, that when the requiſitions had been made by government, the coloniſts had anſwered their demands; particularly in the years 1756, 7, 8, 9, 1760, 61, and 62; they knew that the town of Boſton contributed for ſeveral years together twelve ſhillings in the pound. Our government, therefore, thought it but juſt to reimburſe the colonies a part of their exceſſive expences. But their ſucceſſors, contrary to the ſenſe of all mankind, thought it better to obtain by force, than with a good will. Accordingly we find ſo early as A. D. 1765, immediately after the firſt of the coloniſts ſhewed a little courage in refuſing to ſubmit to taxation without repreſentation, orders were given to Governor Bernard to employ the militia under General Gage in ſuppreſſing the ſpirit of liberty.—Where would have been the harm of making a fair and moderate propoſal to the colonies? If they raiſed the money in obedience to our requiſition, as formerly, all was well. But ſurely it was ſoon enough to propoſe levying money on them by parliamentary taxation, when they refuſed to give upon requiſition.'

This is a ſpecimen of our Author's manner of treating the ſubject of colony-taxation. Thoſe readers who may not agree with him in the whole, will yet allow that he poſſeſſes no ſmall ſtrength of argument. A commendable zeal for liberty and public welfare may be thought ſometimes to excite in him too much warmth, but his cauſe is noble, and his ſentiments are liberal. If he means, as the reader may perhaps be led to conclude from ſome part of the work, that all the reſtraints and limitations, under which the colonies are laid by the mother country, by whom they are ſecured and aſſiſted, are unreaſonable, few we ſuppoſe will agree with him. It is wiſdom in a writer to be cautious of ſaying too much, even where he reaſons well, ſince the overloaded carriage is likely to break down or be overturned.

We have taken ſo much notice of the former books, that we have left but little room for our Author's account of the army,—a ſtanding army, which a ſmall degree of penetration will eaſily perceive to be a very dangerous inſtitution.

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"An army in a free country, ſays Judge Blackſtone, ought only to be enliſted for a ſhort and limited time. The ſoldiers ſhould live intermixed with the people. No ſeparate camp, no barracks, no inland fortreſſes ſhould be allowed.—In a land of liberty it is extremely dangerous to make a diſtinct order of the profeſſion of arms. In abſolute monarchies, this is neceſſary for the ſafety of the prince, and ariſes from the main principle of their conſtitution, which is that of governing by fear; but in free ſtates, the profeſſion of a ſoldier, taken ſingly and merely as a profeſſion, is juſtly an object of jealouſy. The laws therefore and conſtitution of theſe kingdoms know no ſuch ſtate as that of a perpetual ſtanding ſoldier, bred up to no other profeſſion, than that of war."

"When a country is to be enſlaved, the army, ſays our patriotic Diſquiſitor, is the inſtrument to be uſed. No nation ever was enſlaved but by an army. No nation ever kept up an army in times of peace, which did not loſe its liberties.—Mr. Hume calls the army a mortal diſtemper in the Britiſh government, of which it muſt at laſt inevitably periſh.—It was Walpole's cuſtom, if a borough did not elect his man for their member, to ſend them a meſſenger of Satan to buffet them, a company of ſoldiers to live on them. In this way a ſtanding army may be uſed as an inſtrument in the hand of a wicked miniſter for cruſhing liberty. There is much ſtreſs laid, by thoſe, who would lull us aſleep, that we may not ſee our danger from the army, on the behaviour of that of James II. who on being put to the trial on Hounſlow-heath, whether they would ſtand by the tyrant, all laid down their arms. But we muſt be weak indeed, if we ſuffer ourſelves to be miſled by a precedent, ſo little in point as this. The army were all brought up Proteſtants, and James wanted to make uſe of them to eſtabliſh Popery, of the cruelties of which he had given them a pretty ſpecimen. Does it follow, that becauſe a Proteſtant army would not be the inſtruments of a tyrant in overthrowing the religion they were brought up in (even the ſoldiers had ſome zeal for religion in thoſe days, though not a zeal according to knowledge) and eſtabliſhing one they were from their infancy taught to dread above all earthly evils—does it follow, I ſay, that becauſe an army would not do what muſt be ſo diſagreeable to themſelves, they would not do what may be ſuppoſed agreeable to themſelves, that is, would not *promote a military government?* All hiſtory confutes this reaſoning. For all hiſtory ſhews, that the ſoldiery have ever been ready to enſlave their fellow ſubjects, and almoſt all nations have actually been enſlaved by armies.—Under ſuch kings as the preſent, we ſhould have little to fear with an army as numerous as that of France. But a tyrannical prince or daring miniſter might bring this kingdom into dreadful confuſion by having

having on his ſide an army of only 10,000 regulars, and we ſeem now to plead preſcription for keeping up a force of above four times that number.—Our courtiers affect to call the Britiſh land eſtabliſhment a parliamentary army, and would deceive us into the notion of a difference between a ſtanding army and a parliamentary. The Britiſh land forces, ſay they, are appointed from year to year, not only as to their number but as to their ſubſiſtence; ſo that the parliament's neglecting to provide for their ſubſiſtence would be annihilating the army at once. But is the army leſs a grievance for being on this foot, than if it were on the ſame with thoſe of France or Spain. "Queen Elizabeth's whole reign may be almoſt called a ſtate of offenſive and defenſive war; in England as well as Ireland; in the Indies as well as in Europe; ſhe ventured to go through this ſtate, if it was a venture, without the help of a ſtanding army.—Whenever ſhe wanted troops, her ſubjects flocked to her ſtandard; and her reign affords moſt illuſtrious proofs, that all the ends of ſecurity and of glory too may be anſwered in this iſland without the charge and danger of the expedient juſt mentioned *." The confidence which a ſtanding *army* gives a miniſter, puts him on carrying things with a higher hand, than he would attempt to do, if the people were armed, and the court unarmed, that is, if there were no land-force in the nation, but a militia. Had we at this time no ſtanding army, we ſhould not think of forcing money out of the pockets of three millions of our ſubjects. We ſhould not think of puniſhing with military execution, unconvicted and unheard, our brave American children, our ſureſt friends and beſt cuſtomers. We ſhould not inſiſt on bringing them over to be tried here, on pretence of no juſtice to be had in America, in direct violation of the conſtitution.—We ſhould not think of putting them in a ſtate of ſubjection to an army rendered independent on the civil magiſtrate, and ſecured from puniſhment, even of the moſt atrocious offence, by their being to be ſent, acroſs an ocean, 3000 miles, to their mock trial. We ſhould not think of putting a part of our Weſtern domjnions, as large as all Europe, under French law, which knows nothing of our ineſtimable privilege of trial by jury, whilſt the kings at the coronation ſolemnly ſwear to govern all the ſubjects by the Engliſh law. We ſhould not think of giving our kings power to make not only laws, but legiſlators, for a vaſt multitude of the ſubjects, without concurrence of lords and commons. We ſhould not propoſe to give the ſanction of parliament to Popery, in direct oppoſition to Revolution principles. We ſhould not think of giving Papiſts the power of making laws obligatory on Proteſtants, with

* Bolingbr. Rem. Hiſt. Engl. 159.

ſevere

ſevere penalties and ſanctions. We ſhould not think of reſuming unforfeited charters. We ſhould not think of making governors, the needy, and often worthleſs dependents of our corrupt court, lords paramount over our brave colonies, by giving them the power of appointing and removing judges at their pleaſure, while the governors themſelves, however tyrannical, are liable to no impeachment by the people. We ſhould not—but there is no end to obſervations on the difference between the meaſures likely to be purſued by a miniſter backed by a ſtanding army, and thoſe of a court awed by the fear of an armed people.'

Let the Reader attend to theſe remarks and make his own reflections.

This honeſt Writer concludes with the following paragraph, immediately connected with the foregoing:——'Fearing leſt I ſhould tire the Reader, I have ſuppreſſed many ſpeeches and quotations on the *army*, as well as moſt of the other heads I have treated of. What I have publiſhed will ſhew plainly, that the ableſt men, and beſt citizens of this realm, have looked on a mercenary army in times of peace, whether allowed from year to year, or eſtabliſhed for perpetuity, as a dangerous and alarming abuſe in a free country. They oppoſed it ſtrenuouſly in treatiſes, pamphlets, and ſpeeches. And we let it paſs annually without queſtion or diſpute. Whether the fears of our anceſtors, or our indifference, are moſt reaſonable, time will ſhew. By the aſpect of the preſent times, it is not improbable, that the point may very ſoon be decided.'

We perſuade ourſelves that the above paſſages will be acceptable to our Readers, who will now be enabled to judge what is to be expected from this part of the work. Conſidered merely as a matter of curioſity and entertainment, the book is really valuable, at the ſame time that it is replete with knowledge and inſtruction, drawn from the beſt ſources. The worthy Compiler merits the reſpect and eſteem of the Public for the great zeal and labour which he has employed; and we heartily wiſh that his earneſt endeavours may be followed by ſome anſwerable ſucceſs, for the advantage and honour of theſe kingdoms!

ART. V. *Sermons*, chiefly upon religious Hypocriſy. By the Author of the *Eſſays on Public Worſhip* *, &c. 12mo. 2 Vols. 6s. bound. Payne, &c. 1774.

THESE very ſingular diſcourſes will be read with pleaſure, or diſapprobation, according to the different prejudices and pre-eſtabliſhed opinions of their ſeveral readers. They are not

* See Reviews for March 1773, and July 1774, p. 63.

compoſed

compoſed in the common trite form of ſermons, where the preacher labours a doctrinal point, or enforces, with much circumlocution, the plaineſt Chriſtian duties, which he rather clouds than illuſtrates by his verboſity. We underſtand that they were really *preached* by the Author; who is, or was, a Nonconformiſt miniſter.—*As ſuch*, we hope, he did not think there was any *peculiar* propriety in ſetting his face ſo directly againſt *hypocriſy*.—Be this as it may, his great and profeſſed aim is to attack *that vice* which, Orator Henly uſed to ſay, ſeemed to be of a ſpecies naturally incident to certain claſſes of Diſſenters. To do juſtice, however, to the Orator, and to all parties, we muſt obſerve, that he explained himſelf thus: "I do not mean "Diſſenters from this or that eſtabliſhed Church, but from *all* "eſtabliſhments, in all the different ſyſtems of religion that "prevail in the world: for (added he) there are no pretenſions for diſſent from received laws and eſtabliſhed cuſtoms "in religion, but upon the principle of greater purity in doctrines, and ſuperior ſanctity of manners."

We have no doubt that *with many* this notion of ſuperior purity is the true ground of ſeparation, but we fear that *with ſome* it may be a pretence. Such hypocriſy is undoubtedly the juſt object of a preacher's animadverſion; and our Author has pointed his attack upon it, in ſuch a manner, that we wonder not at his having felt the effect of ſo freely expoſing himſelf (as we underſtand he has done) to the diſpleaſure of his audience †.

The ſecond ſermon, in the ſecond volume, is one of the ſevereſt and beſt adapted ſatires on falſe piety, or hypocritical holineſs, that we ever remember to have read.—But as we have given ſufficient ſpecimens of the peculiar ſpirit and turn of this animated Writer, in our accounts of his *Eſſays*, and the *Appendix* to them, already referred to, we think it unneceſſary to make any extracts from the diſcourſes now before us. We may, however, briefly recommend them to all lovers of free inquiry, and independency of ſentiment. They are ſuperior to the generality of ſermons, both in point of language and true philoſophical diſquiſition; but we would caution the *ſyſtematic* from meddling with them, if he values his ſyſtem more than he values TRUTH; for it is very likely he will find things that will greatly ſhock his prejudices.

The Author, in his preface, ſays, 'Theſe ſermons *may*, in ſome places, be more inaccurate, or inelegant than they would have been, if it had been in my power to correct or to tranſcribe them.' Who, or what, in the name of wonder, hindered him from correcting them? Had he a MANDAMUS, from the court of King's Bench, to print and publiſh within a limited time?

† Author's Preface.

We

We preſume *not.* This, therefore, is always a lazy, little excuſe, which ſhould never be admitted. What a writer offers to the Public, he ought to deliver in the beſt manner that his abilities will allow; otherwiſe he inſults them. But after all, our Author's acknowledgment may be formed on the ſame principle of falſe taſte, which induces many females, after making an elegant or plentiful entertainment, for the accommodation of their gueſts, to teaze them with apologies for its being no better.

Publications on the Subject of LITERARY PROPERTY concluded: See our laſt, N° 8.

ART. VI. *Obſervations on Literary Property.* By William Enfield, LL. D. 4to. 2s. Johnſon. 1774.

THIS treatiſe affords a ſtriking proof how much good ſenſe, unadulterated by laboured ſophiſtry, and unclouded by profeſſional jargon, is ſuperior to the ſtudied diſtinctions, and artful ſubtleties of the ſchools. We have here, particularly, in view, that great ſchool of chicanery and tergiverſation, the law; whoſe profeſſors have, with their uſual dexterity, perplexed and obſcured a queſtion, on which Dr. Enfield has been enabled to throw the cleareſt light, merely by confining himſelf to that natural ſenſe of right and wrong, which is worth all the quirking and quibbling that ever made black white, and white black, in Weſtminſter-hall, and the inns of court.

We have already, in our Reviews for the three preceding months, given a brief detail of the arguments that have been offered, on both ſides, in the ſeveral publications relating to the controverſy concerning literary property; and our Readers have ſeen how ill founded and how *narrow* have been the reaſonings againſt the intereſts of genius and learning; and how concluſive as well as LIBERAL the arguments offered in their ſupport. The ſubject, therefore, may, by this time, be conſidered as exhauſted: for which reaſon we ſhall not long detain our Readers in the inveſtigation of the preſent article.

Dr. Enfield has irrefragably ſhewn, by the cleareſt deduction of argument, that literary property, or what is commonly underſtood by the term *copy-right*, 'has all the foundation in nature, which any kind of property can have, and more than belongs to many kinds, which are however admitted without diſpute. Some depend wholly upon occupancy or primary poſſeſſion; ſome wholly upon labour: but an author's right to his literary compoſition has a clear foundation in both. No man, therefore, can have a better right to the houſe which he has built on his own ground and with materials which he has purchaſed or collected from his eſtate, than an author has to the productions of his genius and induſtry.

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'If we refer the cauſe to the deciſion of common ſenſe, and the natural principles of equity, this right will be no leſs evident. "In this various world, different men are born to different fortunes: one inherits a portion of land; he cultivates it with care, it produces him corn and fruits and wool: another poſſeſſes a fruitful mind, teeming with ideas of every kind; he beſtows his labour in cultivating *that*; the produce is reaſon, ſentiment, philoſophy. It ſeems but equitable, that a fair exchange ſhould be made of theſe goods; and that one man ſhould live by the labour of his brain, as well as another by the ſweat of his brow."

'This point being eſtabliſhed, it follows, that whatever can be aſſerted with truth concerning property in general, may fairly be applied to this particular kind of property.'

Having briefly but firmly eſtabliſhed the natural right, our very ſenſible Author proceeds to ſhew that *literary*, as well as other kinds of *property* muſt be *excluſive*: 'that is, no perſon whatever can have a right to enjoy the benefit of this property, except the author, and thoſe to whom he aſſigns over that right. An author having the ſame natural right to his compoſition, as the poſſeſſor of lands to the fruits which they produce; no other man can have any claim to the profits ariſing from the former, more than to thoſe ariſing from the latter. To take poſſeſſion of any work, for any purpoſes which interfere with the intereſt of the author, farther than he himſelf or his aſſigns aſſent to it, is, on the principles of natural law, no leſs an invaſion of property, than that of plundering a man's granaries or his coffers.'

From hence it follows, that the right of property including, in general, a right to *retain* as well as *uſe* thoſe things which are the ſubject of it,—the property of any literary work, with all the advantages it may produce, muſt remain with the author, till he voluntarily reſigns it. 'That ſeries of ideas and words, continues Dr. E. which conſtitute his work, is in itſelf an object of property, entirely diſtinct from the book in which they are written. And out of this right ariſes another; that of multiplying copies by tranſcribing or printing; for the work being his own, he may make what uſe of it he pleaſes. Theſe rights no other perſon can be at liberty to appropriate to himſelf, without the expreſs or tacit conſent of the author. And no act ought to be conſtrued into a renunciation of his rights, which he himſelf does not evidently intend as ſuch.

'That the act of publication ought not to be underſtood in this light, may be inferred from the general principles of equity. For, "If a man's ideas are his own while floating in his brain, it would ſurely be very hard to be deprived of all right to them, the moment he turns them to any profit either to himſelf or others; as unreaſonable, as if the farmer were allowed a property in his corn and graſs while growing in his field, but denied it whenever he brings them to market."

But this matter requiring a more particular diſcuſſion, the Writer purſues the argument, till he obtains a complete victory over thoſe who have ventured to maintain the ſtrange notion that

"when

" when an author parts with a copy of his work, he muſt of neceſſity part with the ideas and expreſſions, that is, with the compoſition itſelf as well as the book which contains it, to the purchaſer; and that therefore the purchaſer, having a full poſſeſſion of the compoſition, muſt have a right as well as a power to uſe it for any purpoſe he ſhall think proper, and among the reſt for that of multiplying copies; unleſs in the ſale an expreſs agreement is made to the contrary."

In the concluſion of the anſwer with which our Author has honoured theſe abſurd aſſertors of a doctrine which looks with ſo miſchievous an aſpect toward the intereſts of learning and learned men, he draws the following juſt inference:

' The inference which ought to be drawn from the neceſſity which an author is under to put his right of multiplying copies into the *power* of every purchaſer, in order to make any advantage of his work, is, not that the act of publication conveys a right which he never meant to communicate, and for which the purchaſer gives no equivalent; but that government ought to ſecure it againſt the invaſions of thoſe, whoſe private intereſt may ſo far blind their judgment, as to lead them to miſtake *power* for *right*.'

On the whole, Dr. Enfield fully eſtabliſhes ' the natural right of authors to their own works; and ſhows, that upon the plain and fundamental principles of property in general, the writer of any work has an excluſive property in it, at leaſt as long as he lives; and that no perſon whatever can have a right to multiply copies of it, or by any other means appropriate to himſelf any part of the profits ariſing from it, without the conſent of the author.'

The Obſerver now proceeds to examine the objections of thoſe who deny the right of authors to *perpetual* property in their own works; and, in our judgment, he has given them a complete refutation.

Among other conſiderations, the main queſtion, with reſpect to the manner or degree in which *public utility* might be effected by the perpetual ſecurity of copy-right, is not overlooked; and we think, with our Author, that the general intereſt requires, rather than forbids, the legal ſecurity of the rights of authors, as well as of all other claſſes of men.

The moſt common, we might ſay *vulgar* objection againſt the perpetuity of literary property ' is grounded on an idea that it would be injurious to the Public, by encouraging a monopoly in the ſale of books, which would raiſe the price of them to an exorbitant height;' and (as Dr. E. farther obſerves) ' the odious appellation of monopolizer has been freely, though very improperly, beſtowed upon authors, and the bookſellers whom they appoint their aſſigns.'

This argument, like the reſt that are made uſe of by the enemies to copy-right (the Vandals of the preſent age*) is alſo

* Swift.

clearly

clearly invalidated, and the ingenious Obſerver concludes the whole with the following ſummary view of what has been advanced in the courſe of his inveſtigation of this important ſubject:

'The ſum of the preceding obſervations is this. The right of authors to the excluſive poſſeſſion of their own works is founded in nature; and unleſs any ſufficient cauſe appears for depriving them of it, ought to be ſecured and guarded by law. To grant them this ſecurity, is neither impracticable in the nature of the thing, nor inconſiſtent with the intereſts of the Public. The inconveniences which are apprehended from a perpetual excluſive right, are trifling, and in a great meaſure imaginary. The advantages which would ariſe from the encouragement which ſuch a ſecurity would give to philoſophical and literary purſuits, are obvious and important. Since no good reaſon can be aſſigned, why authors ſhould be deprived of their right of property, they have a juſt claim upon government for protection and ſecurity in the enjoyment of this right. The intereſts of the Public, inſtead of oppoſing, concur with this claim. On the ſame principles, therefore, that a perpetual right to any other kind of eſtate, real or perſonal, is ſecured to individuals, an author may reaſonably expect that his property in his own work ſhould be ſecured to him and his poſterity. Such ſecurity is, by no means, at preſent enjoyed. The proviſion which hath been already made for a temporary ſecurity, in the ſtatute of Queen Anne, and the favourable attention which is at preſent paid to this ſubject by the Legiſlature, do however afford encouragement to hope, that authors will at length obtain a legal grant of perpetual copy-right: a grant, which, if the reaſoning in the preceding pages be juſt, they have ſufficient ground to requeſt. When authors deſire permiſſion to communicate their thoughts to the Public with freedom on every ſubject which is of importance to individuals or ſociety, and the ſecure poſſeſſion of the fruits of their own genius and labour, "they aſk nothing of government, but what every Engliſhman hath a right to expect from it, LIBERTY and PROPERTY."

Dr. Enfield's performance was publiſhed, if we rightly recollect, ſome time before the miſcarriage of the Bookſellers' Bill, in the laſt ſeſſion of parliament. The worthy Author, no doubt, from his generous concern for the honour and intereſt of ſcience and literature in this country, had conceived hopes that a different fate would have attended that neceſſary application for legiſlative protection; and, indeed, after the bill had ſucceſsfully paſſed the Commons, it was natural to conclude that our NOBLESSE would not have manifeſted a leſs liberal and generous diſpoſition toward a cauſe in which, not merely the intereſt of a ſet of traders was embarked, but the welfare of that order of men, who, by the ſuperiority of their talents, and acquirements, ſeem to have been ſet apart by Providence, and by the common conſent of Society, for the delight and inſtruction of their fellow mortals:—in return for which they certainly merit from us every thing that gratitude and generoſity can inſpire.

ART.

ART. VII. CONCLUSION *of the Account of Dr.* Prieſtley's *Experiments and Obſervations on different Kinds of Air*: From our Review for Auguſt laſt, p. 136.

THE ſecond part of this ingenious work contains an account of the Author's experiments and obſervations made in the year 1773 and the beginning of 1774. It is divided into eight ſections, in the firſt of which the Author treats of a new ſpecies of factitious air, or permanent vapour, not condenſable at leaſt by cold, which he calls *alcaline air*; as it is extracted from ſpirit of ſal ammoniac, or the common volatile alcaline ſalt of that name, by means of heat. Theſe ſubſtances however were ſoon found to furniſh a conſiderable quantity of fixed air, mixed with the alcaline air. The Author was afterwards led to a method of procuring the latter in a pure ſtate, as well as more plentifully and commodiouſly, by putting the ingredients uſed in the production of the *cauſtic* volatile alcali (viz. ſal ammoniac and quicklime), into a thin vial, to the mouth of which a bent tube is fitted; through which, on holding the vial over the flame of a candle, large quantities of this permanently elaſtic fluid will paſs, and may be received in a veſſel filled with quick-ſilver, ſtanding inverted in a baſon of the ſame fluid. Here it will remain in the form of a tranſparent and permanent air, and is in a ſituation to afford opportunities of aſcertaining its qualities and relations to a variety of other bodies. We ſhall briefly mention a few of them.

Water readily condenſes and imbibes a very large quantity of this alcaline air; and when fully ſaturated with it is converted into a volatile ſpirit of ſal ammoniac, much ſtronger than any that the Author had ever ſeen. On mixing this new air with the *acid* air mentioned in our former article, [Auguſt, p. 146.] the Author conceived that, being of oppoſite natures, they might compoſe a *neutral air*, and perhaps the very ſame ſubſtance as common air. On trying the experiment, however, a beautiful white cloud was formed on the admixture of the two vapours: the quantity of air began to diminiſh, and when the cloud ſubſided, it was found that both theſe hitherto elaſtic fluids had condenſed each other, and united into the form of a ſolid white ſalt, which was found to be the common ſal ammoniac.

The ſalt thus produced immediately deliqueſces in the common air; but in a very dry and warm place it almoſt wholly evaporates in a white cloud. It is only thus volatile, however, when there has been more than a due proportion of the acid or alcaline air in the compound. In this caſe, the ſmell of the ſalts is extremely pungent, and very different from each other; being manifeſtly acid or alcaline, according to the prevalence of either of theſe airs reſpectively.

It may appear ſingular, that when *nitrous air* was mixed with *alcaline* air, though a whitiſh cloud appeared, no neutral ſalt was produced; for on admitting water to the mixture, it was found that the two vapours did not unite, and form a *tertium quid*, as in the preceding inſtance; but the water effected a ſeparation, preſently abſorbing the alcaline air, and leaving the nitrous air poſſeſſed of its peculiar properties. Theſe circumſtances illuſtrate and confirm the obſervations we made on the nature and conſtituence of nitrous air in our former article; where we ſhewed that the union, between the acid and the other principle that conſtitutes nitrous air, is ſo ſtrong, that though nitrous air be admitted to, and long agitated with a ſolution of fixed alcali, or with lime-water, the acid contained in it will not be affected by them, unleſs common air be admitted. This laſt mentioned fluid, according to the Author's ingenious theory, ſeparates the phlogiſton from the nitrous acid; and thereby leaves the latter at liberty to unite with the water, alcaline ſalt, or other body preſented to it.

On the mixture of *fixed* with *alcaline* air, ammoniacal chryſtals were formed; which ſhewed that the volatile alcaline ſalts of the ſhops owe their ſolid and chryſtaline form to the union of the volatile alcali with the fixed air, which proceeds from the fixed alcaline ſalt employed in the proceſs.

In the ſecond ſection the Author proſecutes his obſervations on common air diminiſhed, and made noxious, by various proceſſes. His ſubſequent experiments all tend to confirm his original hypotheſis;—that in all theſe proceſſes the air is rendered noxious by being overloaded with *phlogiſton*.

The probability of this hypotheſis will appear from an enumeration of ſome of the proceſſes which produce this effect on the air in which they are carried on. Theſe are, the reſpiration of animals, the burning of candles, putrefaction, the mixture of nitrous air, the accenſion of Homberg's *pyrophorus* and of gunpowder, the fumes of liver of ſulphur, the effluvia of paint, and thoſe proceeding from a cement made of turpentine and bees wax, &c. All theſe proceſſes agree in this one circumſtance, that, in every one of them, *phlogiſton* is let looſe or ſeparated from theſe bodies; and is therefore probably the true cauſe of the injury which the air receives from them.

With regard to the manner in which the air is *diminiſhed*, at the ſame time that it is rendered noxious, by being overcharged with *phlogiſton*; the Author conjectures that this principle, having a greater affinity, than fixed air has, to ſome of the conſtituent parts of common air, precipitates, or ſeparates from the latter the fixed air contained in it; and that to this precipitation the diminution of common air, rendered noxious by theſe proceſſes, is, in part at leaſt owing. He afterwards ſhews

that

that the whole of this diminution is not to be attributed to this cauſe.

In the preceding catalogue of ſubſtances and proceſſes, that diminiſh and injure common air, we have purpoſely omitted the *electric matter*, in order that we might treat more particularly of the Author's curious diſcoveries relating to this ſubject. A thunder ſtorm has popularly been ſuppoſed to purify the air, and we know not but that it may *ultimately*, or in its conſequences, produce that ſalutary effect. But from the Author's experiments it appears that the electric fluid, in its paſſage through air, diminiſhes it, and renders it in the higheſt degree noxious: for a portion of common air, through which it has paſſed for ſome time, is rendered incapable of effervеſcing with nitrous air, or of being diminiſhed any further by a mixture of that fluid. In ſhort, it appears to be reduced to the ſame noxious and diminiſhed ſtate, as that to which it is brought by the burning of charcoal, or any of the other proceſſes above mentioned.

The Author detected this ſingular and unexpected quality of the electric matter, by means of an experiment, in conſequence of which he, at the ſame time, aſcertained the real exiſtence and origin of the *acid*, which had been ſuppoſed to accompany, or even to conſtitute a part of the electrical fluid:—principally, we apprehend, on account of the ſenſation of acidity, which is excited on receiving upon the tongue the ſmall ſparks, or pencil, iſſuing from a pointed body when electrified. For though ſome writers have ſpoken pretty confidently of the *electrical acid*, we are not acquainted with any who had proved its exiſtence, by exhibiting it to view, by means of a chemical combination with other bodies. The Author's former unſucceſsful attempts, and ſome of our reflections on this ſubject, may be ſeen in our 37th volume *.

In order to detect this ſuppoſed acid, by its effects on the blue vegetable juices, and by a method different from that which he had before followed, the Author made uſe of a glaſs tube, into the upper end of which he inſerted and cemented a piece of wire, the upper extremity of which terminated in a braſs knob. Into this tube was introduced a ſufficient quantity of water, tinged blue with the juice of turnſole or archil, which ſtood at ſuch a height, as that its ſurface was within the *ſtriking diſtance* from the lower end of the wire, when the latter was electrified. The lower end of the tube, which was open, was immerged in a veſſel of the tinged water.

After having cauſed the electric ſpark to paſs about a minute from the lower extremity of the wire to the ſurface of the liquor in the tube, he perceived that the upper part of the tinged fluid

* December 1767, p. 457.

'began to look *red*, and in about two minutes it was very manifeſtly ſo; and the red part, which was about a quarter of an inch in length, did not readily mix with the reſt of the liquor.' He obſerved alſo, 'that if the tube lay inclined while he took the ſparks, the redneſs extended twice as far on the lower ſide as on the upper.'

While he obſerved theſe ſigns of an *acid* acting on the tinged fluid, he perceived likewiſe that 'in proportion as the liquor became red, it advanced nearer to the wire, ſo that the ſpace of air in which the ſparks were taken was *diminiſhed*; and at length found that the diminution was about one fifth of the whole ſpace; after which, more electrifying produced no ſenſible effect.'

Without changing the *air* contained in the tube, the Author changed the *liquor*, in order to determine whether the ſame effects would be produced by cauſing the electric matter to act on a freſh quantity of the blue fluid, while it paſſed through the ſame portion of air. He, therefore, by means of an air-pump, rarefied the air contained in the tube, juſt ſo much as to expel all the liquor; and then admitted freſh blue liquor into its place. But now, on repeating the electrification, the electric matter, paſſing through the *ſame* air as before, produced no change of colour in the fluid, or any variation in the height of it.

From this part of the experiment Dr. Prieſtley concludes that the former ſigns of acidity, and change of dimenſions, proceeded from ſome matter contained in the air confined in the tube; and that this portion of air had been decompounded, as far as poſſible, by the electric matter, in the firſt ſtage of the experiment; and that it had been made to depoſit ſomething that was of an acid nature.—Had this acid reſided in the electric matter, it is reaſonable to expect that it would have continued to produce the ſame change of colour, in freſh portions of the coloured fluid, on every ſubſequent repetition of the experiment, as at firſt.

That the *wire* did not, in any degree, contribute to theſe effects, otherwiſe than as a conductor of electricity, was made evident by the Author's diverſifying the experiment, in ſuch a manner, as to cauſe the electric ſpark to paſs through a portion of air, contained in the upper arched part of a bent glaſs tube, from one ſurface of the tinged fluid, contained in one of the legs of it, to the ſurface of the liquor contained in the other; each of the extremities of the tube at the ſame time ſtanding in a baſon of quickſilver. 'The effect was, that the liquor, in both the legs, became red, and the ſpace of air between them was contracted, as before.'

From theſe and other experiments and conſiderations, the Author concludes, that 'the electric matter either *is*, or *contains*, *phlogiſton*:' for common air is diminiſhed by it, and brought into a ſtate ſimilar to that to which it is reduced by every other *phlogiſtic* proceſs. The diminution of the common air, in the preceding experiment, appears evidently to have been owing to its having been decompounded by the electric matter, and made to part with the *fixed air*, which appears from the Author's experiments to be at all times contained in, and combined with it: for, on taking the electric ſpark on *lime-water* put into the tube, inſtead of the blue liquor, the lime was precipitated, as the air diminiſhed.

This theory explains the precipitation of the calcareous earth in lime-water, on *breathing* into it. This effect, according to the Author, is not produced by any fixed air exhaled immediately from the lungs; but is cauſed by the common air inhaled into them, which is decompounded by the phlogiſton that is diſcharged from that organ. This phlogiſton, uniting with the other principles that conſtitute common air, precipitates the fixed air contained in it, which is now left at liberty to combine with the lime.

Theſe obſervations confirm the Author's conjecture, that animals die in confined air, not becauſe they have exhauſted the ſuppoſed *pabulum vitæ* contained in it; but becauſe the neceſſary diſcharge of the phlogiſtic matter from the lungs is prevented, by the air's becoming ſoon ſaturated with that principle, ſo as not to be a ſufficient menſtruum to take it up.

At the end of this ſection, the Author, in a letter very properly addreſſed to Sir John Pringle, controverts the doctrine maintained by Dr. Alexander, (in his *Experimental Enquiry into the Cauſes of putrid Diſeaſes*) who, on the ſtrength of certain experiments, denies or doubts of the inſalubrity of putrid marſhes, and does not allow that they can produce thoſe putrid diſeaſes, which almoſt univerſally have been attributed to them. We are glad to find the objections which we made to this novel and dangerous doctrine *, confirmed by the experiments of Dr. Prieſtley; who found that the air iſſuing ſpontaneouſly from water, which appeared only to be moderately putrid, was in the higheſt degree noxious. He found likewiſe, that when even wholeſome air was agitated only one minute in this water, a candle would not burn in it; and that good air was likewiſe ſo far injured, as to extinguiſh a candle, after it had been kept only in contact with this water, without any agitation, for the ſpace of two days.

* See M. Rev. vol. xlviii. June 1773, p. 443.

'Theſe facts,' ſays the Author, 'certainly demonſtrate, that air which either ariſes from ſtagnant and putrid water, or which has been for ſome time in contact with it, muſt be very unfit for reſpiration; and yet Dr. Alexander's opinion is rendered ſo plauſible by his experiments, that it is very poſſible that many perſons may be rendered ſecure, and thoughtleſs of danger, in a ſituation in which they muſt neceſſarily breathe it. On this account, I have thought it right to make this communication as early as I conveniently could; and as Dr. Alexander appears to be an ingenuous and benevolent man, I doubt not but he will thank me for it.'

This letter, which is likewiſe printed in the laſt volume of the Philoſophical Tranſactions, is there followed by another, written by the ingenious Dr. Price; which confirms Dr. Prieſtley's obſervations on this ſubject, by deductions from Mr. Muret's tables of the rates of mortality, in a certain pariſh ſituated among marſhes, in the diſtrict of Vaud, compared with ſimilar regiſters kept in different parts of the Alps. We cannot any where more properly give a ſhort extract of Dr. Price's obſervations, than in the preſent place.

From a compariſon of theſe tables it appears, that the probabilities of life are higher, in a remarkable degree, in the hilly country, than in the marſhy pariſh above mentioned. 'One half of all born in the mountains, live to the age of 47: in the marſhy pariſh, one half live only to the age of 25. In the hills one in 20, of all that are born, live to 80: in the marſhy pariſh, only one in 52 reaches this age. In the hills, a perſon aged 40 has a chance of 80 to 1, for living a year: in the marſhy pariſh, his chance is not 30 to 1.—In the hills, perſons aged 20, 30, and 40, have an even chance for living 41, 33, and 25 years reſpectively: in the fenny pariſh, perſons, at theſe ages, have an even chance of living only 30, 23, and 15 years.

For the many curious additional obſervations made by the Author, with reſpect to the nature and properties of nitrous, acid, inflammable, and fixed air, we muſt refer the reader to the work itſelf; as well as for his conjectures, contained in the laſt ſection, with reſpect to the conſtituent principles of theſe different kinds of air, and the conſtitution and origin of the atmoſphere. We cannot however reſiſt the temptation of giving ſome, though an imperfect account of the Author's ſpeculations on the nature, or rather on one of the ſuppoſed functions, of the *electric* matter.

Theſe 'random thoughts' he has thrown together into a ſection by themſelves; 'that readers of leſs imagination, and who care not to advance beyond the regions of plain fact, may, if they pleaſe, proceed no further, that their delicacy be not offended.'

offended.'—One who has ſo largely added to the ſtock of philoſophical *facts*, as the Author, has acquired a right, we think, to more than uſual indulgence for his *opinions*; how excentric ſoever they may appear at firſt ſight, and however diſtant may be the analogies on which they are founded.

There is nothing, as he obſerves, in the hiſtory of philoſophy, which appears more ſtriking, than the rapid progreſs that has been made in our knowledge of the operations of the electric matter; when we conſider the firſt trifling effects produced by it, that were attended to, and compare them with the lately diſcovered diverſified operations of this extenſive and powerful agent; which ſhew that it bears a conſiderable part in many of the moſt important proceſſes in nature, differing apparently very eſſentially from each other.' The electrical operations of the Torpedo, performed in a conducting element, have lately ſhewn us how far we are, even yet, from being acquainted with all the modifications of this fluid.

Theſe laſt mentioned phenomena, together with the facts which the Author has obſerved, concerning the identity or near relation of the electric fluid, and phlogiſton, lead him, in ſpeculating on this ſubject, to conſider the electric matter as the probable cauſe of *muſcular motion*. In ſupport of this conjecture, he alleges, among other reaſons, the well known effects of the electrical fluid, when directed through the muſcles of a living animal, which it inſtantly forces to contract. He obſerves, that every article of nouriſhment (from which the materials of all muſcular motion muſt be derived) contains *phlogiſton*. He ſuppoſes, that animals have a power of converting this phlogiſton, from the ſtate in which they receive it in their nutriment, into that other form or modification, in which it perſonates, and is called, the *electric fluid*; that the brain, 'beſides its other proper uſes, is the great laboratory and repoſitory for this purpoſe; that by means of the nerves this great principle, thus exalted, is directed into the muſcles, and forces them to act, in the ſame manner as they are forced into action when the electric fluid is thrown into them *ab extra*.'

He further ſuppoſes, 'that the generality of animals have no power of throwing this generated electricity any farther than the limits of their own ſyſtem; but that the *torpedo*, and animals of a ſimilar conſtruction, have likewiſe the power, by means of an additional apparatus, of throwing it farther, ſo as to affect other animals, and other ſubſtances at a diſtance from them.'

Theſe are the outlines of Dr. Prieſtley's excurſions into the regions of conjecture. Thoſe who think deeply will not perhaps conſider them as too bold and excentric. Muſcular motion is one of thoſe grand and recondite proceſſes of nature, which do not lie in the common tract of obſervation. It is one

of Lord Bacon's MAGNALIA NATURÆ, which, as he obſerves, *ſere Extra* VIAS TRITAS, *et* ORBITAS NOTAS, *jacent*; and in the diſcovery of which, he adds, *Etiam* ABSURDITAS *rei aliquando juvat.* To leſſen however any ſeeming *abſurdity*, in the preſent inſtance, we need only to remind our readers of Mr. Hunter's obſervation (which we gave in our Journal for September laſt, p 223,) of the very liberal diſtribution of *nerves* to the *electric* organs of the *torpedo*:—a circumſtance which ſeems ſtrongly to mark a relation between the electric fluid and the nerves, the undoubted inſtruments of muſcular motion. Not many years ago it appeared to us, and poſſibly to others, as improbable that the phenomena of the torpedo ſhould be cauſed by the electric matter, as it may now appear that the ſpontaneous motions of men and other animals ſhould be the effects of the ſame agent. To recur to the infancy of electricity,—What ſober, or even bold philoſopher, who ſaw amber attract ſtraws, in the days of Thales and Theophraſtus, could ſuſpect that the agent in this trifling appearance, was the cauſe of thunder, and poſſibly of earthquakes?

We ſhall cloſe our account of this work with a curious obſervation, relating to a ſingular property of the electric fluid; concerning which we have lately diſcovered ſo much, and yet perhaps know ſo little. The neareſt approaches that had hitherto been made to a *Vacuum* ſeemed to prove that it was a conductor of the electric matter; which was found to ſtrike at a greater diſtance, or to be tranſmitted through a greater ſpace, in proportion as the air had been more carefully exhauſted. Mr. Walſh, however, having been aſſiſted by M. de Luc in making a more perfect *vacuum* in the arched barometer, by boiling the quickſilver in the tube, found that the electric ſpark or ſhock would no more paſs through this empty ſpace, than through a *ſtick of ſolid glaſs*. Some *ſubſtance*, therefore, the Author infers, is probably neceſſary to conduct electricity; which he ſuppoſes to be incapable, by its own expanſive power, of extending itſelf into ſpaces void of all matter, as hath 'generally been ſuppoſed, on the idea of there being nothing to obſtruct its paſſage.'

ART. VIII. PHILOSOPHICAL TRANSACTIONS, Vol. LXIV. Part I. 4to. 7 s. 6 d. ſewed. Davis. 1774.

PAPERS relating to ASTRONOMY.

Article 1. *Obſervations on the Solar Spots.* By Alexander Wilſon, M. D. Profeſſor of Practical Aſtronomy in the Univerſity of Glaſgow, &c.

THE opinions that have been formed concerning the nature, origin, and ſituation of the ſolar ſpots have been various; as might be expected on a ſubject ſo very remote from human

human inveſtigation. The ingenious Author of this paper, by attending particularly to the different *phaſes* preſented by the *umbra*, or ſhady zone, of a ſpot of an extraordinary ſize that appeared upon the ſun, in the month of November 1769, during its progreſs over the ſolar diſc, was led to form a new and ſingular conjecture concerning the nature of theſe appearances; the juſtice of which was afterwards confirmed by repeated obſervations.

The reſults of theſe obſervations are—that the ſolar *maculæ* are *cavities* in the body of the ſun; that the *nucleus* (as the middle or dark part has been uſually called) is the bottom of the excavation; and the *umbra*, or ſhady zone uſually ſurrounding it, is the ſhelving ſides of the cavity. The Author appears not only to have very ſatisfactorily aſcertained the reality of theſe immenſe excavations in the ſun's body, but has pointed out a method of meaſuring the depth of them. He eſtimates, in particular, that the *nucleus*, or bottom of the large ſpot abovementioned, was not leſs than a ſemidiameter of the earth (or about 4000 miles) below the level of the ſun's ſurface; while its other dimenſions were of a much larger extent.

He obſerved that when a ſpot, in the middle of the ſun's diſc, where it is ſurrounded equally on all ſides with its *umbra*, comes near the weſtern limb of the ſun; that part of the *umbra* which is next to the ſun's center gradually diminiſhes in breadth, and at length, when the ſpot reaches within about a minute of the limb, totally diſappears; while the *umbra*, on the other ſide of it, continues nearly of its former dimenſions. If, after the period of half a revolution, the ſpot appears again, on the oppoſite ſide of the diſc; that part of the *umbra*, which had before diſappeared, and which is now on the left hand ſide of the nucleus, is now plainly to be ſeen: but the *umbra* on the other ſide of the ſpot, or that which is next to the ſun's center, ſeems to have vaniſhed in its turn; being hid from the view by the upper edge of the excavation, or by the oblique poſition of its ſloping ſides with reſpect to the eye. As the ſpot however advances on the ſun's ſurface, this *umbra*, or ſide of the cavity, comes in ſight; at firſt appearing narrow, but afterwards gradually increaſing in breadth, in proportion as the ſpot moves toward the middle of the diſc.

Theſe appearances, in particular the gradual diminution and diſappearance, as well as the re-appearance and gradual enlargement, of the *umbra*, on the one ſide or other of a ſpot, according as it advances near the weſtern limb, or proceeds onwards from the eaſtern edge of the ſun, are naturally accounted for by the Author's ſuppoſition, that the *umbræ* are the ſloping ſides of a cavity, which will appear under different angles or of different

ferent breadths, or totally diſappear, according to their poſition with reſpect to the eye of the ſpectator. Theſe appearances, at leaſt, perfectly reſemble the *phaſes* that would be exhibited by an excavation in a ſpherical body, made to revolve on its axis; the bottom of the cavity being painted black, and the ſides lightly ſhaded.

It ſeems evidently to follow from theſe and the Author's other obſervations, that the body of the ſun, at the depth of the *nucleus*, either emits no light, or emits ſo little as to appear dark when ſeen at the ſame time, and compared, with that reſplendent, and probably, in ſome degree, fluid ſubſtance that covers his ſurface. This manner of conſidering theſe phenomena naturally gives riſe to many curious ſpeculations and inquiries. It is natural, for inſtance, to inquire by what great commotion this refulgent matter is thrown up on all ſides, ſo as to expoſe to our view the darker part of the ſun's body, which was before covered by it?—what is the nature of this ſhining matter?—and why, when an excavation is formed in it, is the luſtre of this ſhining ſubſtance, which forms the ſhelving ſides of the cavity, ſo far diminiſhed, as to give the whole the appearance of a ſhady zone, or darkiſh atmoſphere, ſurrounding the denuded part of the ſun's body? On theſe and many other ſubjects of inquiry, the Author advances ſome ingenious conjectures; for which we muſt refer the curious to the peruſal of the article at large.

Article 11. *An Improvement propoſed in the croſs Wires of Teleſcopes:* By the ſame.

The Author of the preceding Article propoſes in this Paper a method, which he has ſucceſsfully employed, of diminiſhing conſiderably the viſible ſubtenſe of the angle formed by the thickneſs of the croſs wires uſed in teleſcopes, which workmen have not yet been able to draw fine enough for that purpoſe. The means by which he has effected this diminution are exceedingly ſimple, as they conſiſt in nothing more than flattening the ſmalleſt wires that are now drawn, and then fixing theſe flattened wires in the teleſcope, with the edge towards the eye. Several lengths of fine ſilver wire, marked 500 to the inch, are fixed, at each extremity, on the ſmooth, flat ſurface of a ſmall block of ſteel. A ſimilar ſteel block is laid over them, which, on giving it a ſmart ſtroke with a hammer of about five pounds weight, flattens all the wires in a very even manner. The diminution thus produced is ſaid to be more conſiderable than could be obtained by manufacturing finer wires; unleſs they could be drawn to the ſmall ſize of 2 or 3000 to the inch.

Article

Article 13. *The Diſparition of Saturn's Ring, obſerved by* Joſeph Varelez, Lieutenant of the Royal Navy of the King of Spain, &c.

To explain the title and ſubject of this Article, we ſhall premiſe that when Saturn is in ſuch a ſituation, as that the plane of his ring paſſes through the ſun, or through the eye of an obſerver on the earth, his ring wholly diſappears; either, becauſe in the firſt place, neither of the flat ſurfaces of the ring receives any light from the ſun, nor can conſequently reflect any to us; or, in the latter, becauſe the edge of the ring, which is now directed to the earth, is ſo thin, as not to be capable of reflecting back to us a quantity of the ſun's light ſufficient to render it viſible. In either of theſe poſitions, which are not very different from each other, Saturn will appear *round*, like any of the other planets *.

In this Article a ſhort account is given of the obſervations made by the Author, on the diſappearance of the ring in October laſt. After having ſeen both the *anſæ* diſtinctly, through a good teleſcope, from the 24th of September to the 4th of October, he obſerves that, on the 5th, he could only perceive the weſtern *anſa*. On the 6th, the atmoſphere being thick, he fancied he could ſtill diſcern ſome faint remains of the ring: but on the 7th, the ſky being clearer than he had ever yet ſeen it, no part of the ring was viſible; ſo that he is convinced 'that this famous phenomenon took place on the 6th day of the month.'—'The moſt ſtriking circumſtances of *this phenomenon*,' the Author immediately adds, 'were the following:'

'1. The occidental *anſa* conſtantly appeared more bright than the oriental. 2. On the diſc of the planet, one could clearly diſtinguiſh the line of the ſhadow projected from the thickneſs of the ring. 3. On the extremities of this, ſome luminous points were perceived, which reflected the light more ſtrongly than the others. 4. I did not obſerve a ſenſible variation in the apparent diameter of the ring.'

There is an ambiguity in the preceding paſſage which we cannot clear up without ſuppoſing that by 'the circumſtances of *this phenomenon*,' the Author muſt mean, the circumſtances that preceded or followed the diſappearance of the ring; as the *anſæ*, or points, more or leſs luminous, could not be perceived in an *inviſible* ring.

It will be ſufficient barely to mention the ſubjects treated in the remaining aſtronomical Articles. Articles 2 and 3 contain

* M. Maraldi has given a very clear and circumſtantial account of this celebrated phenomenon, its periods and phaſes, &c. in the Memoirs of the Academy of Sciences at Paris for the years 1715 and 1716.

obſervations

obſervations made by the miſſionaries at Pekin. In Numbers 21, 22, 23, 24, and 25, are likewiſe contained various aſtronomical obſervations, particularly of immerſions and emerſions of Jupiter's ſatellites, made by Samuel Holland, Eſq; Enſign George Sproule, Mr. Thomas Wright, and others, employed by government in ſurveying different parts of North America; together with calculations of the longitudes of various places, deduced from theſe obſervations, by the Aſtronomer Royal. Some ſhort remarks on the ſolar ſpots, by Mr. Humphry Marſhall, Pennſylvania, form the ſubject of the 26th Article.

PAPERS relating to ELECTRICITY and METEORS.

Article 7. *Electrical Experiments* by Mr. Edward Nairne of London, Mathematical-Inſtrument-Maker, made with a Machine of his own Workmanſhip, &c.

This machine, a deſcription of which is annexed, illuſtrated with a plate, appears to poſſeſs powers greater than thoſe of any electrical apparatus we have yet met with. It conſiſts of a glaſs cylinder 19 inches long, and 12 inches in diameter, which is rubbed by a cuſhion 14 inches long and 5 inches broad. The conductor is 5 feet long, and a foot in diameter. At the farther extremity of it is inſerted a ſhort braſs rod terminating in a ball. The ſparks which proceed from this ball, on exciting the cylinder, are of a ſurprizing length. 'I have frequently,' ſays the ingenious Conſtructor of this machine, 'drawn electrical ſparks at the diſtance of 12, 13, or 13½ inches from the prime conductor. Theſe were indeed the diſtances, to which the electrical fire would commonly ſtrike. It would ſometimes reach the diſtance of *fourteen* inches; but this was but ſeldom.'

Several curious experiments and practical obſervations are ſubjoined to the Author's deſcription of his machine, for which we muſt refer to the article itſelf. We ſhall only relate, in a ſummary manner, the ſubſtance of one of theſe experiments, the reſult of which ſeems fully to juſtify the preference which the majority of electricians, we believe, ſtill continue to give to *pointed* terminations of the conductors erected for the preſervation of buildings and ſhips; notwithſtanding the objections that have been made to that mode of conſtruction, through an apprehenſion that the electric matter is *invited* to ſtrike conductors thus terminated.

A ſmall inſulated conductor, having a ball at each end, was placed ſo as that one of theſe balls might receive ſparks proceeding from the large conductor abovementioned, at the diſtance of four inches. Under the ball at the other extremity was placed a little apparatus, communicating with the earth, which would occaſionally receive either a ſharp pointed wire, or another wire terminating in a ball or knob. On fixing the pointed wire at the diſtance of three or four inches below the

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laſt mentioned ball of the little conductor; whenever a ſpark ſtruck the other ball facing the great conductor, a ſimilar ſpark ſtruck on the point. On gradually lowering the pointed wire, the Author found that the ſpark would not ſtrike it beyond *ſix* inches; but that, nevertheleſs, at the diſtance of nine inches or more, the point appeared luminous, and ſparks continued to paſs from the great conductor to the ſmall one; ſo that it was evident that the point ſtill carried off the electric fire from the conductor. On removing the pointed wire, and placing in its ſtead the wire with the knob at the top, he found that the ſparks would ſtrike the knob at the diſtance of *nine* inches; that is, half as far again as they would ſtrike the point: the exploſion likewiſe was conſiderably louder and ſtronger.

The inferences that may be drawn from this experiment will readily occur to every electrician, who will probably deduce ſimilar concluſions from ſome of the experiments related in the following Article. In the preſent caſe, as the Author very properly obſerves, the pointed wire is placed 'in circumſtances much more unfavourable to its operation, *as a point*,' or to what we may call its *preſervative power*, than a pointed conductor preſented to a cloud. The latter has evidently the advantage of acting on the electric atmoſphere of the cloud all the time that it is making its approaches, and of gradually diminiſhing, in ſome degree, the charge, before the cloud comes near enough to give the ſtroke; which, in ſome caſes, may poſſibly be hereby prevented: whereas, in this experiment, matters are ſo circumſtanced, that the intire quantity of electric fluid is made to ruſh on the point almoſt inſtantaneouſly; ſo that the latter has ſcarce any meaſurable portion of time wherein it can act, *as a point*, in diminiſhing the charge, before the whole falls upon it, as a conductor. Rapid however and momentary as the paſſage of the electric matter is, through this ſmall ſpace, it appears to us that the point really does act upon it, even under this diſadvantageous circumſtance; ſo as to weaken the exploſion, at a certain diſtance, and totally to prevent it, beyond that diſtance:—effects, which there is reaſon to expect that it will, in ſome degree, produce, when acting upon a larger ſcale, or on the contents of a charged cloud.

Article 18. *Experiments concerning the different Efficacy of pointed and blunted Rods, in ſecuring Buildings againſt the Stroke of Lightning.* By William Henley, F. R. S.

Theſe experiments were planned and executed by the Author, with a view to obtain the beſt information that he could procure, on the intereſting queſtion alluded to in the title of this Article. Though ſome of the facts here mentioned are not unknown to electricians, who have drawn from them the

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ſame concluſions as the Author has done, in favour of pointed conductors; yet the greater part of the experiments are new and ingeniouſly contrived. We ſhall endeavour to give the ſubſtance of one or two of them, in ſuch terms as may render our account intelligible, without the uſe of figures.

To the external coating of a large charged jar, which was inſulated, and whoſe inſide coating was in contact with the prime conductor, were connected two chains. To the extremity of one of them was fixed a ſharp pointed wire, while the other terminated in a knob. Both theſe chains were likewiſe inſulated, and lay parallel to, and five inches diſtant from each other. A large copper ball (eight inches in diameter) fixed on an inſulating ſtand, was placed exactly at half an inch diſtance both from the point and the knob. By means of an inſulated diſcharging rod, the Author conveyed the charge from the prime conductor to the large copper ball. By the previous diſpoſition of the two chains, &c. the charge of the jar had now two channels preſented to it, to convey it to the external coating. Of theſe two it preferred that which terminated in a knob; for it leaped, we are told, to the knob, and inſtantly diſcharged the jar; rendering that chain which connected the knob with the jar very luminous. But no light could be perceived on the chain which proceeded from the point to the coating of the jar; though it is ſaid that particular attention was paid to that circumſtance. In this inſtance it appears that the accumulated electric matter ſtruck the conductor terminating in a knob, while that which ended in a point, eſcaped; though it was at an equal diſtance from the large copper ball, which, in this experiment, may be conſidered as repreſenting an electrified cloud.

Further, the Author inſulated three large charged jars, containing about 16 ſquare feet of coated ſurface, and fixed to the outſide or bottom of them a wire terminating in a large knob. At the diſtance of one inch and a half from this knob he fixed and inſulated the large copper ball abovementioned. Bringing as before, by means of his diſcharging rod, the charge of the three jars upon the copper ball, it leaped from thence to the knob, and the jars were diſcharged with a full and loud exploſion. On moving the copper ball only one eighth of an inch further from the knob, no exploſion happened. He then removed the wire with its knob, and put in its place another wire of the ſame diameter and length, but nicely tapered to a point. At the diſtance of one inch from this point he placed the large copper ball, and then applying the diſcharging rod as before, the jars were diſcharged, and the point melted a little. But removing the copper ball only one eighth of an inch farther from the point, the charge could not ſtrike it; though much

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of it was ſoon drawn off ſilently, or without any explaſion, by the point: as appeared by the falling of the index of the Author's electrometer.

Suppoſing, as before, the large copper ball to repreſent an electrified cloud, charged equally high in both the preceding caſes; it appears that a conductor terminating in a knob was ſtruck by it, with a violent exploſion, at the diſtance of one inch and a half: whereas a pointed conductor, placed three eighths of an inch nearer, was not ſtruck at all; but carried off a great part of the electric matter without any exploſion.

It has however been ſuppoſed by ſome that points may attract the fragments of a looſe cloud, and thereby *invite* a ſtroke. That they are not likely to produce theſe effects may perhaps appear from the Author's laſt experiment. Having procured a large bullock's bladder, which he gilded with leaf copper, he ſuſpended it by a ſilken ſtring to a ſlender arm of wood, which turned freely, in a horizontal direction, on the point of a needle. Having given the bladder a ſtrong ſpark from the knob of a charged bottle, he preſented to it a knob at the end of a braſs rod, and found that the bladder would move towards it at the diſtance of three inches, and when it had got within one inch of it, would throw off its electricity into it, in a ſpark nearly, if not quite, as large, as that which it had received from the vial. But on giving the bladder another ſtrong ſpark from the vial, and preſenting a pointed wire to it, it would not move towards the wire; and when the point of the latter was brought nearly in contact with it, no ſpark was perceived; ſcarce any ſenſible quantity of electricity remaining in the bladder.

Theſe and the Author's other experiments tend greatly to confirm Dr. Franklin's firſt thoughts on this ſubject; which were, that pointed bodies would indeed attract the electric matter, in the gradual ſilent way, at a greater diſtance than knobs; but that the latter would, at ſtill greater diſtances, produce an exploſion.

Article 17. *Remarks on the Aurora Borealis.* By Mr. Winn. In a Letter to Dr. Franklin.

Theſe remarks, ſuppoſing that the Author has not been miſled by a ſeries of concurrent accidents, appear to be of importance in meteorology, and may be of conſiderable uſe to the ſeaman; as they tend to give him fair notice of an approaching ſtorm, and even indicate from what quarter it will come. The ſubſtance of the Author's obſervation is, that conſtantly, at leaſt in 23 inſtances that have occurred ſince he firſt made the remark, the appearance of the *Aurora Borealis* has been followed, within 24 or 30 hours, with hard gales, or a tempeſt at South or South-weſt, attended with hazy weather and ſmall rain,

rain. Mr. Winn exemplifies the advantages which may be derived from this piece of knowledge, by the navigator; eſpecially when he is ſailing near coaſts which tend Eaſt and Weſt, and more particularly in the Britiſh Channel; where he has repeatedly, and greatly to his advantage, availed himſelf of this new prognoſtic.

The electric matter, which is now on very probable grounds ſuppoſed to be the cauſe of the *Aurora Borealis*, has ſo intimate a connection with meteorology, or the various modifications of the atmoſphere; that even on the footing of theory alone, there appear juſt grounds to pay regard to the Author's obſervation, which deſerves the attention of navigators and others; who having firſt fully aſcertained the general truth of the remark, may afterwards diſcover thoſe exceptions or varieties which may be produced by accidental and local circumſtances.

In the 28th Article are continued the meteorological obſervations, annually made at Lyndon in Rutland, by T. Barker, Eſq; during the year 1773.

ZOOLOGY.

In the 14th Article ſeveral circumſtances are communicated by the Hon. Mr. Barrington, relating to a ſpecies or *variety* of the trout, in Ireland, and there called the *Gillaroo* trout; the peculiarity of which is, that the ſtomach reſembles the gizzard of a bird. In the 15th and 32d Articles, ſeveral anatomical obſervations on the ſtructure of the ſtomach of this fiſh are communicated by Mr. Henry Watſon, and Mr. Hunter. In No. 27, ſome particulars are given of the Houſe-martin, by the Rev. Mr. Gilbert White.

The 29th Article contains ſome curious obſervations, made by Mr. Hunter, on certain ſingular communications which are found to ſubſiſt, in birds, between the cavities of the lungs, and certain other cavities in the fleſhy parts, as well as in the hollow bones of theſe animals. Theſe receptacles of air having never yet been ſufficiently deſcribed, or perhaps attended to, either by Anatomiſts or Natural Hiſtorians, the Author deſcribes many of theſe aerial communications which he has obſerved, and offers ſome conjectures concerning the final cauſe of this peculiar mechaniſm. The diſcovery of this cauſe appears to be a matter of conſiderable difficulty: the Author accordingly intends to proſecute the ſubject in a ſubſequent paper.

The only Articles which relate to Medicine, are the 12th, in which Mr. S. F. Simmons communicates the caſe of a patient who voided ſtones through a fiſtulous ulcer in the loins, without any concomitant diſcharge of urine through the ſame paſſages;——and the 8th and 9th, which contain Dr. Prieſtley's and Dr. Price's obſervations on the inſalubrity of marſhy ſituations. Of theſe two papers we have already given ſome account

account in the foregoing review of Dr. Prieſtley's experiments.

MATHEMATICAL PAPERS.

Article 20. *M. de Luc's Rule for meaſuring Heights by the Barometer, reduced to the Engliſh Meaſure of Length, &c.* By the Aſtronomer Royal.

Article 30. *On the ſame Subject.* By Samuel Horſley, LL. D.

The rule which M. De Luc deduced, from his accurate and laborious courſe of experiments, for calculating the heights of places by that of the barometer accompanied with the thermometer, being expreſſed in French meaſures, and being adapted to thermometers of very different ſcales from thoſe that are generally uſed in this country; Mr. Maſkelyne, in the firſt of theſe papers, undertakes to reduce this rule to Engliſh meaſure, and to adapt it to a thermometer fitted with Fahrenheit's ſcale; and gives the rule for finding heights by the barometer, according to *formulæ* adapted to this purpoſe.

In the ſecond of theſe papers, Dr. Horſley undertakes a ſimilar reduction, and arrives at the ſame concluſions with the Aſtronomer Royal. He enters however more largely into the general ſubject; giving a ſuccinct explanation of M. De Luc's original *formulæ*, as well as of the principles of theory, from which his concluſions appear to originate. He inquires minutely how far theſe concluſions, drawn from a long ſeries of experiments, agree with the geometrical theory of the atmoſphere, founded on the laws of gravitation. This inquiry and compariſon turn out greatly in favour of M. De Luc's accuracy in conducting his numerous and various experiments; the reſults of which the Author finds to be exactly conformable to the genuine concluſions of accurate theory; though they were not ſuggeſted by any previous ſpeculations of that kind. Some uſeful tables are annexed to this paper; which contains ſeveral curious and profound inveſtigations, and may be conſidered as a valuable explanatory comment on M. De Luc's elaborate performance.

ANTIQUITIES.

In the 33d and laſt Article of this volume, Mr. Swinton explains 'a moſt remarkable monogram on the reverſe of a very ancient *Quinarius*, never before publiſhed, or explained.' The explication of this monogram, he obſerves, 'may not improbably enable us to explain a legend on the reverſes of other ancient Roman coins, which has hitherto been deemed by ſome learned men almoſt, if not altogether, inexplicable.' This *Quinarius*, from the antique form of the letters in the exergue, is ſuppoſed by the Author to have been ſtruck at the time when ſilver was firſt coined at Rome, or about five years before the commencement of the firſt Punic war. The remarkable mono-

gram, or complex character upon it, conſiſting of eight letters, may be found, 'upon a cloſe and attentive examination, to exhibit the word ROMANORO,' which was, it ſeems, the maſculine genitive caſe plural of ROMANUS, in the days of *C. Duilius*, and *L. Scipio*, toward the cloſe of the fifth century of Rome; ſome time after the completion of which, the Romans converted the laſt ſyllable RO into RUM. The further lights, reflected by this *Quinarius* on other *Quinarii*, and on their monograms and legends, are amply diſplayed, as is uſual with the Author, in the remainder of this article.

MISCELLANEOUS ARTICLES.

In this claſs we ſhall comprehend ſome experiments contained in Article 4, made by Mr. James Clegg, with a view to determine whether lime, which increaſes the ſolvent power of water on aſtringent vegetables, for medical purpoſes, would be equally uſeful in the art of dying black. From ſome of theſe experiments it appears that though lime water tends to deepen the colour produced by certain aſtringents and martial vitriol, it does not add to its durability.

In the 5th article are contained ſome uſeful obſervations on the ſtate of population in Mancheſter, &c. by Dr. Percival; and in the 6th, ſome remarks on the bill of mortality in Cheſter, for the year 1772, by Dr. Haygarth; together with ſome comprehenſive and accurate tables, which prove how erroneous and unjuſt calculations on the probabilities of life, which are ſo intereſting and uſeful on many accounts, that are formed on the London tables, muſt be, when applied to places in different circumſtances and ſituations. In one pariſh of Cheſter, the proportion of thoſe who died, to the living, in 1772, was leſs than 1 to 68; whereas in London 1 in $20\frac{1}{4}$ dies annually. In the ſame year, above half the inhabitants, in the whole city, who died, were 20 years old; whereas half the inhabitants, born in London, die under two years and three quarters old.—This ſhort article contains many curious remarks, and much uſeful information on this matter, and on the ſubjects connected with it.

The 10th article contains an account, communicated by Lieutenant-colonel Ironſide, of the *Son* or *Sun*-plant, which is cultivated in Hindoſtan, and of the various proceſſes by which the Hindoſtan paper is manufactured from it.—In the 16th, Dr. Matthew Dobſon gives a deſcription of the origin and progreſs of a large ſtratum of ſtone, formed by the waters of Matlock in Derbyſhire; of which entire houſes have been built, and which is 500 yards in length, near 100 in breadth, and between three and four yards deep in its thickeſt part. The 19th article contains ſome remarks, by Dr. Winthrop, of Cambridge in New-England, on a paſſage in Caſtillione's Life of Sir Iſaac Newton;

Newton; in which the Biographer has, either through inadvertency or ignorance of our language, thrown an undeserved reflection on Sir Isaac's character. The volume is terminated, according to our distribution of its contents, with the annual catalogue of 50 plants from Chelsea garden.

ART. IX. *Further Observations on Lightning; together with some Experiments, &c.* By Benjamin Wilson, F. R. S. &c. 4to. 1s. 6d. Davis. 1774.

WE annex these additional observations * of Mr. Wilson's, to the preceding article, not only on account of their particular relation to one of the papers contained in it, but as they were communicated to the Royal Society with a view to their being printed in the Transactions. It appears however, that in the committee of the Society for determining publications, this paper was rejected: eight of the members voting against its being printed in the Transactions, and seven, for its being published in that work; some of the former advancing, as we are told by the Author, that 'the paper in question had neither argument nor experiment to support it.' The Author therefore, considering the importance of the question discussed in it, chose to lay it before the public, 'in the same state it was read, that it may answer for itself; and that it may appear whether it deserved to be rejected:' further observing, that 'the reputation and existence of the Royal Society depend on a due regard and attention to a free inquiry into philosophical truths.'

The intention of the Author is to support his former objections against the use of pointed conductors; and particularly to controvert those arguments in favour of them, which are drawn from Mr. Henley's experiments, some of which we have related in the foregoing article. Of these experiments he principally confines himself to the fifth, or the first in our preceding extract from Mr. Henley's paper; in which two chains, differently terminated, were fixed at equal distances from a large copper ball, on which the charge of a jar was afterwards delivered. This charge is there said immediately to have struck the chain that had a knob at its extremity; while no part of it seemed to pass through that which terminated in a point.

After many preliminary observations, and specifying some doubts with regard to the accuracy of this experiment, the Author observes that, admitting the facts, particularly that the charge did not pass through the point and its chain, he 'is afraid that Mr. Henley has proved a little too much.'

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* An account of the Author's former *Observations* on this subject may be seen in our last volume, May 1774, p. 386.

'If the point, he obſerves, did not receive the diſcharged fluid, it did not *protect* the blunted end placed in the neighbourhood of it:—how are we then to conceive that the ſame point, when in another ſituation, ſhould be any *protection*, where metal ſpouts, &c. are connected with the building which is propoſed to be ſecured?'—In ſhort he affirms, that all that is proved by this experiment is, that the point, oppoſed to the copper ball (which repreſents an electrified cloud) did not protect the rounded end.

This is far from being a *fair* inference from the experiment, nor does it convey a juſt idea of the deſign of it, which is further proſecuted in the 6th of Mr. Henley's experiments; (or the ſecond in the preceding extracts from them) *viz.* to ſhew that a perfect conductor, with a rounded extremity, will be ſtruck, when a pointed conductor, under ſimilar circumſtances, will eſcape. But the entering into the merits of this objection, and of the Author's preliminary obſervations, ſome of which appear to us very foreign to the queſtion in diſpute, would lead us into diſcuſſions for which we have not room. We ſhall only add a remark or two on the ſubject.

Repeatedly throughout this paper Mr. Wilſon diſallows the force of arguments founded on experiments made with coated glaſs; and requires that Mr. Henley, before he had drawn his concluſions, ſhould have ſhewn, that the effects produced by charged glaſs 'were *exactly* ſimilar' to thoſe cauſed by a charged cloud in a thunder-ſtorm: for that, though the fluid or agent is undoubtedly the ſame in both caſes, it is probably governed in its motion by different laws.

This is ſurely requiring too much; though we moſt readily acknowledge, with the Author, that 'there is no ſuch medium as *glaſs*, &c. attending the production of lightning.' Even in Mr. Nairne's experiment, related in the preceding Article, though there is no *coated* glaſs employed in it, and though his Conductor, only ſimply electrified, more nearly reſembles a charged cloud, than Mr. Henley's coated jars; yet that too owes its charge to an excited *glaſs* cylinder.—But if concluſions are not to be drawn from our experiments, till we can actually make clouds, and charge them, after Nature's own method, there is ſeemingly an end to all reaſoning and experimenting about the matter; for we may wait for ages before the queſtion can be determined, without the help of glaſs, or its uſual ſubſtitutes.

As the Author is ſo ſtrict, in requiring an *exact* ſimilarity between the experiments in natural and artificial Electricity, when the latter are produced in favour of pointed Conductors; one who prefers that manner of conſtructing theſe preſervatives has a right, we think, to inquire, with equal ſtrictneſs, into the grounds

grounds on which he declares that great dangers may attend their erection, and that they invite or ſolicit an exploſion. If this opinion be founded on mere theoretical reaſoning, every genuine philoſopher will deſervedly reject it:—but if on experiment, and if thoſe made with *gloſs*, &c. are not to be admitted; let the Author produce his thunder cloud, and, with a deciſive argument drawn from its exploſions, as with an *Ultima Ratio*, at once and for ever ſilence thoſe deduced from the mimic thunders of Mr. Henry's little battery, and the ſnappings of Mr. Nairne's, otherwiſe reſpectable, conductor.

After all, though there is reaſon to believe that the advantages ſuppoſed to attend the uſe of pointed conductors are not ſo great, when they are affixed to buildings, as they appear to be in our trials in miniature, made with artificial electricity; yet no argument has yet, we think, been adduced to ſhew that the benefits of this conſtruction are not worth accepting; much leſs, after reducing them to their *minimum*, has it yet been proved that they become *negative*, or, in other words, that they degenerate into nuiſances, or tend to provoke that miſchief, which, from all our trials, they appear, in ſome degree at leaſt, calculated to prevent.

ART. X. *An Eſſay on Public Happineſs, inveſtigating the State of Human Nature, under each of its particular Appearances, through the ſeveral Periods of Hiſtory, to the preſent Times.* 8vo. 2 Vols. 12s. Cadell, 1774.

IN the appendix to our 46th vol. we gave our readers a ſketch, by way of analyſis, of the original of this work—*De la Félicité Publique*. On the preſent occaſion, we ſhall lay before them a few detached paſſages, from which they will be enabled to judge of the merit of the tranſlation.

The Tranſlator, contrary to the uſual cuſtom, in advertiſements and prefaces, ſays not a word of his Author till he has cloſed the firſt Volume; but in one of his various notes (which add conſiderably to the value of this publication) he informs us, that after he had finiſhed the firſt volume of this Tranſlation, a fortunate accident brought him acquainted with the French Author, viz. *Monſ. le Chevalier de Chatellux*, Brigadier of the armies of his Moſt Chriſtian Majeſty, and late Colonel of the regiment of Guienne. He gives a moſt advantageous character of this gentleman, chiefly drawn from the information of thoſe who have long known him. 'On his abilities as a writer, ſays he, his book is a more elegant panegyric than any which I could poſſibly compoſe; and the qualities which he poſſeſſes as a ſoldier, and the virtues which he hath diſplayed in the more exalted character of a citizen, are as public as his writings.

The firſt Volume of his work is divided into two ſections; the firſt is entitled, *Conſiderations on the Lot of Human Nature in the earlieſt Ages of Antiquity*; and contains remarks on the Egyptians, Aſſyrians, Medes, Greeks, and Romans, and the means of eſtimating their national happineſs. The following is a very good ſpecimen of the Author's manner of treating theſe ſubjects:

'Here, ſays he, is matter ſufficient to convince us, how reaſonably the Roman government was, hitherto, ſuppoſed to have been intermixed with monarchy, ariſtocracy, and democracy. Now what claim hath this complicated, this modified government to our eſteem? doth it furniſh us with any conſtitutional plan? In fine, what was it, in its firſt principles? let us not ſcruple to call it a ſimple polity, the interior arrangement of a city. I entreat the reader to pay ſome attention to theſe words; in my opinion, they not only contain a new idea, but caſt a great light upon the ſyſtem of politics.

'Upon the ſyſtem of politics! the expreſſion which hath juſt dropped from my pen, may ſerve to prove the truth of what I am going to unfold. It is, that all the governments of antiquity, except the great ancient monarchies, the origin of which we are ignorant of, owe their birth to a town, to a city. A little reflection would convince us, that it could not have been otherwiſe. In fact, men were not known under the name of a people, but when they equally enjoyed the ſame laws, adhered to general cuſtoms, and felt thoſe mutual dependencies, which united them, and, as it were atteſted their identity. Now, mankind ſtood in no need of laws, and conventions, except when great numbers were aſſembled in a ſmall ſpace. The more individuals are diſſeminated over the ſurface of the earth, the more are they occupied in procuring their ſubſiſtance, either by the chace, or the cultivation of the ground; the leſs, alſo, do they want a legiſlation. On the other hand, the more they are united, the more the circumſtances which draw them to each other are multiplied; the more are they conſtrained to have recourſe to treaties and conventions. The reſult, therefore, is that the firſt want of every ſociety, muſt have been the want of a polity; and that all governments began by being no more than a ſimple polity. In this inſtance it particularly appears, that language ſerves to explain facts, and not that facts ſerve to explain the language. Πολιτεια amongſt the Greeks, and *civitas* amongſt the Romans, ſignified, originally, only the government of a city, although they were afterwards ſuppoſed to mean every thing which appertained to an adminiſtration in general; and, in the preſent times, by the word polity, may be underſtood, the government of men, in

oppoſition to the term adminiſtration; which rather ſignifies the government of properties.

'It will, perhaps, be objected to me, that war is the firſt ſource of authority, and, conſequently, of government; to which I anſwer, that ſuppoſing the war to have been long, and the army numerous, the government of this army muſt ſtill have appertained to a polity; and that if the war had been ſpeedily concluded, a quiet ſociety, and the poſſibility that men might live together without being moleſted, would have proved the firſt object of the conqueror, and the firſt fruits of peace. In theſe two caſes, a polity would have been eſtabliſhed, either in the camp, or in a newly riſing city. Were theſe conſiderations to be extended to the animal creation, it would, in like manner, appear, that the ſociety of wild beaſts, which, independent upon each other, eaſily procure their ſubſiſtence, is the moſt imperfect ſociety of all; and that the fineſt examples of a regular polity, diſcernible in the works of nature, are found amidſt the hillocks of ants, and the hives of bees. Every thing, therefore, concurs to prove that the firſt conventions were made for a multitude, and that they were confined, as it were, to the laws of juxta-poſition.

'Far from ſuppoſing that it is neceſſary, ſtill more extenſively, to unfold theſe truths, we apprehend that they would appear too ſimple and trivial, if we did not preſs forward towards a demonſtration of their importance, and fix the attention on thoſe contradictions, which reign amidſt the firſt principles of all government, and the ends which all government ſhould have in view.

'What, in fact, are human creatures upon the earth? They are children at the breaſt, obliged to preſs the boſom, from which they muſt receive their nouriſhment. What are human creatures in cities? They are tranſplanted plants; improvident and uncertain beings; and like that multitude of microſcopic animals, which fluctuating from ſide to ſide, and inceſſantly precipitating themſelves upon each other, ſeem to have been created only that they might preſerve themſelves in motion.'

In the ſecond Volume the ingenious Author conſiders the ſtate of human nature among the moderns. He traces the origin of the feodal government, and the ſtate of the French monarchy under it. He conſiders the revival of learning in all its political conſequences; and this leads him to ſome general account of learned men. All lovers of real knowledge will feel a pleaſure in the unbiaſſed teſtimony which he bears to the eminent worth of Dr. Franklin and Mr. Marmontel; two philoſophers, who ſeem to be as much diſtinguiſhed by the amiableneſs of their characters, as by the excellence of their underſtanding. We ſhall pleaſe the philoſophical reader by inſerting

theſe paſſages at full length: "From the mathematics, anatomy, chemiſtry, and natural hiſtory united together, aroſe, at length, the true ſcience of phyſics, or the hiſtory of nature, in the great. This ſcience ceaſes, in our days, to be the forced explication of a vain ſyſtem of metaphyſics, or of ſome ill-obſerved phænomena. It is an edifice, formed of an immenſe concurrence of experiments, tried by induſtrious men, and compared by men of genius. Des Cartes had found the laws of dioptrics, and Newton the laws of optics. A great, and magnificent diſcovery was reſerved for theſe times; and this is electricity, the terrible effects of which have placed mankind on an equality with the gods of antiquity, whilſt Franklin, like another Prometheus, acquired the art of ſtealing the celeſtial fire, and rendering it docile to his laws *.

'France hath begun to taſte the fruits of a ſimilar union (to that of Metaſtaſio and Pergoleſe), ſince one of her beſt poets, and one of her beſt muſicians, have tuned their lyres together.'

The poet to whom the Chevalier alludes, is M. de Marmontel, of the French academy, and hiſtoriographer to the King, but better known in England by his *Moral Tales* and *Beliſarius*. The muſician is Mr. Gretry, whoſe compoſitions are full of harmony and taſte. Several friends of M. de Marmontel prevailed on him to write, and adapt ſome dramatic pieces, to a kind of Gallico-Italian muſic, which hath lately been introduced, and gains great ground in France. The very favourable reception which the united labours of theſe elegant aſſociates have met with, render all encomiums needleſs. The titles of ſome of the pieces are "*Le Huron*," "*Zemire, et Azor*," "*L'ami de la Maiſon*, &c." M. de Marmontel, who, ſays the Tranſlator, in his note, ſeems in all his works to have imagined, that genius and virtue ſhould never ſeparate, hath lately employed his abilities in pleading the cauſe of the diſtreſſed.

"The reader may recollect the dreadful fire in the *Hotel Dieu*, the ſituation of which is equally unhealthy and confined. Mr. de Marmontel in his "*Voix des Pauvres*," a performance where the graces of poetry, and the effuſions of humanity are charmingly interwoven, enforces the neceſſity of removing the hoſpital to a purer and more convenient ſpot. This epiſtle, (for ſuch is the form into which the Author hath thrown it) is dedicated to the King, and ſold for the benefit of the poor.

"The charitable poet ſeems leſs inſpired than the wiſe Archbiſhop of Paris with the ſpirit of the *good old times*, which, in-

* The Chevalier is not the only foreigner who hath payed an elegant tribute to the acknowledged power of our great leader in the ſcience of electricity. Among many inſtances we may, particularly, refer to the Appendix to our 47th vol. p. 552. Account of Beccaria's Electricity.

tent

tent on prayers and proceſſions, conceived all human aid to be beneath its notice. It is more than probable that the wicked Marmontel, inſtead of joining in the ſervice at the church of *Nôtre Dême*, was either writing verſes, or collecting money, for the benefit of miſery; whilſt the pious prelate ſung *Te Deum* at a ſolemn maſs, becauſe only few of his fellow creatures were buried under the ruins of the *Hotel Dieu*. A more commodious hoſpital ariſing on the contributions of the Archbiſhop and his flock, would have appeared a better offering to the God of Bounty, than this religious farce, acted by command in every place of worſhip thoughout the city.

"We obſerve this new progreſs with ſo much the more ſatisfaction, as it is poſterior to that immortal work, in which the picture of our mental faculties hath been traced by a maſterly hand. Whoſoever is deſirous of forming the moſt extenſive, and exact idea of the advances made by the human underſtanding, may eaſily ſatisfy his curioſity, by reading the preliminary diſcourſe of the *Encyclopedie*. This beautiful periſtyle of a moſt magnificent edifice, may be conſidered as the true characteriſtic of our age; and perhaps the effort which diſtinguiſhes this age the moſt from the preceding ages, is the having produced a genius for mathematics, the talents of eloquence, and the ſagacity of taſte, all united in the ſame individual."

The Author, proceeding in his general view of the ſtates of Europe, concludes the chapter in theſe words, 'Let us ſum up the liberty exiſting in the preſent times, and compare it with the liberty which may be diſcovered during any other epoch whatſoever. Yet, would there be the leaſt room for the compariſon, were we to throw into this calculation the liberty which ſtill reigns, even in the midſt of the moſt unlimited monarchies? Amongſt the ancients, there was ſcarcely any medium between a republic and tyranny; but beſides that tyranny is become more unuſual, ſince the middle of the laſt century, the greater number of thoſe provinces, which compoſe our modern monarchies, enjoy privileges, laws, and cuſtoms, which limit the ſovereign authority. The Auſtrian power is entirely formed of ſcattered provinces, all of which have ſtates, entitled to grant, and raiſe themſelves the neceſſary ſubſidies. Several poſſeſſions belonging to the electors, and the princes of the empire, are inveſted with the ſame privileges. In France, Languedoc, Brittany, Provence, Alſace, Flanders, the Artois, and the provinces of Foix, Navarre, and Bigorre, are legally repreſented; and, through the whole kingdom, the tribunals carefully watch over the preſervation of properties. Caſtile, and Arragon formerly had ſtates, but theſe people have now loſt them, whilſt, in their place, is ſubſtituted a certain "*I the King*," which might with reaſon prove ſomewhat offenſive to

the ear of an Athenian. This alſo muſt be confeſſed; on ſome occaſions, times of oppreſſion ariſe, during which privileges ſleep; but were the ancient republics without their demagogues? Did Alcibiades, Amilcar, or Sylla, leave much power in the hands of the people?

'The reader will pleaſe to obſerve, that in this parallel, I have not gone beyond the limits of the continent; but were I to take in North America, I might well ſet Solon and Lycurgus at defiance, by oppoſing to them only Locke and William Penn. Let us examine the laws of Penſylvania and Carolina, and compare them with the laws of Sparta, and we ſhall find them differing from each other, like the domeſtic government of a farm, and the rules of the order of *Saint Benedict*. Who will not enjoy a pleaſing ſenſation, when he reflects, that a tract of more than four thouſand ſquare leagues, is now increaſing its population, under the auſpices of liberty and reaſon, whilſt every inhabitant feels that the leading principle of its moral ſyſtem is equality, as the leading principle of its political ſyſtem is agriculture.'

The following chapters contain ſeveral important and uſeful obſervations on agriculture, population, war, and the national debt. The reader will obſerve, that the Author is favourable to the moderns in his comparative eſtimates of all thoſe circumſtances which have an influence on public happineſs. This may be owing more to his benevolence than his penetration. Every good mind, however, will give his hearty aſſent to the animated and humane ſentiments with which he concludes the whole work. 'You who live, and, eſpecially, you who begin to live near the cloſe of the eighteenth century, congratulate yourſelves on finding America peopled from pole to pole, with European nations. Congratulate yourſelves on perceiving the excellent conſtitution of Great Britain reproducing itſelf over a ſpace of more than eight hundred leagues of coaſts. Rejoice that a Czar Peter, an Elizabeth, a Catherine, have at leaſt begun to civilize thoſe northern countries, from which the enemies of the earth, in former times, ruſhed forth. You will lament, as I do, but, probably, you will not always lament that a ſpirit of avarice, and excluſion ſhould have debarred the moſt fertile ſhores of Aſia from the advantages of ſociety, and from the leaſt portion of the proſperity of Europe. You will, doubtleſs, demand that, through the favourable aſſiſtance of the numerous eſtabliſhments, to which commerce hath given riſe, felicity, (if I may uſe the expreſſion) be made to encompaſs all thoſe vaſt parts of the world which are ſtill barbarous, ſtill too far removed from perfection, in order that ſenſible minds may be induced to deſire a longer life, if it be true that ſenſible minds can cheriſh life. Howſoever wicked, howſoever corrupted

rupted we may be, we love our kind, our *likeneſs*. We love our *likeneſs*, becauſe we love ourſelves. There cannot be a more juſt expreſſion, were it well underſtood! we love all which is identical with ourſelves, all which calls us home to ourſelves; and, by this word *likeneſs*, muſt be underſtood whatſoever reſembles us in features, manners, cuſtoms, and even in language. Aſſimilate mankind, therefore, and you make them friends. But, above all, endeavour to aſſimilate them by their opinions. Whilſt we fix the bounds of our underſtanding, let us contract the field of error. The neceſſaries of the mind are ſcarcely more extenſive than the neceſſaries of the body. Let us learn to know, and to be ignorant: in particular, let us fear the marvellous, and even the ſublime. Philoſophers! preachers! moraliſts! rather employ your talents in forming a people of honeſt men, than a ſmall number of heroes; and whatſoever may be the ſource of our virtues, let us believe that all which tends to multiply men within the nations, and rich crops, over the ſurface of the earth, is good in itſelf, is good from intrinſic excellence, and preferable to all which appears valuable in the eyes of prejudice.'

At the cloſe of the ſecond volume we obſerve a *Note*, in which notice is taken of Muratori's treatiſe *Della Publica Felicita*, publiſhed about twenty years ſince. The Author declares that he was ignorant of this work while engaged in his own, and expreſſes his happineſs in paying his tribute of applauſe to the Italian Author, who has favoured the world with many very judicious reflections on different ſubjects in morality and politics: obſerving at the ſame time, that his plan hath no connection with that of the preſent work, as he treats this matter dogmatically, while we, (ſays *M. de Chatellur*) have almoſt conſtantly confined ourſelves within hiſtorical diſcuſſions, and ſimple obſervations.—Our readers may remember the account given of Muratori's work in the appendix to our 48th volume. See '*Traité ſur la bonheur Public*,' a French tranſlation, with the Author's life, publiſhed at Lyons, in 1772, by M. Muratori, the Author's nephew.

ART. XI. *The Female Advocate*; a Poem: Occaſioned by Mr. Duncombe's *Feminead*. By Miſs Scott. 4to. 2s. Johnſon. 1774.

THIS Lady has done herſelf the honour to defend the literary privileges of her ſex, and to aſſert the diſtinctions which thoſe privileges bring along with them, againſt thoſe vile uſurpers *the Men*. Her Poem conſiſts chiefly of encomiums on ſuch learned and ingenious ladies as are omitted in Mr. Duncombe's FEMINEAD, or who have "ſtarted up," as ſhe expreſſes

expreſſes it, ſince the appearance of that poem *. She is a warm and able advocate for the ſex, but ſhe ſeems to ſpeak, ſometimes, as though her temper had ſuffered a degree of injury from thoſe afflictions, thoſe 'years of ill health,' of which ſhe feelingly complains;—and as if her regard for *this* world were leſs than we really think it ought to be.

Some of her obſervations in a kind of dedication to a Lady, deſerve particular notice:

'It may perhaps be objected, ſays Miſs Scott, that it was unneceſſary to write on this ſubject, as the ſentiments of all men of ſenſe, relative to female education, are now more enlarged than they formerly were. I allow that they are ſo; but yet thoſe of the generality (of men of ſenſe and learning I mean, for it would be abſurd to regard the opinions of thoſe who are not ſuch) are ſtill very contracted. How much has been ſaid, even by writers of diſtinguiſhed reputation, of the diſtinction of ſexes in ſouls, of the ſtudies, and even of the virtues proper for women? If they have allowed us to ſtudy the imitative arts, have they not prohibited us from cultivating an acquaintance with the ſciences? Do they not regard the woman who ſuffers her faculties to ruſt in a ſtate of liſtleſs indolence, with a more favourable eye, than her who engages in a diſpaſſionate ſearch after truth? And is not an implicit acquieſcence in the dictates of their underſtandings, eſteemed by them as the ſole criterion of good ſenſe in a woman? I believe I am expreſſing myſelf with warmth, but I cannot help it; for when I ſpeak, or write, on this ſubject, I feel an indignation which I cannot, and which indeed I do not wiſh to ſuppreſs: it has folly and cruelty for its objects, and therefore muſt be laudable; folly, becauſe if there really are thoſe advantages reſulting from a liberal education which it is inſinuated they have derived from thence, the wider thoſe advantages are diffuſed, the more will the happineſs of ſociety be promoted: and if the pleaſures that flow from knowledge are of all others the moſt refined and permanent, it ſurely is extreme barbarity to endeavour to preclude us from enjoying them, when they allow our ſenſations to be far more exquiſite than their own. But I flatter myſelf a time may come, when men will be as much aſhamed to avow their narrow prejudices, in regard to the abilities of our ſex, as they are now fond to glory in them. A few ſuch changes I have already ſeen; for facts have a powerful tendency to convince the underſtanding; and of late, female authors have appeared with honour, in almoſt every walk of literature. Several have ſtarted up ſince the writing of this little piece; the

* See Review, vol. x. p. 371.

public

public favour has atteſted the merit of Mrs. Chapone's "Letters on the Improvement of the Mind;" and of Miſs More's elegant paſtoral drama, intituled, "A Search after Happineſs." "Poems by Phillis Wheatley †, a Negro Servant to Mr. Wheatley of Boſton;" and, "Poems by a Lady," printed for G. Robinſon in Paternoſter-row, lately publiſhed, alſo poſſeſs conſiderable merit.'

We think Miſs Scott's own poem would lead one to be of opinion, that the ladies have at all times ſhared conſiderably with the gentlemen in literary honour. She ſeems however to hint as if this was the æra of their approaching liberty. We confeſs ourſelves unacquainted with the ſigns of the times, if her expectations are well grounded. They are not ſurely occaſioned by any improvements in the general mode of female education. Although boarding-ſchools are conducted, much as they ever have been, yet a prepoſterous ſpecies of literature has been introduced into ſome of them, by the humble imitators of a wretched orator. It is called *Engliſh reading*. Theſe oratorical maſters, ignorant for the moſt part as their ſcholars, teach them to ſtamp and tear and mouth out of Shakeſpeare and Milton. The poor girls are thus rendered worſe than ignorant; conceited without knowledge, and ſupercilious without taſte. Hence the prejudices of the men, with reſpect to female learning, are by no means likely to be leſſened. It is dreadful for a man of real knowledge and politeneſs to encounter one of theſe literary vixens. They are always ready with their paſſages and their ſpeeches; they throw themſelves into a theatrical attitude, and give you a ſpecimen of their fine reading. You are offended with an empty mind, bloated with vanity; while politeneſs obliges you to ſuppreſs your diſguſt, and perhaps to feign ſome degree of admiration.—The effects of real knowledge are gentleneſs and modeſty, particularly in a ſex where any thing approaching to aſſurance is intolerable. We think, therefore, that the ladies can never hope, in any conſiderable numbers, either to rival the men in literary fame, or to render themſelves ſuch rational, entertaining, and improving companions, as to reconcile us to their *learning*, till ſome perſons of real and extenſive knowledge introduce conſiderable improvements into their education.

The following lines on a celebrated female genius, now living, will prove an acceptable ſpecimen of Miſs Scott's poetical talents:

† Surely Miſs Scott has impeached her own judgment in thus aſſociating the celebrated Miſs More with the poor negro girl, whoſe talent for poetical imitation we mentioned ſome time ago!

'Say

'Say MONTAGUE* can this unartful verſe
Thy Genius, Learning, or thy Worth rehearſe?
To paint thy talents juſtly ſhould conſpire
Thy taſte, thy judgment, and thy SHAKESPEARE's fire.
Well hath thy pen with nice diſcernment trac'd
What various pow'rs the Matchleſs Poet grac'd;
Well hath thy pen his various beauties ſhown,
And prov'd thy ſoul congenial to his own.
Charm'd with thoſe ſplendid honours of thy name,
Fain would the Muſe relate thy nobler fame;
Dear to Religion, as to Learning dear,
Candid, obliging, modeſt, mild, ſincere,
Still prone to ſoften at another's woe,
Still fond to bleſs, ſtill ready to beſtow.
'O, ſweet Philanthropy! thou gueſt divine!
What permanent, what heart-felt joys are thine!
Supremely bleſt the maid, whoſe generous ſoul
Bends all-obedient to thy ſoft controul:
Nature's vaſt theatre her eye ſurveys,
Studious to trace Eternal Wiſdom's ways;
Marks what dependencies, what different ties,
Throughout the ſpacious ſcale of beings riſe;
Sees Providence's oft-myſterious plan,
Form'd to promote the general good of man.
With noble warmth thence her expanded mind
Feels for the welfare of all human-kind:
Thence flows each lenient art that ſooths diſtreſs,
And thence the unremitting wiſh to bleſs!

* 'Mrs. Montague, Author of the "Eſſay on the Genius and Writings of Shakeſpeare, compared with the Greek and French Dramatic Poets."

MONTHLY CATALOGUE,
For NOVEMBER, 1774.

POLITICAL.

Art. 12. *A new Eſſay* (by the Pennſylvanian Farmer) *on the Conſtitutional Power of Great Britain over the Colonies in America, &c.* 8vo. 2s. Almon. 1774.

THE authority of parliament over the colonies was conteſted in the Houſe of Commons ſoon after the firſt migrations to America, and the ſeveral attempts in favour of the bill for free liberty of fiſhing on the coaſt of that continent were all fruſtrated by King James the Firſt, Charles his ſucceſſor, and their miniſters, who held America to be without the realm and juriſdiction of parliament; a very different policy was however introduced in the time of the Commonwealth, by the Long Parliament, who having uſurped the right of the crown, and the ſupreme legiſlative power not only of England, but of Scotland and Ireland, paſſed an act on the 9th of Oct. 1651, for "the Increaſe of Shipping and Encouragement of Navigation,"

Navigation," and extended the ſame to America. This act, at the Reſtoration, was among others, with a few alterations, re-enacted by the King, Lords, and Commons; but being conſidered as a grievance by the colonies, was at firſt very little regarded any where in America, and not at all in Maſſachuſetts Bay, until the Aſſembly of that colony had paſſed an act to enforce the obſervance of it, without which they held it to have no authority there. From this time the power of parliament being ſeldom and moderately exerciſed over America, ſometimes for the manifeſt advantage of the colonies, and always on plauſible pretences, the oppoſition which had formerly ſubſiſted to it, gradually ſubſided, and was indeed forgotten, when the late ſtamp act, by the novelty of its operation, revived a diſpute new to the preſent generation. The people of America had, at that time, a ſenſe of their more important rights, but knew not well how to define them: they were beſide averſe from contending with the parent ſtate, and therefore admitted the power of parliament, as far as could conſiſt with a denial of the juſtice of the ſtamp act. A ſucceſſion, however, of different meaſures afterwards obliged them to preſcribe different limits to parliamentary authority; and hence, at different times, they have diſtinguiſhed between internal and external taxation; between a right of making laws and the right of impoſing taxes; and between taxes for the regulation of trade, and thoſe for the purpoſe of a revenue. At the commencement of this controverſy, legiſlative authority was haſtily conceded to parliament by the coloniſts; but their opponents having abuſed this conceſſion, and endeavoured to infer from it a right of taxation alſo, the Aſſembly of Maſſachuſetts Bay, in 1773, having conſidered their political hiſtory and ſeveral charters, retracted this conceſſion, and (adopting a ſyſtem before propoſed by an American advocate) maintained the colonies to have been originally conſtituted diſtinct ſtates, ſubject to the King, but independent of the parliament; and ſince that time the claims and arguments of the coloniſts have been generally founded upon this ſyſtem, which therefore becomes an object of importance. The uncommon attention which the American controverſy now claims, has occaſioned, and will, we hope, juſtify this *retroſpect*.

The pamphlet before us appears to have been written by the celebrated Mr. Dickenſon. It conſiſts chiefly of an argumentative part, in ſupport of the inſtructions of a committee of the province of Pennſylvania to their repreſentatives in Aſſembly, and well deſerves an attentive peruſal.—The following extract exhibits the *claims* and *conceſſions*, propoſed by the delegates of a province particularly reſpectable from the number of its inhabitants, and the moderation with which their political oppoſition has been uſually conducted.—After profeſſing true and faithful allegiance to the King, and ſubmiſſion to all the lawful *prerogatives* of the crown, the delegates proceed as follows:

"But it is our misfortune that we are compelled loudly to call your attention to the conſideration of another power totally different in kind, limited, as it is alleged, by *no bounds*, and wearing a moſt dreadful aſpect with regard to America; we mean the power claimed

claimed by parliament of right to bind the people of these colonies, by statutes, "*in all cases whatsoever*;" a power as we are not, and from local circumstances *cannot*, be represented there, utterly subversive of our natural and civil liberties:—past events, and reason convincing us that there never existed, and never can exist, a state thus subordinate to another, and yet retaining the slightest portion of freedom or happiness.

"The import of the words above quoted needs no descant; for the wit of man, as we apprehend, cannot possibly form a more clear, concise, and comprehensive *definition* and *sentence* than these expressions contain.

"*Honour, Justice, and Humanity* call upon us to hold, and to transmit to our posterity, that liberty which we received from our ancestors. It is not our duty to leave wealth to our children; but it is our duty to leave liberty to them. No infamy, iniquity, or cruelty can exceed our own, if we, born and educated in a country of freedom, intitled to its blessings, and knowing their value, pusillanimously deserting the post assigned us by Divine Providence, surrender succeeding generations to a condition of wretchedness, from which no human efforts, in all probability, will be sufficient to extricate them; the experience of all states mournfully demonstrating to us, that when arbitrary power has been established over them, even the wisest and bravest nations have, in a few years, degenerated into abject and wretched vassals."

After recommending the appointment of deputies to a General Congress by the Assembly, they desire,

"First, that the deputies you appoint may be instructed by you strenuously to exert themselves, at the ensuing congress, to obtain a renunciation, on the part of Great Britain, of all powers under the statute of the 35th of Henry VIII. chap. II. of all powers of internal legislation—of imposing taxes or duties internal or external—and of regulating trade, except with respect to any new articles of commerce which the colonies may hereafter raise, as silk, wine, &c. reserving a right to carry these from one colony to another—a repeal of all statutes for quartering troops in the colonies, or subjecting them to any expence on account of such troops—of all statutes imposing duties to be paid in the colonies, that were passed at the accession of his present Majesty, or before this time, which ever period shall be judged advisable—of the statutes giving courts of Admiralty in the colonies greater power than courts of Admiralty have in England—of the statutes of the 5th of Geo. II. chap. XXII. and of the 23d of Geo. II. chap. XXIX.—of the statute for shutting up the port of Boston, and of every other statute particularly affecting the province of Massachusetts Bay, passed in the last session of parliament.

"In case of obtaining these terms, it is our opinion, that it will be reasonable for the colonies to engage their obedience to acts of parliament, commonly called acts of navigation, and to every other act declared to have force at this time in these colonies, other than those above mentioned, and to confirm such statutes by acts of the several Assemblies;"—and also "to settle a certain annual revenue

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on his Majesty, his heirs and successors, subject to the controul of parliament, and to satisfy all damages done to the East India Company."

Art. 13. *American Independence the Interest and Glory of Great Britain.* In a Series of Letters to the Legislature. 8vo. 1 s. 6 d. Wilkie. 1774.

These letters were separately published a few months since. The Writer considers the American colonies as distinct independent states. His arguments are chiefly derived from the spirit of our constitution, and the liberal principles of reason and equity, on which he contends that communities governed by a power in which they have neither controul or participation, are in a state of slavery—That the freedom and happiness of a people supersede every possible claim of government—That mankind have a better right to preserve their liberties than any power can have to abridge them—That the distance of the colonies renders it impossible to govern them by authority of parliament, without subverting the principles of all free governments, and therefore he proposes, that an act of parliament be passed, in which the several colonies shall be all "held and declared to be free independent states, each to be subject to such law and government only as now subsists, or shall be hereafter enacted and constituted within itself by its own proper legislature: and that of each and every of the said independent states, his Majesty is and shall be held to be the sovereign head, in like manner as he is of the legislature of Great Britain."——Dean Tucker, from very opposite principles, deduces the same conclusion; and, convinced as he was of a right of supremacy vested in parliament over the colonies, he, after discussing his several proposals, finally concludes the exercise of such right to be impracticable, and that, from considerations of self-interest, it is now incumbent on us to renounce the claim to it.

Art. 14. *A Summary View of the Rights of British America.* 8vo. 1 s. 6 d. Kearsly. 1774.

This summary was intended to convey to the late convention of the delegates of Virginia the sentiments of one of their members, who was prevented from attending by an accidental illness. It affords a concise and spirited review of the rights and grievances of the colonies, deduced from their first settlement; and proposed as the subject of an address to his Majesty from the several "*States of British America.*"

To this pamphlet is prefixed, an address to the King, severely reflecting on the late measures of government, and written with much freedom and boldness, but by whom we are not told.

Art. 15. *A Letter to Sir William Meredith*, Bart. in Answer to his late Letter to the Earl of Chatham *. 8vo. 1 s. 6 d. Kearsly.

Sir William Meredith's Correspondent certainly sucked in his opinion of the Quebec act, at the Cheshire Cheese; the following extract smells strongly of the porter and tobacco:—'This is a legislature with a vengeance; and yet with all those badges of slavery about

* For this Letter, see Review for August last, p. 149.

it, it will appear free as the winds of heaven, when compared with its finiſhed ſtate; the devil himſelf not being able to deviſe more infernal clauſes and proviſions than are enacted, to render what is called a legiſlative council the executive engine of whatever diabolical ſchemes the worſt of princes may conceive.'

The letter abounds with flowers of the ſame ſpecies of rhetoric; which, when emphatically delivered by this Demoſthenes, with his inſpiring tube in one hand, while he thumped the other, with due cadence, on the iron bound table, were doubtleſs anſwered with burſts of applauſe! Such plaudits he may receive undiſturbed; and with theſe he would have been ſatisfied, if he had ever read the old fable of *The Harper*; which is pointed out for his future conſideration.

Art. 16. *Mr. Edmund Burke's Speeches* at his Arrival at Briſtol, and at the Concluſion of the Poll. 4to. 6 d. Wilkie. 1774.

Theſe popular ſpecimens of election-eloquence, having greatly attracted the notice of the Public, in their primitive news-paper appearance, the preſent Editor judged them worthy of the more reſpectable and more laſting form of a pamphlet.

Art. 17. *The Miniſtry in the Suds*; or, Jack with his Golden Chain in the Parliament-Houſe. In which is preſented to the Public the true State of the Caſe between Mr. Wilkes and the Miniſtry. 8vo. 3 d. Bew. 1774.

The wit and humour of this performance are merely *typical*, i. e. derived from the curious manner in which the pages are printed; one-third of the words are in the Roman character, another third in *Italic*, and the remainder in CAPITALS: an ingenious device, no doubt. But the credit of it may be due, not to this patriotic genius, but to the political writer in the Public Ledger, from whom he ſeems to have pilfered it.

DRAMATIC.

Art. 18. *Songs, Choruſſes, &c.* in the Dramatic Entertainment of *The Maid of the Oaks*; as performed at the Theatre-Royal in Drury Lane. 8vo. 6 d. Becket.

Theſe will be included in our account of the Maid of the Oaks, at large, which is preparing for our next month's Review.

POETICAL.

Art. 19. *Juſtice*; a Poem. 4to. 1 s. 6 d. Kearſly. 1774.

A flaming invective againſt the preſent government. It is inſcribed to a City Magiſtrate *, and it ſeems to be city-poetry:

Such ſtrains as SETTLE's ſelf might deign to hear.

Art. 20. *A Second Letter from Oberea*, Queen of Otaheite, to Joſeph Banks, Eſq. Tranſlated from the Original. 4to. 1 s. Johnſon.

We, probably, owe this wanton piece to the Author of the former Letter; the ſtyle and poetical merit being very ſimilar: ſee Review, vol. xlix. p. 503.

* The late Lord-Mayor.

MEDICAL.

Art. 21. *A Letter to Dr. William Hunter*, Phyſician Extraordinary to the Queen, Profeſſor of Anatomy in the Royal Academy, and Fellow of the Royal and Antiquarian Societies, on the dangerous Tendency of medical Vanity; occaſioned by the Death of the late Lady Holland. By William Rowley, M. D. and Manmidwife. 8vo. 1 s. Newbery. 1774.

We have had occaſion more than once to review the productions of this Writer; but he was then in an humbler character than that which he now ſuſtains; it was in that of an enterpriſing ſurgeon, advertiſing a great number of cures in cancerous, venereal, and other caſes. We ſee him now raiſed into the higher ſphere of medicine; where, however, not being well received by the grandees of the faculty, he challenges one of them to ſingle combat: but we fear he will be diſcomfited, as his education and training do not ſeem to have qualified him for making the beſt uſe of his weapons.—To drop all metaphor in ſo grave a matter as that before us, Dr. Rowley thinks that he has been ill treated by Dr. Hunter, becauſe on his being mentioned at Holland houſe, Dr. Hunter ſaid, 'He thought it would be highly imprudent to admit a *ſtranger*; that he [Dr. R.] might increaſe her Ladyſhip's *pain*, and that Dr. Hunter did not think it poſſible that any relief could be obtained.'

This certainly was not treating Dr. Rowley in the civileſt and kindeſt way; but whether he has any reaſon to complain of an injury ſeems to us to be ſomewhat doubtful.

The circumſtance on which he lays the greateſt ſtreſs, is, that he had ſucceeded in the caſe of Miſs S. who had been under Dr. Hunter's care, and whom he had given up as incurable. He even hints that Dr. Hunter was acquainted with his ſucceſs at the time he prevented his being called in at Holland-Houſe. This is the important point on which the pamphlet ſhould have turned; and it ſhould, therefore, have been ſtated with clearneſs and preciſion. We think Dr. Rowley fails here. If it be, becauſe his inſinuation is not true; the reſentment which he wants to raiſe in the Public towards Dr. Hunter will devolve on himſelf. If it be owing to his not knowing how to expreſs himſelf on ſo plain a ſubject, we are ſorry that his acceſſion of dignity has not introduced him among ſcholars who would have given him a little aſſiſtance. The Reader will judge for himſelf in this caſe.

After having given an account of the ſteps which Dr. Smith of Oxford, Dr. Hunter, and Dr. Fothergill had unſucceſsfully taken, he plumes himſelf on his own ſucceſs, and then adds, 'the lady continues in perfect health, can ride on horſeback, walk up an aſcent, and *can uſe any exerciſe without the leaſt inconvenience whatſoever.* You was well acquainted, Sir, with my being conſulted in the caſe of Miſs S. You viſited that lady in Taviſtock-ſtreet, after ſhe became my patient. Upon your inquiring of Capt. S. whether I had poſitively pronounced the caſe curable, you was informed, that I *made no poſitive aſſertions*, but expreſſed ſome hopes of ſucceſs. To this anſwer you honourably replied, "that you thought I had acted like a man of candour and judgment." You was likewiſe well acquainted

with my ſucceſs in the caſe of Miſs S.* at the time I was propoſed to be conſulted by Lady Holland's friends; and you *have* ſeen the lady (Miſs S.) in perfect health ſince the cure has been effected.' Dr. Rowley ſeems to be ſufficiently inaccurate, as a writer, to have made the miſtake in the laſt ſentence *involuntarily*: but we are afraid it is a ſtudied period, and that it contains *bona fide*, a falſehood. It is true that Dr. Hunter ſaw the patient (Miſs S.) after her cure; but it was not before Lady Holland's death: it was only a few days before this publication; and we now underſtand that the lady was ſhewn to Dr. Hunter, that Dr. Rowley might have it to ſay, *he had ſeen her, and had reaſon to think ſhe was well*; and by confounding the tenſes of his verbs make the reader think it was *before*, when it was ſome time *after* Lady Holland's death. If this ſhall be found to be altogether the caſe, ſuch procedure will certainly be deemed illiberal, unmanly, and ungentlemanlike; and the candid reader will reſent it accordingly.

For what Dr. Rowley ſays in regard to Lady Holland's caſe, and to the manner in which her diſorder was treated by the learned phyſicians before named, we muſt refer to his pamphlet.

Art. 22. *The Commentaries upon the Aphoriſms of Dr. Herman Boerhaave*, the late learned Profeſſor of Phyſic in the Univerſity of Leyden, concerning the Knowledge and Cure of the ſeveral Diſeaſes incident to Human Bodies. By Gerard Van Swieten, M. D. Tranſlated into Engliſh. Vols. XV.—XVIII. 8vo. 1 l. 4 s. bound. Horsfield. 1773.

Theſe four volumes complete the Engliſh tranſlation of Baron Van Swieten's moſt valuable work. They comprehend his fifth (and laſt) volume in quarto. See Appendix to Review, vol. xlvii. p. 552. They contain the commentaries on the *Small-Pox*, *Epidemic Diſeaſes*, the *Stone*, the *Venereal Diſeaſe*, the *Rickets*, the *Rheumatiſm*, 'and Boerhaave's *Materia Medica*; or preſcriptions adapted to his Aphoriſms concerning the knowledge and cure of diſeaſes; intended as a Supplement to Van Swieten's Commentaries: amended and reviſed from his own copy.'—There is alſo, in the 18th volume, a copious General Index to the whole ſet; beſide an Index of Diſeaſes, an Index of the Indications and Forms, and an Alphabetical Liſt of the numerous Authors cited in the courſe of this work

Art. 23. *Obſervations on Antimony, read before the Medical Society of London, and publiſhed at their Requeſt.* By John Millar, M. D. 8vo. 2 s. Johnſon. 1774.

In this pamphlet Dr. Millar takes abundant pains to diſabuſe the public, with reſpect to their belief 'of the perfect innocence and ſuperlative efficacy of Antimony;' which he repreſents as 'one of the moſt dangerous deluſions of the preſent age.' To ſupport and aggravate the charge againſt this mineral, he accumulates teſtimonies, ancient and modern, to prove that its *ores* contain *arſenic*, and ſometimes lead; to which may be added copper, ſilver, and other heterogeneous, and not very ſalutary ſubſtances. But as nobody ſwallows the *ore* of this mineral, he proceeds to ſhew that even the

* This wants proof.

Antimony

Antimony of the ſhops may ſometimes poſſibly excite tumults in the ſtomach, in conſequence of the *menſtrua* it may meet with there.—'But granting,' ſays the Author, 'that there is no arſenic in Antimony, it cannot be affirmed that it does not contain *poiſon*, ſince by unfolding its texture by the force of fire, it is rendered highly virulent; and by the addition of various ſubſtances, in the ſtomach, it becomes violently emetic.'

A common reader would imagine, that the Author was going to communicate to the world ſome hitherto unknown proofs of the exiſtence of a *poiſon* in this mineral, which is brought to light, or into activity, 'by the force of fire.' Nothing more however is meant by this tremendous term, *poiſon*, to which the reader ſoon becomes familiariſed by the frequent uſe of it throughout this eſſay, than that the *Regulus*, or the metallic, and only active part of this mineral, is, 'by the force of fire,' diſengaged from its other conſtituent principle, the ſulphur*, and is poſſeſſed of a violent emetic quality, even when exhibited in a ſmall doſe.—But ſurely there is no occaſion for all the Author's parade of quotation, and exuberance of proof, to inform us that pure Antimony, a ſubſtance ſo mild and innoxious in its crude ſtate, contains a principle which, when let looſe, requires ſome diſcretion in the management and uſe of it; nor are they by any means ſufficient to convince us, that on account of the activity of this principle, we ſhould dread and avoid it as a *poiſon*. For reaſons nearly ſimilar, opium, mercury, and other powerful drugs might be rejected from practice; for they two are *poiſons* in the hands of the ignorant and indiſcreet.

After the cloſe of his long hiſtorical account of the opinions and practices of others relating to this drug, the Author gives us the reſult of his own experience of it; and after aſtoniſhing us with three inſtances of extraordinary cures performed by it, he aſtoniſhes us no leſs by immediately adding that he has ſince 'uſed it in *many thouſand* caſes, but never, even in ſlighter diſeaſes, with the ſame ſucceſs;—that it generally failed, where milder medicines have proved effectual, and in ſome inſtances has been prejudicial.'—We muſt leave the reader to form his own opinion, from this reſult of Dr. Millar's experience.

Though we muſt condemn the Author's exaggerated repreſentations of the dangers attending the uſe of a medicine, which, notwithſtanding its anomalies or inequalities, is daily uſed with ſafety and advantage by thoſe who are qualified to diſpenſe it; yet we muſt acknowledge that a temperate inquiry into its febrifuge or other powers, (which poſſibly may have been too highly rated) and the recommending a proper degree of caution in the exhibition of it, are peculiarly ſeaſonable at this time: when certain ſecret and faſhionable preparations of this mineral are liberally diſpenſed, and

* 'That mineral ſulphur has a power of correcting *poiſon*,' the Author ſays, 'is clearly proved by experiment;' for arſenic, he adds, '*the greateſt poiſon*,' is rendered almoſt harmleſs by being combined with this ſubſtance, which, in conſequence of the Author's lax phraſeology, is here erroneouſly repreſented as an *univerſal* antidote.

ſwallowed, with all the credulity and confidence that accompany ignorance.—In the laſt ſection of this performance, Dr. James's celebrated *fever powder* falls particularly under the animadverſion of the Author; who firſt expoſes the myſtical and devotional cant employed by the inventor, in his '*Diſſertation on Fevers*,' and then offers various objections to the facts there alleged, and the arguments deduced from them, to prove the ſuperlative efficacy of this febrifuge: declaring, after ſumming up the evidence, and drawing the proper concluſions from it, that both facts and arguments 'concur to demonſtrate its general and indiſcriminate application to be highly dangerous to mankind.'

Art. 24. *Animadverſions on a late Treatiſe on the Kink-Cough. To which is annexed an Eſſay on that Diſorder.* 8vo. 1s. 6d. Baldwin, 1774.

In a former Review * we recited Dr. Butter's principal concluſions with reſpect to the nature, ſeat, and occaſional cauſe of the kink-cough; and tranſcribed his corrollaries in form, containing the reſult of his experience of the great, and indeed, in his opinion, '*ſpecific*' virtues of hemlock in this diſeaſe, which it is ſaid by him to cure "ſafely, certainly, and pleaſantly."

In the preſent pamphlet, the animadverter, with ſome appearance of reaſon, though not in the moſt civil manner, diſputes or denies the efficacy of his ſuppoſed ſpecific in the kink-cough; and even goes ſo far as to inſinuate that Dr. Butter does not himſelf 'believe what he has ſaid, in favour of this medicine, to be true.'—De Haen has, in like manner, given the lie direct to Storck, with regard to the miraculous virtues of hemlock, and to the cures ſo very circumſtantially related, and aſcribed by the latter to this medicine: declaring, in his *Epiſtola de Cicuta*, that "many, or moſt of thoſe very patients Dr. Storck aſſerts to have been perfectly cured, died while they were taking this medicine; and that on a candid inquiry it was proved, that there was in reality only one perſon that could be ſaid to have been cured by the hemlock;" adding that "though 500 pounds weight of Dr. Storck's extract of cicuta had been ſent to different places abroad, yet there has not been received one authentic account of a real cure of a true cancer having been ever yet effected by it, in any inſtance where it was uſed."

We ſhall only further obſerve with reſpect to this pamphlet that after freely, and indeed very ſeverely, criticiſing Dr. Butter's theory of this diſeaſe, and his practice in the treatment of it; and after *reviewing* many of the caſes publiſhed by the Doctor, the Author ſubjoins a ſhort eſſay on the nature and cure of this diſtemper, which contains ſome uſeful obſervations.

Art. 25. *A rational Account of the Cauſes of Chronic Diſeaſes:* By John Morland, M. D. The ſecond edition. 1s. Hooper.

Notwithſtanding our alertneſs in picking up every, even the obſcureſt, ſtraggler that iſſues from the preſs, the firſt edition of this pamphlet eſcaped our notice, nor has the writer of it even now enabled us to aſcertain the date of its preſent republication. We are equally in the dark with reſpect to the *learned* Author's principal

* Monthly Review January, 1774, page 45.

view

view in writing it; unleſs it be to recommend to the public the 'occaſional uſe' of a certain '*univerſal purgative*' invented by him: which 'when properly doſed, and properly adminiſtered, (for on this συμμετρον depends the ſucceſs of every appropriate remedy) has been found, in a long and extenſive experience, to produce very ſalutary effects, even in perſons of the moſt oppoſite natural habits and conſtitutions.'

It is compoſed, we are told, 'of near a *dozen* of the moſt powerful known deobſtruents, beſides two mineral preparations of the Author's own diſcovery, which two alone, united ανταρτικως, have been found to perform, in fact, what that indefatigable phyſician, the late Dr. Huxham, peculiarly aſcribes to his favourite tincture, &c.'

With regard to the ingredients or preparation of this compound the Author obſerves the moſt profound ſilence. If this be not quackery, it looks at leaſt very like it; though empiriciſm, we own, ſeldom diſplays itſelf in ſo reſpectable, and even dignified a garb, as in the preſent performance; in which the many ſuperb *encomia* on the virtues of the *Univerſal Purgative*, as well as the general obſervations on the cauſes of chronic diſeaſes, are, almoſt in every page, ornamented with ſplendid trimmings of genuine Hippocratic Greek.—The Author likewiſe moſt pathetically laments 'the preſent alarming growth of licentious quackery;' in which lamentation we moſt heartily concur with him, and return groan for groan.

Art. 26. *An Inquiry into the Moving Powers employed in the Circulation of the Blood, in a Lecture delivered at Newcaſtle*, &c. By Andrew Wilſon, M. D. Fellow of the Royal College of Phyſicians at Edinburgh. 8vo. 1s. 6d. Dilly, 1774.

In a former volume of our work, we took occaſion to explain pretty largely the hypotheſis and reaſonings of a certain philoſopher *, who undertook to prove that the ſun, which had hitherto been conſidered as the fountain or ſource of all the heat we enjoy here on earth, contributed a very ſmall ſhare towards it. In the eſſay now before us, the Author undertakes in like manner to diveſt the heart of the function attributed to it, of being the principal moving power in the animal ſyſtem.

We cannot, without entering into the depths of phyſiology, give a ſatisfactory account of the many arguments employed by the Author of this ingenious inquiry, to ſhew that the circulation of the blood in animals is not effected by a mechanical force impreſſed on that fluid, in conſequence of the alternate contractions and dilatations of the heart, to which it has hitherto been almoſt univerſally aſcribed. Out of the many arguments adduced by the Author, to prove that the motion of the blood does not ſolely, or even principally, depend on the impulſe given to it by that organ, we ſhall ſelect, and briefly ſpecify, that which is perhaps the moſt ſtriking, and which is contained in his ſecond propoſition.

He there undertakes to demonſtrate that the blood, in paſſing through the heart, and on being ſubjected to its impreſſions, does not acquire any quantity of motion that it was not poſſeſſed of before.

* M. de Mairan, in the *Mem. de l'Acad. de Sciences de Paris*, 1765. See appendix to our 41ſt vol. page 503.

That organ cannot by its contractions tranſmit more blood into the arteries, than what is brought to it by the veins. It cannot, for inſtance, ſend more blood into the *aorta*, than it receives by the *vena cava*; it cannot, in ſhort, deliver it faſter than it receives it. But this implies that the returning blood, on its arrival at the heart, had already as great a quantity of motion, as it has afterwards, when it is ſent from thence. The heart therefore appears, if we may be permitted the alluſion, to be a ſuperfluous piece of *furniture* in the animal machine, if we were to ſuppoſe it to be placed there only to give a motion to the blood, which it has already.

This, if we miſtake not, is the ſubſtance of the Author's argument contained in his ſecond propoſition. His doctrine is further ſupported in ſix other propoſitions; in which he endeavours to ſhew that the arterial motion of the fluids can be accompliſhed independent of the contractions of the heart; the mechanical force of which is abſolutely inſufficient to propel the blood to the extent of the arterial circulations and ſecretions:—that beſides other powerful agents, which act *mechanically*, in giving motion to the blood, and tranſmitting it to parts to which the powers of the heart cannot reach; there are other influences, reducible to no *mechanical* ſtandard, without which 'all the intricate mechaniſm in our frame, juſt and unerring as it is, would not be ſufficient to ſupport one revolution, nay, nor one moment's progreſſion of our fluids:'—and that, finally, both the primary and final intention of the agency of the heart, 'muſt be ſomething very different from, and leſs obvious than, the ſupporting of the progreſſive motion of the blood.'

Thoſe who take pleaſure in phyſiological inquiries, will receive entertainment and information from this little pamphlet, in which there is much ingenuity, not without ſome ſhare of ſeeming paradox.

Art. 27. *The Practice of the Britiſh and French Hoſpitals, &c.* By the Author of the Practice of the London Hoſpitals. 12mo. 3 s. 6 d. Griffin. 1773.

It will be ſufficient with regard to this compilation to obſerve, that it contains the preſcriptions of the Edinburgh infirmary, thoſe of the military and naval hoſpitals, of the *Hotel Dieu*, *La Charité*, and the royal hoſpital of invalids at Paris, together with Boerhaave's *Materia Medica*.

PHILOSOPHICAL.

Art. 28. *A Diſcourſe on the different Kinds of Air, delivered at the Anniverſary Meeting of the Royal Society:* By Sir John Pringle, Bart. Preſident. 4to. 1 s. 6 d. Nourſe. 1774.

The copious account that we have given of Dr. Prieſtley's improved and enlarged edition of his *obſervations on air*, originally preſented to the Royal Society, renders it unneceſſary for us to ſay any thing further concerning the preſent performance, than that it contains a familiar and well written account of ſome of that Author's principal experiments; preceded by an hiſtorical detail of the progreſs that had already been made in this branch of knowledge by others: the whole well adapted to convey a general idea of the nature and importance of Dr. Prieſtley's diſcoveries.

NOVEL.

Art. 29. *The Vizirs; or, the Enchanted Labyrinth.* An Oriental Tale. By Mademoiſelle Fauques de Vaucluſe. 12mo. 3 Vols. 9s. Riley. 1774.

Mademoiſelle de Vaucluſe is a genius, and would certainly ſucceed in novel-writing, if, following Nature, and copying the living manners of thoſe nations with which ſhe has been perſonally converſant, ſhe could totally diveſt herſelf of the Oriental ideas which ſhe has collected from D'Herbelot, and from the imitators of Eaſtern ſublimity. Such imitators rarely ſucceed in this country. What is deemed *pomp* in the Perſic and Arabic writers, is, in their European copyiſts, generally regarded as mere *bombaſt:* and the cool, reaſoning, northern reader is more apt to be diſguſted than charmed with the perpetual glare of brilliant images, the eternal round of laboured allegories and metaphors, and the crowd of incredible events, enchantments, and prodigies:—where the meaning, if there be any (as this ingenious and learned Lady expreſſes herſelf, in her preface) is concealed under a ſuperfluity of words, or loſt in a maze of unnatural fictions.

This work is, however, ſuperior to moſt of the claſs to which we allude; and contains ſome excellent leſſons for the reſtraint and government of the paſſions: and though we admire not ſo inflated a ſtyle, we muſt do juſtice to the abilities of the Writer: expreſſing, at the ſame time, our ſurpriſe at the eaſe and fluency of her language,—this being, as ſhe declares, her firſt attempt to write in our tongue. It is really extraordinary to ſee ſo few imperfections in her Engliſh: ſo very few, indeed, that were it not for the Lady's name, and the declaration above quoted, we ſhould hardly have ſuſpected her to be a foreigner.

MISCELLANEOUS.

Art. 30. ΘΕΟΦΡΑΣΤΟΥ ΤΟΥ ΕΡΕΣΙΟΥ ΠΕΡΙ ΤΩΝ ΛΙΘΩΝ ΒΙΒΛΙΟΝ. THEOPHRASTUS's *Hiſtory of Stones.* With an Engliſh Verſion, and Notes, including the modern Hiſtory of the Gems deſcribed by that Author; and of many other of the native Foſſils. To which are added, Two Letters: I. On the Colours of the Sapphire and Turquoiſe. II. Upon the Effects of different Menſtruums on Copper. Both tending to illuſtrate the Doctrine of the Gems being coloured by Metalline Particles. The Second Edition; enlarged by the Addition of a Greek Index of all the Words in Theophraſtus. Alſo Obſervations on the new Swediſh Acid, and of the Stone from which it is obtained; and with an Idea of a natural and artificial Method of Foſſils. By Sir John Hill. 8vo. 6s. L. Davis, &c. 1774.

The learned world in general and particularly thoſe who have carried their inquiries into this part of the hiſtory of Nature, have been long ſenſible of their obligations to the Editor and Tranſlator of this tract of Theophraſtus. No ancient writer ever received more elucidation, or was more happily reſtored; and no one ever wanted it ſo much. Nor was this to be wondered at. He wrote in a department of ſcience known to few (for mineralogy was but little cultivated) and, of courſe, his tranſcribers, not underſtanding his matter,

ter, fell eaſily into blunders. How well theſe have been rectified we are not now to tell the world.

This ſecond edition is rendered ſtill more accurate; and it is more commodious, as it has an index to the Greek. The obſervations on the Swediſh Acid are new and curious; and as this acid maintains a character diſtinct from both the vitriolic and the muriatic acids, is found to be capable of diſſolving glaſs, and ſubliming, in diſtillation, an abſolute ſtone, qualities unknown to other acids, it is eaſy to ſee that the knowledge of this ſubject may lead us to a thouſand undiſcovered truths in mineral hiſtory; for the qualities and uſes of the pure acid may be infinite.

Art. 31. *Abi Mohammed Alcaſim vulgo dicti Hariri Quinquageſimus Conſeſſus Baſrenſis e Codice MS. Bibliothecæ Bodleiæ, Latiné converſus a Joh. Ury. Accedunt Dialogi Perſico-Anglici.* i. e. The Fiftieth Synod of Baſſora, written in Arabic by Abi Mohammed Alcaſim, commonly called Hariri, and tranſlated into Latin from a MS. in the Bodleian Library, by John Ury. To which are added, Dialogues Engliſh and Perſian. 4to. 2s. 6d. Oxford printed, and ſold in London by Wilkie. 1774.

This is an oration in praiſe of Baſſora, by the celebrated Hariri, the prince of Arabian eloquence. It is a looſe, trite, trifling declamation! If the literary treaſures of the Eaſt were all like this ſpecimen, they would ſcarce be worth our reſearches.

Art. 32. *The principal Corrections made in the Hiſtory of Mancheſter.* Book I. On republiſhing it in *Octavo.* 4to. 3s. ſewed. White, &c. 1773.

Mr. Whitaker's applauded reſearches into the ancient hiſtory and antiquities of his native country *, having received numerous and great improvements, in the ſecond edition, in 2 vols. 8vo. he has, very honourably, printed the additions, &c. in this ſeparate form, for the convenience of thoſe who, having purchaſed the firſt edition in 4to. may chuſe to bind it up with theſe ſupplemental pages; which amount to no fewer than 190. We ſhall be glad to ſee this excellent work compleated, according to the plan of the learned and ingenious Author: who propoſes to bring it down to a modern æra.

Art. 33. A *Propoſal* for the Eſtabliſhment of Public Examinations in the Univerſity of Cambridge, with occaſional Remarks. By the Rev. John Jebb, late Fellow of St. Peter's College. 8vo. 6d. Wilkie.

The ſubject of this pamphlet has been well known and agitated; and we believe there are few, who have the real intereſt of learning at heart, that are not ſorry to find ſo ſalutary a plan over-ruled either by diſtinctions of intereſt, or by any other ſelfiſh or invidious motive. For our parts, we are perfectly ſatisfied that the aggregate intereſts of the Univerſity ſuffer from ſuch partial meaſures; and are convinced that every parent would with greater ſatisfaction ſuſtain the now enormous expence of an academical education, if conſcious that his ſon could not evade the purpoſes of his matriculation.

* For our account of Mr. Whitaker's Hiſtory of Mancheſter, ſee Review, vol. xlvi.

MATHEMATICS.

Art. 34. *An Analyſis of the ſeveral Bank Annuities, from the firſt Year of their Creation down to the preſent Time*; with References to the different Acts paſſed relative thereto. The Whole intended to explain the preſent *Capital* of each *Fund* in a conciſe and clear Method. To which is added, a correct Account of the Supplies, and Ways and Means, voted in the laſt Seſſions of Parliament. By T. Aſhmore. 4to. 1 s. Richardſon. 1774.

The title ſufficiently indicates the nature of this performance: it will be found an inſtructive and uſeful companion to thoſe who wiſh to know when and how the ſeveral funds were firſt eſtabliſhed, what changes they have ſince undergone, and what ſum is their ſeparate or their whole amount.

Art. 35. *The Expeditious Accountant, or Cyphering rendered ſo ſhort that half the Trouble attending the common Methods is ſaved*, in moſt Occurrences; and *ſo eaſy*, that a Perſon of moderate Capacity may learn with very little Aſſiſtance from a Maſter; the Rules given being plain, the Examples properly illuſtrated, and Numbers of Queſtions, with their Anſwers, being annexed to them, to exerciſe the Learner. A very curious Work, totally different from all that have preceded it. In Five Parts. By Nicholas Salomon, Author of *The French Teacher's Aſſiſtant, &c.* 8vo. 3 s. ſewed. Wilkie. 1774.

This compendium of arithmetic, ſo handſomely recommended by the Author himſelf, contains ſeveral new operations, ſome of which are more tedious, and others more expeditious, than thoſe in common uſe: but it is chiefly valuable, as it ſupplies a great variety of queſtions and examples to exerciſe the learner.

HUSBANDRY.

Art. 36. *Cabbage and Clover Huſbandry.* Deſcription of, and Directions for cultivating ſeveral curious Plants not generally known in England. Particularly Hungarian Clover, Swediſh Cabbage, ſeveral new Graſſes, &c. Which will be of the greateſt Benefit to the Agriculture of Great Britain and Ireland. 8vo. 6d. Sold at Gregg's Coffee-houſe, York-ſtreet, Covent Garden.

The ſeeds here recommended, we are informed at the end of the pamphlet, are 'to be had of *a perſon* attending at Gregg's coffee-houſe—for ready money only.' The whole has ſo much the complexion of an advertiſement for the benefit of this perſon in the firſt inſtance, that the advantage of theſe articles to the agriculture of Great Britain and Ireland muſt be left for the experience of his purchaſers to determine.

RELIGIOUS.

Art. 37. *ANTINARKIA; or, an Inquiry into the true Acceptation, or Idea of religious Liberty*, as ſet forth in the Scriptures of the New Teſtament, with its conſequent Doctrines examined and aſcertained. 8vo. 2 s. Bingley. 1774.

The amount of one part of this Author's reaſoning ſeems to be, that becauſe Chriſtians receive from Chriſt a ſpiritual liberty, therefore they ought not to be very anxious about their civil liberty, or that which is generally called religious. Dr. Prieſtley and Dr. Blackburne

burne find him much employment; he is equally earneſt in exploding ſome principles which they have advanced, and in endeavouring to eſtabliſh his own, which are favourable to the Church of England, and would be favourable to Popery. Indeed, in ſome pages of the pamphlet, where he talks of ſubmiſſion to the deciſions of ſpiritual governors, we were almoſt inclined to ſuppoſe we were reading an artful tract thrown out by ſome Jeſuit or Popiſh prieſt. We will however ſuppoſe him a Proteſtant writer; but miſſed, as we think, among other inſtances, in forming his notion of Church authority from conſidering the ſtate of things when the principal perſons in the Church were endued with miraculous gifts and powers, and applying this to our preſent ſituation, when no ſuch gifts and powers are pretended to. In the concluſion of his performance he ſays, that thoſe perſons who ſearch the ſcriptures daily, and compare with them what he has advanced, 'will think it reaſonable to conclude, that none but the rulers and paſtors here defined and aſcertained (i. e. ſuch who have received epiſcopal ordination) have a right publicly to teach and preach the word of God, or perform any of the ſacred offices peculiarly limited to them. Nor will they ſcruple to infer, that they who, notwithſtanding, do diſſent from this concluſion; and, unauthorized by the former, do intrude and publicly exerciſe thoſe ſacred functions, ought to be looked upon in no better light than that of ſchiſmatics and heretics; and that to prevent the dangerous effects of ſuch extravagancies, every neceſſary caution ought to be provided. They will then clearly perceive, that the cry for liberty in ſuch men, is but a covert demand for the utmoſt licentiouſneſs; and that, therefore, a prudent toleration is all, which the Chriſtian civil power, convinced of the truths here contended for, can ſafely and charitably allow them. But, after all, they will, perhaps, ſee reaſon to doubt, whether theſe men, who have raiſed this clamour, are really Chriſtians.' He tells us afterward that his readers 'will probably ſee that he has not profeſſedly pleaded for any one particular eſtabliſhment; only, he ſays (rather obſcurely we think) where a particular attack has been made, that appeared unreaſonable:' and he adds, 'But of that eſtabliſhment, over which the true ſucceſſors of the apoſtles of Chriſt preſide, I own and profeſs myſelf a member.' This *true ſucceſſion*, perhaps, he may find in the Romiſh church; and the Engliſh clergy have too much good ſenſe and candour, and too great a regard to truth, to lay any ſtreſs upon it.

Art. 38. *Hints from a Miniſter to his Curate for the Management of his Pariſh.* 8vo. 6 d. Briſtol printed, and ſold by Rivington in London. 1774.

This uſeful little tract is animated by a ſpirit of vital, but rational religion. The advice it contains is ſober and ſenſible; well adapted to promote the beſt intereſts of Chriſtianity; and to inſtitute a ſucceſsful plan of conduct for its immediate miniſters. It is aſcribed to the pious and worthy Dr. Stonehouſe of Briſtol.

SERMONS,

SERMONS.

I. *The Lord our Righteouſneſs:* a Diſcourſe on Jer. xxiii. 6. Being a Probation-Sermon, preached at the Pariſh Church of St. Bartholomew the Leſs, Weſt-Smithfield, July 3, 1774. By Benjamin Ruſſen, *Clerk*, Candidate for the Lectureſhip of the ſaid Pariſh, then vacant; and appointed to preach by the Rev. Dr. Kettilby; who, after the Election, refuſed him the Pulpit. And is now publiſhed at the Requeſt of ſome of the Pariſhioners. 8vo. 6 d. Keith, &c.

†††† From the preface we learn that Dr. Kettilby's avowed motive for refuſing his pulpit to Mr. Ruſſen, was, that his probation-ſermon "*bordered upon Methodiſm.*" This reaſon may be deemed a good one by ſome of the pariſhioners of St. Bartholomew the Leſs, while it may prove unſatisfactory to others, who, poſſibly, have no great objection to Methodiſm. But the *double dealing* with which Mr. R. charges the Doctor, will be univerſally cenſured; unleſs the charge be obviated.

II. *An Addreſs to the Public on the frequent and enormous Crime of Suicide:* At the Old Jewry, Jan. 2, 1774, and publiſhed at the Requeſt of many who heard it. Recommended to the Peruſal of all who are diſtreſſed in Body, Mind, or worldly Circumſtances. By John Herries, M. A. 4to. 1 s. Davenhill.

III. *The Chriſtian's Triumph over Death and the Grave* —Occaſioned by the Deceaſe of Mrs. Mary Beatſon. Preached in Hull, July 10, 1774. By James Hartley. 6 d. Rivington.

IV. *The popular Concern in the Choice of Repreſentatives.*—At the Meeting Houſe near the Maize-Pond, Southwark, and at Monkwell-Street Lecture, Oct. 9, 1774. By Benjamin Wallin, A. M. 8vo. 6 d. Keith, &c.

V. On the Death of Mrs. S. Johnſon. Preached at Iſlington, Sept. 18, 1774. With the Oration at the Interment. By Nath. Jennings. 8vo. 6 d. Buckland.

VI. *Abilities for the Miniſtry of the Goſpel from* God *alone.*—On 2 Cor. iii. 6. delivered to the *Baptiſt Congregation* Meeting in Bath. By Robert Parſons. 8vo. 6 d. Bath printed. 1774.

CORRESPONDENCE.

It is with the utmoſt readineſs that we inſert the following Letter, *which comes from a known and truly reſpectable Correſpondent, to whom we have been occaſionally obliged for his valuable communications. We ſhall not diſpute with him the reaſonableneſs or juſtice of his friendly admonition. The* Book, *and the* Criticiſm *to which it relates, are* both *before the ſuperior tribunal of the* Public; *by whoſe impartial deciſion* either *muſt ultimately ſtand or fall. In the mean time, we are glad of this opportunity of totally diſclaiming all intention of injuring* Mr. Williams *by any intimation 'that his work is only calculated to recommend a plan of education* merely Engliſh;' *no ſuch idea having occurred to us, till our Correſpondent ſtarted the objection.—Nothing could give us greater concern than to diſcover that we had prejudiced a man of real worth and abilities, by even the ſlighteſt miſrepreſentation that* inadvertency *could poſſibly create. We therefore, without farther preface, here ſubjoin our Correſpondent's* ſupplemental *account of* Mr. Williams's *performance.*

GENTLEMEN,

SOON after *Mr. Williams's Treatiſe on Education* came out I, read it with pleaſure, and laid it down with the notion that it was, what you ſay you have never ſeen, *a very valuable Treatiſe on Education*, written by a gentleman whoſe genius was of the ſuperior kind, and whoſe views were elevated above the vulgar road of mediocrity. I thought it a work of great merit upon the whole; and where merit prevails, in a work of importance, the eye of candour naturally overlooks ſmall imperfections.

This being my general idea of the book, I was ſurpriſed to read ſo unfavourable an account of it in your laſt Review; and as the Author of that Article has not made any quotations to ſupport his cenſure, nor given any view of the principal parts of the work, I reſolved to read it over again, with attention, to find out the offenſive paſſages that had eſcaped me in the peruſal; but on this ſecond reading I ſee no reaſon to change my opinion: it ſeems ſtill, to me, to be a work of merit; abounding with juſt and manly ſentiments, and containing many ſpeculations and criticiſms well deſerving the attention of parents, and all who are concerned in the important buſineſs of education.

It is not, however, with an expectation of making you converts to my opinion, that I take the liberty of writing to you on this ſubject, but to intimate the propriety of extending or correcting an Article that is, in my apprehenſion *defective*, and, perhaps, in ſome degree, *injurious*: defective, becauſe it does not ſufficiently enable the reader to judge of the contents of the work; and injurious, becauſe it may lead people to think that the work is only calculated to recommend a plan of education *merely Engliſh*; though it really includes the learned languages, and all the uſeful ſciences and arts. But you condemn the Author in good company. I ſhould ſuppoſe he can have no objection to be ſent with *Milton* and *Locke* wherever you pleaſe; the latter of whom was not a meer Theoriſt, but had the honour of directing the education of the *Earl of Shafteſbury*; one of the beſt ſcholars, and fineſt gentlemen that ever lived.

Mr. Williams has alſo the benefit of experience. He is the practical tutor; and has had deſperate caſes from the univerſities, and the greateſt ſchools in the kingdom under his care; in moſt of which he has ſucceeded; and been the means of reſtoring ſeveral young gentlemen to the favour of their diſguſted friends: he has therefore a better right to *propoſe improvements* on this ſubject, than either the *unexperienced Phyſician*, who knows nothing of the matter, or the *old Apothecary*, who goes dreaming along in the beaten track, and has no idea of *talents*, or *methods of practice* ſuperiour to his own.

This being the caſe, I ſhould hope from your uſual candour and love of juſtice, that you will ſupply what I apprehend to be the defects of the Article referred to, by giving the following, or ſome other plain account of the contents of the book in queſtion.

The Author, after a ſhort introduction, gives three general definitions of education: in the fourth chapter he conſiders the queſtion, of what uſe would an education be, conducted on the principles of nature, and in order to render men virtuous, when public advantages and honours are not held out as the conſequences of ſuch education?

cation? He then gives a fair account of the preſent method of education; of the improvements propoſed by *Milton*, *Locke*, *Rouſſeau*, and *Helvetius*. His obſervations on the latter are drawn out to ſome length; and include ſeveral ingenious hints on the great queſtion, whether all men are alike by nature, or their differences be owing to their ſituation? After this, and immediately introducing his own plan, &c. he gives the moſt pleaſing, and perhaps one of the moſt uſeful chapters in the book, on the beſt method of fixing the attention. His own plan may be judged of by the following quotations:

"Every thing intended for uſe and immediate ſervice is unphiloſophical if it be impracticable. It is a greater effort of the underſtanding to trace the various cauſes of prevailing cuſtoms, and aſſiſt in improving them, or directing their progreſs towards perfection, than to imagine the republic of a Plato, or the pupil of a Rouſſeau, and to ſuit our meaſures to the ſubject we have choſen. The reputation may not be equal, becauſe the diſtinction to ourſelves is not ſo ſtrongly marked; we do not ſeparate from, but unite with cauſes and perſons who will ſhare in our credit: we are the ſervants of Providence; and our whole reward may be the conſciouſneſs of being uſeful.

"The firſt object of education has generally been philology. Words ſtanding for things, having a connection with other words, and forming ſentences and language, is not perhaps what Mr. Rouſſeau would allow to be the firſt object of education; but it is the firſt with a real and uſeful tutor, to whom children are not brought early enough to be nurſed, and to receive thoſe judicious impreſſions and that plaſtic education which are of greater importance than even Mr. Rouſſeau ſeems to apprehend. The knowledge of language is therefore the firſt buſineſs of a practicable education. It will depend on the tutor whether that knowledge be of meer words, or of words ſtanding for things. The attention to health and to a moral conduct ſhould be the family virtue. The habits, cuſtoms, and morals of the family, where education is the buſineſs, muſt be virtuous and polite. In that caſe the pupils will become ſo; in any other they will not; though the tutor be eloquent as Ulyſſes, and employ moſt of his time in learned documents, and a diſplay of fine ſentiments.——

"The reader is to obſerve, I do not offer the preſent method as the beſt that might be imagined, if we were at liberty to alter the whole ſtate and circumſtances of things about us. I ſubmit, as every man muſt, to the neceſſity that ariſes from thoſe circumſtances. The higheſt aim of an uſeful philoſopher ſhould be, not to overturn what he could never repair, but to convert the materials before him to the beſt uſes he can; and to render ſome old and ruinous ſtructures as convenient and as decent as poſſible. I have expreſſed my general ideas on the ſubject of education in the introductory chapters of this work. The beſt theories are but ſeldom practicable; and the beſt general ideas are not often to be wholly applied to real and uſeful plans. I ſhall keep them however as much as poſſible in my view, and apply them wherever I can."

In this, and the following chapter *on drawing*, the reader may obſerve that Mr. Williams takes only his outlines from the eſtabliſhed method; and that he wiſhes to teach children *things* at the ſame time

time with words, by making them natural hiſtorians while they learn the languages. He then proceeds to conſider what languages ſhould be firſt taught. The following paſſage perhaps may be one of the moſt offenſive:

"The peculiar reaſons for learning Latin having ceaſed, we ſhould take up our buſineſs at its right end, and begin with learning Greek. The propriety of this method is obvious on ſeveral accounts. There is an averſion in the mind to every thing retrograde. It diſlikes moving backward from improvements to rude ſketches, when the contrary proceſs would have delighted it. It is not ſo pleaſed with the fineſt originals, after having contemplated copies. And there is ſomething in the mind, aukwardly expreſſed in Engliſh by the *love of order*, which is pleaſed with having every thing before it in the manner it has taken place in nature. Greek was the learned language of the world before Latin; and the firſt elements of all the arts and of all philoſophy are to be found in the pleaſing compoſitions of that elegant language. Moſt of the terms of art in all profeſſions were borrowed by the Romans from the Greek; and from the Romans by all the nations of Europe. Why ſhould not we therefore begin with the origin of our preſent knowledge; and proceed, as it has proceeded to this day? Our employment would be much more agreeable than the preſent method of walking backwards, and ſtealing only ſhort glances at that point from which we ought to have ſtarted. I ſhould hope no one would ſay, that Greek is not as eaſily taught to a child of five or ſix years old as Latin. In the method I have mentioned, of making language the vehicle of knowledge, it would have nothing difficult or diſagreeable in it; and a child's progreſs, under proper direction, would ſoon be ſurpriſing."

This is followed by chapters on Latin, French, Engliſh, Mathematics, &c. &c. and the whole is concluded with a tale, out of which only the Reviewer took his quotation. This tale is prefaced with the following words: "The reader is to obſerve, that I exhibit this as a plan of reaſon to be *imitated* only by perſons in *peculiar* circumſtances, and with peculiar talents."

I am, Gentlemen, yours, &c. A B C.

*** We are as ſenſible as our Correſpondent, *Clericus*, can be, that Socinianiſm is by no means neceſſarily connected with a diſbelief of the Trinitarian doctrine; and we needed not to have been reminded of a truth, our conviction of which hath appeared in ſo many articles of the Review. With reſpect to the particular ſentence objected to by *Clericus*, we are fully ſatisfied of its juſtice and propriety.

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†‡† The Writer of the Letter from *Knutsford* has our hearty thanks; but there was no great danger, in the inſtance alluded to, of our falling into the error, againſt which his *friendly hint* was intended to guard our humanity: 'The *Book*,' as he rightly obſerves, 'and not the *Man*, being the juſt object of criticiſm.'

☞ *Mr.* BRYANT's *new Syſtem of Ancient Mythology* will be continued in our next.

THE MONTHLY REVIEW,

For DECEMBER, 1774.

ART. I. *A Deſcription of Patagonia, and the adjoining Parts of South America:* Containing an Account of the Soil, Produce, Animals, Vales, Mountains, Rivers, Lakes, &c. of thoſe Countries; the Religion, Government, Policy, Cuſtoms, Dreſs, Arms, and Language of the Indian Inhabitants; and ſome Particulars relating to Falkland's Iſlands. By Thomas Falkner, who reſided near Forty Years in thoſe Parts. Illuſtrated with a new Map of the Southern Parts of America, engraved by Mr. Kitchin, Hydrographer to his Majeſty. 4to. 7 s. 6 d. Boards. Hereford printed, and ſold by Lewis in London. 1774.

THE Editor of this work informs us, that it is the production of a perſon who reſided near 40 years in the ſouthern part of the American continent, and that he had been employed there in ſurveying and making charts of that country. What a valuable addition to our geographical knowledge might we not expect from ſuch an Author! It were however to be wiſhed, that he had diſtinctly ſpecified which were the particular parts of this immenſe country that he has actually ſurveyed, and the manner in which the ſurveys were taken, as a greater degree of credit would be due to ſuch part of his deſcription, than to what he has ſlightly viewed, or has delineated from the accounts of others: the neglect of this has rendered the greateſt part of his map of very doubtful authority, eſpecially when we conſider the extent of country which he has ventured to lay down in that map, and the comparatively ſmall part, wherever it may be, that he can poſſibly have ſurveyed or viſited.

All the eaſtern coaſt of South America, from the river of Plate to the Streights of Magellan, a tract of about 1400 miles, remains hitherto imperfectly known; it ſcarcely affords one good harbour, and the country there appears to be almoſt an uninhabited deſart. From the weſtern end of the Streights, to Chiloe, which is more than 600 miles of coaſt, the only good

harbour of which we have any certain information, was caſually diſcovered by the Anna Pink, in Commodore Anſon's voyage round the world; although there is good reaſon to ſuppoſe that others may be found on that coaſt, whenever it ſhall be properly examined. The inland parts of this vaſt country have remained hitherto wholly unexplored by any intelligent relator. A diſtinct and accurate account of all theſe particulars would be one of the moſt intereſting preſents that could be offered to the Public.

From the title of the work before us, it muſt be confeſſed we expected much, and we are ſorry to declare that we have been greatly diſappointed. With reſpect to the *map*, the Reader will judge, on peruſing the Introduction, of the value of thoſe authorities on which it is conſtructed.

'I do not purpoſe, ſays Mr. Falkner, to give an account of the kingdom of Chili, as Ovales has given an account of it already; but ſhall confine myſelf to thoſe parts I have ſeen, and to thoſe that are leaſt known in Europe.

'The ſea-coaſt in the map is, for the moſt part, taken from Mr. D'Anville's map of South America, as improved by Mr. Bolton; Falkland's Iſlands, from the lateſt diſcoveries; and the Streights of Magellan, from Mr. Bernetti's map, who was chaplain in Mr. Bougainville's ſquadron.

'I have made ſome alterations in the eaſtern ſea-coaſt, which I viewed in the year 1746; and about Cape St. Anthony, where I lived ſome years. In the deſcription of the inland country, I have in general followed my own obſervations; having travelled over great part of it, and traced the ſituation of places, and their diſtances, with the rivers, woods, and mountains. Where I could not penetrate, I have had accounts from the native Indians; and from Spaniſh captives, who had lived many years amongſt them, and afterwards obtained their liberty. Among many others, from whom I had my information, was the ſon of Captain Manſilla, of Buenos-Ayres, who was ſix years priſoner among the Tehuelhets, and who had travelled over the greateſt part of their country; and likewiſe the great Cacique Cangapol, who reſided at Huichin, on the Black River. I have endeavoured to draw his likeneſs, as well as I could by memory. His figure and dreſs are repreſented on the map, and thoſe of his wife Huenne. This chief, who was called by the Spaniards the Cacique Bravo, was tall and well proportioned. He muſt have been ſeven feet and ſome inches in height; becauſe, on tiptoe, I could not reach to the top of his head. I was very well acquainted with him, and went ſome journies in his company. I do not recollect ever to have ſeen an Indian, that was above an inch or two taller than Cangapol. His brother, Sauſimian, was but about ſix feet high. The Patagonians, or Puelches, are a large bodied people; but I never heard of that gigantic race, which others have mentioned, though I have ſeen perſons of all the different tribes of ſouthern Indians.

'All

'All my own obſervations, and my inquiries of other perſons, oblige me to repreſent the country a great deal broader, from eaſt to weſt, than it appears in Mr. D'Anville's map; which I am not able to reconcile to the relations of the Indians, nor to what I obſerved myſelf, with reſpect to the diſtances of places. Even in the Spaniſh country, he is I think miſtaken, in making the diſtance between Cordova and Santa Fe 40 leagues leſs than it is in reality. The road is an entire plain, with not ſo much as a hillock, between theſe two cities; yet no poſtboy will undertake to go it in leſs than four or five days; and the poſtboys, in that country, generally travel twenty leagues or more in a day.

'The journey between theſe two cities I have myſelf taken four times, as well as between both of them and Buenos-Ayres.

'I do not believe that any able perſon has made an obſervation of the longitude in theſe parts, to be depended upon, in order to fix the difference of meridian of theſe places of the ſouthern hemiſphere. And the miſtakes of geographers, in repreſenting this country narrower than it really is, may be owing to the difficulty of keeping a true reckoning in ſailing round Cape Horn; which is occaſioned by the velocity and variety of the currents: a particular account of which may be found in the Engliſh tranſlation of Don Ulloa's Voyage to South America, vol. ii. b. iii. c. 2.'

Here we may aſk, How much of the eaſtern ſea-coaſt did the Author view in 1746? Where did he go on ſhore there? What kind of obſervations did he make?—It appears to us that his view has produced little, if any, freſh information.

The Rio Gallego is a conſiderable river, the mouth of which is marked in all maps ancient and modern. Concerning this river Mr. F. has given us nothing new. The river Santa Cruz he has omitted entirely. Of Port Deſire there is a better draught in P. Charlevoix's account of Paraguay; and to the north of that port is the beſt harbour on the coaſt, wholly unnoticed by our Author; it is called by the Spaniards, *Santa Helena*.

It might not perhaps be altogether impertinent to aſk another queſtion: Did Mr. F. ever view the weſtern coaſt? By his ſilence on that head we muſt ſuppoſe he never ſaw it; and it is to be lamented that on this intereſting ſubject he gives us no information. Again, What parts of the inland country did he viſit? The ſouthern part of his map is evidently the work of ignorance. The internal part of it is filled with little ſtreams that terminate in ſmall lakes, and make the ridiculous appearance of ſo many tadpoles wriggling their tails amongſt the mountains, foreſts, and huts, which ſeem to be fantaſtically ſcattered over this vaſt unknown tract. We can ſcarce conceive it poſſible that a mountainous country of ſuch extent, and ſubject to heavy rain and ſnow, ſhould not have one conſiderable river either on the eaſt or weſtern coaſt, to the ſouthward of the Rio Negro!

The inquiſitive Reader will alſo inquire, Of what country were the native Indians who furniſhed our Author with their accounts? And where had the Spaniſh captives been detained? One of them, indeed, is mentioned by name; but what particular information he gave, we are not told.

The account of the great Cacique, *Cangapol*, ſeven feet and and ſome inches in height, ſavours much of the marvellous; the other Indians, only an inch or two taller, ſurpaſs thoſe Patagonians meaſured by Commodore Wallis, and almoſt exceed our powers of credulity.

In Mr. F.'s criticiſm on D'Anville's map of South America, he thinks that excellent geographer has repreſented the country much too narrow, from eaſt to weſt. This opinion, we have ſeen, is founded on the relations of Indians, and on the diſtance between Cordova and Santa Fe, which towns, he ſays, D'Anville has placed too near each other. He further ſuppoſes that the currents round Cape Horn may have contributed to the miſtakes of thoſe geographers who have made this country too narrow.

On theſe particulars we muſt remark, that aſtronomical obſervations are more to be depended on than the vague gueſſes of ſuch travellers; that allowing D'Anville is miſtaken in the diſtance of two cities, the error probably does not affect the general outline of his map; and that the currents round Cape Horn, as deſcribed in Commodore Anſon's Voyage, prove juſt the contrary of what he inculcates to be the fact: for they occaſioned the ſhip's reckoning to be greatly to the weſtward of their true place, and had almoſt wrecked them on Cape Noir, when by the log it lay at a conſiderable diſtance from them to the eaſt. In ſhort, theſe ſuggeſtions to the prejudice of D'Anville, ſupported by arguments ſo unworthy of a true artiſt, give us no advantageous opinion of our Author's ſurveys, or of his own map.

To our remarks on the authorities on which Mr. F.'s map is conſtructed, we muſt add, that when he profeſſes to have reſided 40 years in thoſe parts, he uſes a very indefinite manner of expreſſion. He ſeems beſt acquainted with Paraguay, and the neighbourhood of Buenos-Ayres, neither of which can be called Patagonia. Now, how long did he reſide in thoſe places? Perhaps the greateſt part of the 40 years. From thence he has, we ſuppoſe, attended ſome miſſions to the ſouthward; but that he has ſeen any thing beyond the Rio Negro, and the neighbourhood of Huichin, if even he has been there, appears to us at beſt very doubtful.—The Editor of this work, however, ſeems perſuaded of the utility of its publication; and probably he is not miſtaken; for although it contains leſs information than the title-page led us to expect, and notwithſtanding the map

may

may be very incorrect, yet a general idea of the different tribes of Indians inhabiting this country, and of the tracts of it which they occupy, with ſome account, though but a ſlight one, of their manners, cuſtoms, religion, and language, altogether forms a conſiderable addition to our former ſcanty knowledge of this part of the globe: and we have only to regret that the information we here receive, is not more accurate, and the Author's authority, in many places, leſs exceptionable.

The Editor's Preface contains many judicious obſervations on the treaty between France and Spain called the Family Compact; on the partiality ſhewn by the Spaniſh court to the commerce of France; and on the mutual advantages, political and commercial, which both England and Spain would enjoy, were an harmony of councils to unite the two nations, and an intercourſe of commerce to take place, not embarraſſed by unfriendly and impolitic reſtraints.

The firſt chapter of Mr. F.'s deſcription treats of the ſoil and produce of the moſt ſouthern part of America. The ſecond gives us a view of the Indian country, with its vales, mountains, rivers, &c. the great river *La Plata*, with its branches, fiſh, and ports. Here we have a deſcription of the celebrated *Cordillera*, accompanied with an account of a ſpecies of timber-tree, which particularly merits the notice of thoſe who are attentive to the proſperity of the Britiſh navy.

'That part of the Cordillera which lies weſt of Mendoza is of a vaſt height, and always covered with ſnow; from whence all this chain of mountains is called by the Indians Pſen Mahuiſan, or Snowy Mountain; or Liu, or Lio Mahuiſan, i. e. White Mountain. You paſs ſome leagues through very pleaſant vallies, encompaſſed with high hills, before you come to the greateſt ridge, which is very high and ſteep, with frequent frightful and deep precipices; and in ſome places the road is ſo very narrow and dangerous, on account of many huge, prominent rocks, that there is ſcarce room enough for a loaded mule to paſs along. The hollows are never without ſnow, even during the ſummer, and in the winter there is great danger of being frozen to death. Many have loſt their lives, by attempting to paſs them before the ſnows were in ſome degree melted. At the bottom of theſe precipices, there are many brooks and rivers, which are as it were impriſoned, between high, perpendicular banks; and ſo narrow is the ſpace between them, in ſome places, that one might leap from one ſide to the other; but it is impoſſible to deſcend them. Theſe rivers and brooks take many windings within the hills and precipices, till they break out into the plains, where they compleat the bulk of greater rivers. To aſcend, and paſs over the great ridge, is commonly one day's journey, at Mendoza and Coquimbo, and much the ſame in other places, according to the information I have received.

'Theſe hills produce very large and lofty pine trees. Their growth is like thoſe of Europe, but their wood is more ſolid and

harder than ours; it is very white, and makes excellent maſts, as well as other materials for ſhip-building, and is very durable; ſo that, as Ovales remarks, ſhips built in the South Seas often laſt forty years.'

Whether this particular ſpecies of pine hath ever been brought into England, or any experiment made to aſcertain the value of the timber, we know not; but if the account here given of it be true, the ſubject is worthy of our inquiry.

Mentioning the *volcanos*, of which it is well known there are many in this part of the globe, our Author ſpeaks of them as vying with Veſuvius, or even Ætna, for their ſize and fiery eruptions.

'Being, ſays he, in the Vuulcan, below Cape St. Anthony, I was witneſs to a vaſt cloud of aſhes being carried by the winds, and darkening the whole ſky. It ſpread over great part of the juriſdiction of Buenos-Ayres, paſſed the River of Plata, and ſcattered its contents on both ſides of the river, in ſo much that the graſs was covered with aſhes. This was cauſed by the eruption of a volcano near Mendoza; the winds carrying the light aſhes to the incredible diſtance of three hundred leagues or more.'

In his enumeration of the living produce of the rivers mentioned in this chapter, our Author gives an account of a ſtrange amphibious animal, an inhabitant of the river Parana. A deſcription of this creature, he ſays, has never reached Europe; nor is there, he adds, even any mention made of it by thoſe who have deſcribed this country.

'What I here relate, ſays Mr. F. is from the concurrent aſſeverations of the Indians, and of many Spaniards who have been in various employments on this river. Beſides, I myſelf, during my reſidence on the banks of it, which was near four years, had once a tranſient view of one: ſo that there can be no doubt about the exiſtence of ſuch an animal.

'In my firſt voyage to cut timber, in the year 1752, up the Parana, being near the bank, the Indians ſhouted *Yaquaru*; and looking, I ſaw a great animal, at the time it plunged into the water from the bank; but the time was too ſhort, to examine it with any degree of preciſion.

'It is called yaquaru, or yaquaruigh, which (in the language of that country) ſignifies the water tiger. It is deſcribed by the Indians to be as big as an aſs; of the figure of a large, over-grown river-wolf or otter; with ſharp talons, and ſtrong tuſks; thick and ſhort legs; long, ſhaggy hair; with a long, tapering tail.

'The Spaniards deſcribe it ſomewhat differently; as having a long head, a ſharp noſe, like that of a wolf, and ſtiff, erect ears. This difference of deſcription may ariſe from its being ſo ſeldom ſeen, and, when ſeen, ſo ſuddenly diſappearing; or perhaps there may be two ſpecies of this animal. I look upon this laſt account as the moſt authentic, having received it from perſons of credit, who aſſured me they had ſeen this water tiger ſeveral times. It is always found near

near the river, lying on a bank; from whence, on hearing the leaſt noiſe, it immediately plunges into the water.

'It is very deſtructive to the cattle which paſs the Parana; for great herds of them paſs every year; and it generally happens that this beaſt ſeizes ſome of them. When it has once laid hold of its prey, it is ſeen no more; and the lungs and entrails ſoon appear floating upon the water.

'It lives in the greateſt depths, eſpecially in the whirlpools made by the concurrence of two ſtreams, and ſleeps in the deep caverns that are in the banks.'

Chap. iii. continues the deſcription of the Indian country, with Terra del Fuego, and Falkland's Iſlands. His account of theſe laſt named iſlands agrees, very nearly, with thoſe which have lately been given by other deſcribers; but we here meet with a circumſtance or two, with reſpect to the claims of France and Spain to thoſe famous inſulated quagmires, which are not generally known, though probably very authentic.

'The French, ſays our Author, ſent people to theſe iſlands in the time of the laſt war, to ſecure a port for their ſhips coming from the Eaſt Indies by the South Sea; which courſe they took at that time, to eſcape the Engliſh privateers: but when the war was over, being tired of ſo wretched a colony, and ſo many expences, which now ceaſed to anſwer, they determined to leave them. But being deſirous (if poſſible) to recover the money laid out here, they repreſented their new acquiſitions in ſo favourable a manner to the Spaniſh court, that the King of Spain agreed to pay five hundred thouſand dollars (ſome ſay eight hundred thouſand, and others enlarge the ſum to a million) for their ceding them to Spain: whereof the King of France was to receive a part, and the reſt to go to Monſieur Bougainville the proprietor; beſides ſome cargoes of goods, bought with this money in the Rio Janeiro, permitted to be ſold in Buenos-Ayres. All this the Captain of a Spaniſh frigate repreſented, with a great deal of freedom, to the preſent Governor of Buenos Ayres, in the preſence of Monſieur Bougainville; complaining of the trick put upon the King of Spain, and proteſting that no perſon, commiſſioned to receive theſe iſlands, could, conſiſtently with the loyalty he owed his Sovereign, or his obligations as a Chriſtian, upon ſeeing them, accept the delivery, till he had firſt given an account of them to the court of Spain; it being evident that they had been groſsly impoſed upon. Monſieur Bougainville did not think proper to contradict what this officer had ſaid; who, beſides being an unexceptionable eye-witneſs himſelf, could (if neceſſary) have corroborated his account by the teſtimonies of a hundred people, who were lately arrived with the exportation of the French inhabitants.

'The Spaniards tranſported with their colony two Franciſcan Friars, and a Governor or Vice-governor; who, beholding their ſettlement, were overwhelmed with grief; and the Governor, Colonel Catani, at the departure of the ſhips for Buenos-Ayres, with tears in his eyes declared, that he thought thoſe happy who got from ſo miſerable a country, and that he himſelf ſhould be very glad

if he was permitted to throw up his commiſſion, and return to Buenos-Ayres, though in no higher ſtation than that of a cabbin-boy.'

Admitting the veracity of theſe particulars, we need not wonder at the contrariety between the accounts of Falkland's Iſlands publiſhed by our countrymen, and by M. Bougainville; the former ſo depreciating to the character of thoſe iſlands,—the latter ſo *qualifying*, ſo encouraging to the idea of a permanent ſettlement, ſo every way favourable to the laudable intention of *making the beſt of a bad bargain.*

In deſcribing the animals of Patagonia, Mr. F. gives the following account of a very valuable ſpecies of deer:

'The anta is of the ſtag kind, but without horns. Its body is as big as that of a large aſs; its head very long and tapering, ending in a ſmall ſnout; its body very ſtrong, and broad at the ſhoulders and haunches; its legs and ſhanks are long, and ſtronger than thoſe of a ſtag; its feet cloven like thoſe of a ſtag, but ſomething larger; its tail ſhort, like that of a deer. The ſtrength of this animal is wonderful; it being able to drag a pair of horſes after it, when one horſe is ſufficient to take a cow or a bull. When he is purſued, he opens his way through the thickeſt woods and coppices, breaking down every thing that oppoſes him. I do not know whether there have ever been any attempts to tame this animal, though it is by no means fierce, and does no miſchief but to the chacras, or plantations, and might be of great ſervice, on account of its ſtrength, if it could be brought to labour.'

We have here alſo an account of another ſpecies of timber-tree found in the mountains of the Huilliches, who inhabit a diſtrict of the country to the ſouth of Valdivia; the Indians call it *labual*, and the Spaniards *alerce*, or, according to our pronunciation, lawal and alerſey.

'It was not, ſays our Author, very particularly deſcribed to me; but I take it to be of the fir kind. What is very remarkable in it, is its convenience for being ſplit into boards, its trunk being naturally marked with ſtraight lines from top to bottom; ſo that, by cleaving it with wedges, it may be parted into very ſtraight boards, of any thickneſs, in a better and ſmoother manner than if they were ſawn. Theſe trees are very large, as I have been informed; but I cannot pretend to ſay what is their general diameter.

'If plants or ſeeds of this tree were brought over into England, it is very probable they would thrive here, the climate being as cold as in the countries where it grows; and it is there reckoned to be the moſt valuable timber they have, both for its beauty and duration.'

Chap. iv. gives an account of the various inhabitants of the moſt ſouthern part of America deſcribed in the map. The fifth chapter relates to the religion, government, policy, and cuſtoms of theſe ſeveral nations; and we may diſtinguiſh theſe two chapters as forming the moſt entertaining part of the work. The ſixth and laſt chapter contains our Author's account of the language of the inhabitants of theſe countries; particularly

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of the Moluches, which Mr. F. ſays he learned, as being the moſt poliſhed, and moſt generally underſtood. This account is curious; but it were to be wiſhed that inſtead of the religious ſpecimens, he had given an *uſeful* dialogue, in which we might be taught to put intereſting queſtions, requeſt neceſſaries (eſpecially water), and give aſſurances of friendſhip: we likewiſe wiſhed for a more copious vocabulary.

It is ſomewhat extraordinary that among the numerals of this language, the words expreſſing *eight* and *nine* are omitted; theſe however we are able to ſupply, from the information of a perſon who lived many years with the Aucaas, a tribe of theſe Indians; and we inſert the firſt ten from his mode of ſpelling, to ſhew that there is ſome difference between the dialect of the Aucaas and the Moluches:

1 2 3 4 5 6 7 8 9 10
Keenya, Eppo, Keela, Mellée, Katchú, Kayk, Selru, Poolhor, Elya, Murré.

That there is great differenee in the languages of Patagonia, may be inferred from the ten firſt numerals of the *Serranos* and *Pampays*. They are as follow: *Eckel, Too, Dahl, Pa, Demoo, Hoo-ée, Toomon, Hotang, Pelzie, Demou-dimock.*

The early navigators were careful to collect ſome *uſeful* words in the language of a new diſcovered people: but ſometimes, we imagine, they have been liable to ſtrange miſtakes in their interpretations. The hiſtorian of Magellan's voyage has given a few words of a Patagonian whom they ſeized at St. Julian's. The poor ſavage, apprehenſive of ill treatment, perhaps of being eaten, repeatedly roared out *Setebos!* The Spaniards ſuppoſed he was invoking the devil: and Shakeſpeare, in his Tempeſt, has availed himſelf of the uncouth word, and the abſurd opinion.

ART. II. *Continuation of the Account of Mr. Bryant's New Syſtem or Analyſis of Ancient Mythology.* See Reviews for June and September.

AFTER the long preparation, of which we have given, in a preceding article, as large an account as the nature of our undertaking could poſſibly admit, our learned Author comes to his proper ſyſtem; which he begins with a diſſertation on ancient worſhip, and the etymological truths from thence deducible, exemplified in the names of cities, lakes, and rivers. 'As, ſays he, the divine honours paid to the Sun, and the adoration of Fire, were at one time almoſt univerſal; there will be found in moſt places a ſimilitude in the terms of worſhip. And though this mode of idolatry took its riſe in one particular part of the world; yet as it was propagated to others far remote, the ſtream, however widely diffuſed, will ſtill ſa-

vour of the fountain. Moreover, as people were determined in the choice of their holy places by thoſe præternatural phænomena, of which I have before taken notice; if there be any truth in my ſyſtem, there will be uniformly found ſome analogy between the name of the temple, and its rites, and ſituation: ſo that the etymology may be aſcertained by the hiſtory of the place. The like will appear in reſpect to rivers and mountains; eſpecially to thoſe, which were eſteemed at all ſacred; and which were denominated from the Sun, and Fire. I therefore flatter myſelf, that the etymologies, which I ſhall lay before the Reader, will not ſtand ſingle and unſupported; but there will be an apparent analogy throughout the whole. The alluſion will not be caſual, and remote, nor be obtained by undue inflexions, and diſtortions: but however complicated the name may appear, it will reſolve itſelf eaſily into the original terms: and when reſolved, the truth of the etymology will be aſcertained by the concomitant hiſtory. If it be a deity, or other perſonage, the truth will appear from his office and department, or with the attributes imputed to him.'

By maintaining this judicious union between etymology and hiſtory, Mr. Bryant, through the whole courſe of his work, has reflected amazing light on the mythology and worſhip of the firſt ages, the origin of nations, and the general ſtate of the ancient world. His matter, at the ſame time, is ſo copious, and is connected ſo cloſely together, that we can only purſue the method we have hitherto taken of ſelecting ſome few of the things which deſerve peculiar notice.

Our Author obſerves, that the ancient Cuthites, and the Perſians after them, had a great veneration for fountains and ſtreams, which alſo prevailed among other nations, ſo as to have been at one time almoſt univerſal. It mattered not what the nature of the water might be, if it had a peculiar quality. Many inſtances are given of this veneration for waters, and one reaſon for holding them ſo ſacred aroſe from a notion that they were gifted with ſupernatural powers.

Mr. Bryant, in vindicating his explication of the word Hanes, as ſignifying a fountain of light, takes occaſion to make ſome juſt ſtrictures on the conduct of thoſe learned men, who regard the Hebrew language as the ſtandard, according to which ancient terms are to be expreſſed and explained. 'They have not conſidered that every other nation, to which we can poſſibly gain acceſs, or from whom we have any hiſtory derived, appears to have expreſſed foreign terms differently from the natives in whoſe language they were found. And without a miracle the Hebrews muſt have done the ſame. We pronounce all French names differently from the people of that country; and they do the ſame in reſpect to us. What we call London, they

they expreſs Londres: England they ſtile Angleterre. What ſome call Bazil, they pronounce Bal: Munchen, Munich: Mentz, Mayence: Ravenſpurg, Ratiſbon. The like variation was obſervable of old. Carthago of the Romans was Carchedon among the Greeks. Hannibal was rendered Annibas: Aſdrubal, Aſdroubas: and probably neither was conſonant to the Punic mode of expreſſion. If then a prophet were to riſe from the dead, and preach to any nation, he would make uſe of terms adapted to their idiom and uſage, without any retroſpect to the original of the terms, whether they were domeſtic or foreign. The ſacred writers undoubtedly obſerved this rule towards the people for whom they wrote; and varied in their expreſſing of foreign terms, as the uſage of the people varied; for the Jewiſh nation, at times, differed from its neighbours, and from itſelf. We may be morally certain, that the place, rendered by them Ekron, was by the natives called Achoron: the Acaron, Ακκαρων, of Joſephus and the Seventy. What they termed Philiſtim, was Peleſtin: Eleazar, in their own language, they changed to Lazar, and Lazarus: and of the Greek συνεδριον, they formed Sanhedrim. Hence we may be certified that the Jews, and their anceſtors, as well as all nations upon earth, were liable to expreſs foreign terms with a variation, being led by a natural peculiarity in their mode of ſpeech. They therefore are ſurely to be blamed, who would deduce the orthography of all ancient words from the Hebrew; and bring every extraneous term to that teſt. It requires no great inſight into that language to ſee the impropriety of ſuch procedure. Yet no prejudice has been more common. The learned Michaelis has taken notice of this fatal attachment, and ſpeaks of it as a ſtrange illuſion. He ſays, that *it is the reigning influenza, to which all are liable, who make the Hebrew their principal ſtudy.* The only way to obtain the latent purpoſe of ancient terms is by a fair analyſis. This muſt be diſcovered by an apparent analogy; and ſupported by the hiſtory of the place, or perſon, to whom the terms relate. If ſuch helps can be obtained, we may determine very truly the etymology of an Egyptian or Syriac name, however it may appear repugnant to the orthography of the Hebrews.'

There were many people called Hyrcani, and cities and regions, Hyrcania: in the hiſtory of which there will be uniformly found ſome reference to Fire. The name is a compound of Ur-chane, the god of that element. He was worſhipped particularly at Ur in Chaldea: and one tribe of that nation were called Urchani.—What may ſeem extraordinary, our Author cannot help thinking, that the Hercynian foreſt in Germany was no other than the Hurcanian, and that it was denominated from the god Urcan, who was worſhipped here as well as in the

Eaſt.—We muſt not be ſurprized to find Amonian names among the Alpes; for ſome of that family were the firſt that paſſed them.—Indeed many of the Alpine appellations were Amonian; as were alſo their rites: and the like is to be obſerved in many parts of Gaul, Britain, and Germany.

Speaking of Britain and Ireland, Mr. Bryant remarks, that both of theſe countries, but eſpecially the latter, abound with ſacred terms, which have been greatly overlooked. 'I will therefore, he adds, ſay ſo much in furtherance of the Britiſh antiquarian, as to inform him, that names of places, eſpecially of hills, promontories, and rivers, are of long duration; and ſuffer little change. The ſame may be ſaid of every thing, which was eſteemed at all ſacred, ſuch as temples, towers, and high mounds of earth; which in early times were uſed for altars. More particularly all mineral and medicinal waters will be found, in a great degree, to retain their ancient names: and among theſe there may be obſerved a reſemblance in moſt parts of the world. For when names have been once determinately affixed, they are not eaſily effaced.—I have been aſſured by my late excellent and learned friend Mr. Wood, that if you were to mention Palmyra to an Arab upon the ſpot, he would not know to what you alluded: nor would you find him at all more acquainted with the hiſtory of Odænatus, and Zenobia. Inſtead of Palmyra he would talk of Tedmor; and in lieu of Zenobia he would tell you, that it was built by Salmah Ebn Doud, that is by Solomon the ſon of David. This is exactly conformable to the account in the ſcriptures: for it is ſaid in the book of Chronicles, *he alſo* (Solomon) *built Tadmor in the wilderneſs.* The Grecian name Palmyra, probably of two thouſand years ſtanding, is novel to a native Arab.'

In treating of the worſhip paid at caverns, and of the adoration of Fire in the firſt ages, our ingenious Writer produces many ſtriking proofs of the prevalence of theſe two ſpecies of ſuperſtition. Men repaired either to the lonely ſummits of mountains, or elſe to caverns in the rocks, and hollows in the boſom of the earth; which they thought were the reſidence of their gods. At the entrance of theſe they raiſed their altars, and performed their vows.—When in proceſs of time they began to erect temples, they were ſtill determined in their ſituation by the vicinity of theſe objects, which they comprehended within the limits of the ſacred incloſure. Theſe melancholy receſſes were eſteemed the places of the higheſt ſanctity: and ſo greatly did this notion prevail, that in after times, when this practice had ceaſed, ſtill the innermoſt part of the temple was denominated the *cavern.*—The cave in Mount Atlas was named Co-el, the Houſe of God; equivalent to Cœlus of the Romans. To this the people made their offerings: and this

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was the heaven which Atlas was ſuppoſed to ſupport.—Among the Perſians moſt of the temples were caverns in rocks, either formed by nature, or artificially produced. They had likewiſe Puratheia, or open temples, for the celebration of the rites of Fire.—The caverns in the mountains of Chuſiſtan were ſacred to Mithras, and were made uſe of for his rites. In theſe gloomy receſſes people who were to be initiated, were confined for a long ſeaſon in the dark, and totally ſecluded from all company. During this appointed term they underwent, as ſome ſay, eighty kinds of trials, or tortures, by way of expiation. Many died in the trial: and thoſe who ſurvived were often ſo crazed and ſhaken in their intellects, that they never returned to their former ſtate of mind. Some traces of this kind of penance may be ſtill perceived in the Eaſt, where the followers of Mahomet have been found to adopt it.

Mr. Bryant, in his diſſertation on the Omphi, and on the worſhip upon high places, throws great light on ſeveral practices of antiquity, and illuſtrates a number of paſſages in ancient writers. We can only take notice of ſome few of the circumſtances mentioned by him. The term Omphi, he obſerves, is of great antiquity, and denotes an oracular influence, by which people obtained an inſight into the ſecrets of futurity. As men in the firſt ages repaired, with the utmoſt reverence, to rocks and caverns, as to places of particular ſanctity, where they thought that the Deity would moſt likely diſcloſe himſelf either by a voice, or a dream, or ſome other præternatural token; ſo, many for the ſame purpoſe worſhipped upon hills, and on the tops of high mountains; imagining that they hereby obtained a nearer communication with heaven.—This practice in early times was almoſt univerſal, and every mountain was eſteemed holy. The people who retired to eminences fancied that they were brought into the vicinity of the powers of the air, and of the deity who reſided in the higher regions. But the chief excellence for which they were frequented was the Omphi, expreſſed ομφη by the Greeks, and interpreted Θειαν χλησιν, vox divina, being eſteemed a particular revelation from heaven. In ſhort, they were looked upon as the peculiar places where God delivered his oracles. The word Omphi, or Amphi, ſignifies the oracle of Ham; who, according to the Egyptian theology, was the ſame as the Sun, or Oſiris. He was, likewiſe, revered as the chief Deity by the Chaldæans, and by moſt nations in the Eaſt. He was ſtiled both Ham, and Cham; and his oracles both Omphi and Ompi. In conſequence of this the mountains, where they were ſuppoſed to be delivered, came to be denominated Har-al-Ompi; which al-ompi by the Greeks was changed to Ολυμπος, Olympus; and the mountain was called ορος Ολυμπυ. There were many of this name.

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They were all looked upon to be prophetic; and ſuppoſed to be the reſidence of the chief Deity, under whatever denomination he was ſpecified, which was generally the God of Light. For theſe oracles no place was of more repute than the hill at Delphi, called Omphi-El, or the oracle of the Sun. But the Greeks, who changed Al-omphi to Olympus, perverted theſe terms in a manner ſtill more ſtrange: for finding them ſomewhat ſimilar in ſound to a word in their own language, their caprice immediately led them to think of ομφαλος, a navel, which they ſubſtituted for the original word. This they did uniformly in all parts of the world; and always invented ſome ſtory to countenance their miſtake. Hence, whenever we meet with an idle account of a navel, we may be pretty ſure that there is ſome alluſion to an oracle. In reſpect to Delphi, they preſumed that it was the Umbilicus, or Center of the whole earth.

Speaking of the Omphalus of Jupiter Ammon, deſcribed by Quintus Curtius, and which that hiſtorian has tranſlated Umbilicus, and garniſhed with gold and jewels, our Author remarks, that the whole ariſes from a miſtake in terms, as in many inſtances before. It was Omphi-El, the oracle of Ham, or the Sun: and the ſhrine, from whence it was ſuppoſed to proceed, was carried in a boat. The Pateræ, repreſented as ſo many ſilver baſons, were, in reality, the interpreters of the oracle. They were the prieſts, who, in the ſacred proceſſions, walked on each ſide, and ſupported both the image and the boat, in which it was carried.—The cuſtom of carrying the Deity in a ſhrine, placed in a boat, and ſupported by prieſts, was in uſe among the Egyptians, as well as the Ammonites. It is a circumſtance which deſerves our notice, as it appears to be very ancient, and had doubtleſs a myſterious alluſion.—The perſon in the ſhrine was their chief anceſtor, and the whole proceſs was a memorial of the deluge.

From the ſhrines of Amon may be deduced the hiſtory of all oracles.—The Greeks adhered religiouſly to ancient terms, however obſolete and unintelligible. They retained the name of Amphi, though they knew not the meaning; for it was antiquated, before they had letters. That it originally related to oracular revelation is plain, from its being always found annexed to the names of perſons famous on that account; and from its occurring in the names of men, renowned as prieſts and augurs, and ſuppoſed to have been gifted with a degree of foreknowledge. We read of Amphiaraus, Amphilocus, Amphimachus, perſons repreſented as under particular divine influence, and interpreters of the will of the gods. Amphion, though degraded to a harper, was Amphi-On, the oracle of Apollo, the Sun.

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Mr. Bryant imagines, that the ſacred influence under the name of Amphi is often alluded to in the exordia of the poets, eſpecially by the writers in Dithyrambic meaſure, when they addreſs Apollo. Taken in its uſual ſenſe (αμφι circum) the word has no meaning: and there is otherwiſe no accounting for its being choſen above all others in the language to begin hymns of praiſe to this deity, who was the principal God of Prophecy.

The circumſtance of the deity being carried about in a ſhrine was always attended with ſhouts and exclamations, and the whole was accompanied with a great concourſe of people. The ancient Greeks ſtiled theſe celebrities the proceſſion of the P'omphi (Pi being the ancient Egyptian prefix) and from hence were derived the words πομπη, and Pompa.—Many places were from the oracle called P'ompean; and ſuppoſed by the Romans to have been ſo named from Pompeius Magnus; but they were too numerous, and too remote, to have been denominated from him or any other Roman. There was, indeed, Pompeiæ in Campania: but even that was of too high antiquity to have received its name from Rome.—Beſides the cities ſtiled Pompean, there were pillars named in like manner; which by many have been referred to the ſame perſon. But they could not have been built by him, nor were they erected to his memory. This our Author ſhews from their hiſtory.

The vine was eſteemed ſacred both to Dionuſus and Bacchus.—This tree had, therefore, the name of Ampel, which the Greeks rendered Αμπελος, from the Sun, Ham, whoſe peculiar plant it was. This title is the ſame as Omphel before mentioned, and relates to the oracular deity of the Pagan world; under which character Ham was principally alluded to. As Mr. Bryant has proved that Ampelus, and Omphalus, were the ſame term originally, however varied afterwards, and differently appropriated; ſo, likewiſe, he has ſhewn that the word Nympha came from Ain Ompha; and that from Al Ompha was derived Lympha. This differed from Aqua, or common Water, as being of a ſacred, and prophetic nature. The ancients thought, that all mad perſons were gifted with divination; and they were in conſequence of it ſtiled *Lymphati*.

Under the terms, Pator and Patra, our learned Writer informs us, that he cannot help thinking that the word πατηρ, Pater, when uſed in the religious addreſſes of the Greeks and Romans, meant not, as is ſuppoſed, a father, or parent; but related to the divine influence of the deity, called by the people of the Eaſt, Pator. From hence he would infer, that two words, originally very diſtinct, have been rendered one and the ſame. The word, Pater, in the common acceptation, might be applicable to Saturn—But when it became a title, which

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was beſtowed upon gods of every denomination, it made Jupiter animadvert with ſome warmth upon the impropriety, if we may credit Lucilius:

Ut Nemo ſit noſtrum, quin Pater optimus Divûm eſt:
Ut Neptunus Pater, Liber, Saturnus Pater, Mars,
Janus, Quirinus, Pater, omnes dicamur ad unum.

And not only the gods, but the hierophantæ in moſt temples; and thoſe prieſts in particular, who were occupied in the celebration of myſteries were ſtiled Patres: ſo that it was undoubtedly a religious term imported from Egypt.—The true name of the Amonian prieſts was Pater or Pator; and the inſtrument which they held in their hands, was ſtiled Petaurum.—The pateræ, or prieſts, were ſo denominated from the deity ſtiled Pator; whoſe ſhrines were named Patera, and Petora. They were oracular temples of the Sun, which in after times were called Petra, and aſcribed to other gods. Many of them, for the ſake of mariners, were erected upon rocks and eminences near the ſea: hence the term πετρα, Petra, came at length to ſignify any rock or ſtone, and to be in a manner confined to that meaning. But in the firſt ages it was ever taken in a religious ſenſe; and related to the ſhrines of Oſiris, or the Sun, and to the oracles, which were ſuppoſed to be there exhibited.—There is in the hiſtory of every oracular temple ſome legend about a ſtone; ſome reference to the word Petra. To clear up this it is neceſſary to obſerve, that, when the worſhip of the Sun was almoſt univerſal, this was one name of that deity even among the Greeks. They called him Petor, and Petros; and his temple was ſtiled Petra. This they oftentimes changed to λιθος; ſo little did they underſtand their own mythology.

Mr. Bryant's diſcoveries, relative to the words Pator and Patra, have enabled him to explain the ſtrange notion about the prophecy of Anaxagoras, the ſtory of Tantalus, and ſeveral other curious points of ancient literature.

The next diſſertation is entitled, an Account of the Gods of Greece; to ſhew that they were all originally one God, the Sun. Under this article our Author expoſes the ignorance of the Grecians, and produces very important evidence, in ſupport of his poſition.

As there has been much uncertainty about the purport and extent of the terms Phœnix and Phœnices, and they are of great conſequence in the courſe of hiſtory, Mr. Bryant hath thought proper diſtinctly to ſtate their true meaning. They are terms of honour, which ſeem at firſt to have been given to perſons of large ſtature; but in proceſs of time were conferred upon people of power and eminence.—There were Phœnicians of various countries. They were to be found upon the Sinus Perſicus, upon the Sinus Arabicus, in Egypt, in Crete, in Africa,

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in Epirus, and even in Attica.—In ſhort, it was a title introduced at Sidon, and the coaſt adjoining, by people from Egypt.—It were therefore to be wiſhed, that the words Phœnix and Phœnicia had never been uſed in the common acceptation; at leaſt when the diſcourſe turns upon the more ancient hiſtory of Canaan.

The term Cahen denoted a prieſt, or preſident; and it was a title often conferred upon princes and kings. Nor was it confined to men only: it was frequently annexed to the names of deities, to ſignify their rule and ſuperintendency over the earth. From them it was derived to their attendants, and to all perſons of a prophetical or ſacred character. The meaning of the term was ſo obvious, that it might be imagined no miſtake could have enſued: yet ſuch is the perverſeneſs of human wit, that it was conſtantly miſapplied by the Greeks and Romans. They could not help imagining from the ſound of the word, which approached nearly to that of κυων and Canis, that it had ſome reference to that animal, and in conſequence of this unlucky reſemblance they continually miſconſtrued it a *dog*. The progreſs and effects of their miſtake are fully conſidered by our Author; and among other things, which juſtly merit the notice of his readers, he hath endeavoured to ſhew, that, in the deſcriptions which are left us of the Cunocephali, we have an account of an Egyptian ſeminary of education. The Cunocephali were a ſacred college, of very ancient inſtitution, whoſe members were perſons of great learning. Hermes was their patron, and their ſituation was probably in the nome of Hermopolis. It is ſaid of the Cunocephali, that when one part was dead and buried, the other ſtill ſurvived; which can relate to nothing elſe but a ſociety, or body politic, where there is a continual decrement, yet part ſtill remains: and the whole is kept up by ſucceſſion.

In treating of Chus, ſtiled Χρυσος, and Χρυσαωρ, Mr. Bryant informs us, that, among the different branches of the great Amonian family, which ſpread themſelves abroad, the ſons of Chus were the moſt conſiderable; and, at the ſame time, the moſt enterpriſing. They got acceſs into countries widely diſtant; where they may be traced under different denominations, but more particularly by their family title. This we might expect the Greeks to have rendered Chuſos, and to have named Χυσαια, Chuſæi. But by a fatal miſpriſion they uniformly changed theſe terms to words more familiar to their ear, and rendered them Χρυσος, and Χρυσειος, as if they had a reference to gold.—Chus—or, Chuſorus, they converted to Χρυσωρ, Chruſor: and, in conſequence of theſe alterations, they have introduced in their accounts of the places where they ſettled

ſome legend about gold.—The name Chus, ſo often rendered Chruſos, and Chruſor, was ſometimes changed to Χρυσαωρ, Chruſaor, and occurs in many places, where the Cuthites were known to have ſettled.—This repeated miſtake of the Grecians, of which our Author points out many inſtances, aroſe in great meaſure from the term Chuſus and Chruſus being ſimilar.—But there was ſtill another obvious reaſon for this change. Chus was by many of the eaſtern nations expreſſed Cuth; and his poſterity the Cuthim. This term in the ancient Chaldäic, and other Amonian languages, ſignified gold: hence many cities and countries, where the Cuthites ſettled were deſcribed as golden; though they had no relation to gold, but to Chus.—By a ſimilar miſtake, Cal—Chus, the hill, or place of Chus, was converted to Chalcus, Χαλκος, braſs. Colchis was properly Col—Chus; and therefore called alſo Cuta, and Cutaia. But what was Colchian being ſometimes rendered Chalcion, Χαλκιον, gave riſe to the fable of brazen bulls; which were only Colchic Tor, or towers.

Mr. Bryant introduces his diſcourſe on Canaan, Cnaan, and Χνας, and on the derivative Χυκνος, with the witty ſtrictures of Lucian upon the ſtory of Phaethon, and Cycnus, as deſcribed by the poets; and he takes notice, that whatever may have been the grounds upon which this fiction is founded, they were certainly unknown to the Greeks; who have miſinterpreted what little came to their hands, and from ſuch miſconſtruction deviſed their fables. Phaethon, according to our ingenious Writer, though repreſented by many of the poets as the offſpring of the Sun, or Apollo, was the Sun. It was a title of Apollo, and was given to him as the god of light.—In reſpect to Cycnus and his brotherhood, thoſe vocal miniſters of Apollo, the ſtory, which is told of them, undoubtedly alludes to Canaan the ſon of Ham, and to the Canaanites his poſterity. The name of Canaan was by different nations greatly varied, and ill expreſſed; and this miſconſtruction among the Greeks gave riſe to the fable.—Beſides this, the Swan was the inſigne of Canaan, the hieroglyphic of the country. Theſe were the cauſes which contributed to the framing many idle legends; ſuch as the poets improved upon greatly. Hence it is obſervable, that wherever we may imagine any colonies from Canaan to have ſettled and to have founded temples, there is ſome ſtory about Swans: and the Greeks in alluding to their hymns, inſtead of υκνεων ασμα, the muſic of Canaan, have introduced κυκνειον ασμα, the ſinging of theſe birds: and inſtead of the death of Thamus lamented by the Cucnaans, or prieſts, they have made the Swans ſing their own dirge, and foretel their own funeral. The whole affair of the traditions and notions

of

of the ancients concerning Swans, and their pretended harmony, is explained, by Mr. Bryant, in a maſterly and entertaining manner.

Under the head of Temple Science, an account is given of the firſt delineation of countries, and origin of maps; which were firſt deſcribed upon pillars. Our Author from hence is enabled to ſolve the enigma concerning Atlas, who is ſaid to have ſupported the heavens upon his ſhoulders. Though the origin of maps may be deduced from Egypt, yet they were not the native Egyptians by whom they were firſt conſtructed. Delineations of this nature were the contrivance of the Cuthites, or ſhepherds.—Maps, in after times, were ſketched out upon the Nilotic Papyrus; and there is likewiſe reaſon to think, that they were ſometimes delineated upon walls. Mr. Bryant imagines, that the ſhield of Achilles in Homer was copied from ſomething of this ſort, which the poet had ſeen in Egypt; and that the garment of Thetis alluded to an hiſtorical picture preſerved in ſome tower. We are ſorry that we cannot inſert this article at length, as it would have afforded much pleaſure to our learned and claſſical Readers.

From the Author's remarks upon the words Tar, Tor, and Tarit, we learn that the Greeks, having changed Tor to ταυρος, a bull, have invented a number of idle ſtories in conſequence of this change. From hence he explains the ſtory of Geryon, and the brazen bulls of Colchis.—We however ſometimes meet with ſacred towers, which were really denominated Tauri, from the worſhip of the myſtic bull, the ſame as the Apis, and Mneuis of Egypt. Such was probably the temple of Minotaurus in Crete, where the Deity was repreſented under an emblematical figure; which conſiſted of the body of a man with the head of a bull.—Temples, by the Greeks, have been miſtaken for deities, and places for perſons. Torone was a place in Macedonia, and literally ſignifies the tower of the Sun. The poets have formed out of it a female perſonage, and ſuppoſed her to have been the wife of Proteus. Amphi Tirit is merely an oracular tower. This too has been changed to a female, Amphitrite; and made the wife of Neptune. The name of Triton is a contraction of Tirit-On, and ſignifies the tower of the Sun, like Torone: but a deity was framed from it, who was ſuppoſed to have had the appearance of a man upwards, but downwards to have been like a fiſh.—Cerberus was the name of a place, as well as Triton, or Torone, though eſteemed the Dog of Hell. The term properly ſignifies the temple, or place of the Sun. The great Luminary was ſtyled by the Amonians both Or and Abor; that is, *Light*, and *the Parent of Light:* and Cerberus is properly Kir-Abor, the place of that deity. The ſame temple had different names from the

diverſity of the god's titles, who was there worſhipped. It was called Tor-Caph-El; which was changed to τριικεφαλος: and Cerberus was from hence ſuppoſed to have had three heads.—Mr. Bryant cannot help thinking, that Otus and Ephialtes, thoſe gigantic youths, ſo celebrated by the poets, were two lofty towers.

The diſſertation on Tit and Tith, which were the names given to towers when they were ſituated upon eminences faſhioned very round, abounds with illuſtrations of the ancient mythology. From theſe we can only ſelect a few circumſtances. Tithonus was nothing more than a Pharos, ſacred to the Sun.—The Cyclopian turrets upon the Sicilian ſhore fronted due Eaſt: and their lights muſt neceſſarily have been extinguiſhed by the rays of the riſing ſun. This may be imagined to be the meaning of Apollo's ſlaying the Cyclopes with his arrows. Tethys, the ancient goddeſs of the ſea, was nothing elſe but an old tower upon a mount. Thetis ſeems to have been a tranſpoſition of the ſame name.—The hiſtories of Tityus, Prometheus, and many other poetical perſonages, was certainly taken from hieroglyphics miſunderſtood, and badly explained.—All the poetical accounts of heroes engaging with dragons have ariſen from a miſconception about the towers and temples, which thoſe perſons either founded, or elſe took in war: or if they were deities, of whom the ſtory is told, theſe buildings were erected to their honour.—We often read of virgins, who were expoſed to dragons and ſea-monſters; and of dragons, which laid waſte whole provinces, till they were at length by ſome perſon of proweſs encountered and ſlain. Theſe hiſtories relate to women, who were immured in towers by the ſea-ſide; and to banditti, who got poſſeſſion of theſe places, from whence they infeſted the adjacent country.—There is ſo much proof of perſonages having been formed out of places, that our learned Writer declares, that he cannot help ſuſpecting much more of ancient hiſtory, than he dares venture to acknowledge. He imagines, that Chiron, ſo celebrated for his knowledge, was a mere perſonage formed from a tower, or temple of that name. He entertains the ſame opinion with regard to Charon, and Caſtor, the ſuppoſed diſciple of Chiron.—Trophonius was likewiſe a ſacred tower; being compounded of Tor-Oph-On, Solis Pythonis Turris.—By the ſame analogy we may trace the true hiſtory of Terambus, the deity of Egypt, who was called the Shepherd Terambus. The name is a compound of Tor-Ambus, or Tor-Ambi, the oracular tower of Ham.

There was another name current among the Amonians, by which they called their λαφοι, or high places. This was Taph; which at times was rendered Tuph, Toph, and Taphos.—The Amonians, when they ſettled in Greece, raiſed many

Tupha, or Tapha, in different parts. Theſe, beſide their original name, were ſtill farther denominated from ſome title of the deity, to whoſe honour they were erected. But, as it was uſual in ancient times to bury perſons of diſtinction under heaps of earth formed in this faſhion, theſe Tapha came to ſignify tombs: and almoſt all the ſacred mounds, built for religious purpoſes, were looked upon as monuments of deceaſed heroes. Hence Taph-Oſiris was rendered ταφος, or the burying-place of the god Oſiris: and as there were many ſuch places in Egypt and Arabia, ſacred to Oſiris and Dionuſus; they were all by the Greeks eſteemed places of ſepulture. Through this miſtake many different nations had the honour attributed to them of theſe deities being interred in their country.——The Greeks ſpeak of numberleſs ſepulchral monuments, which they have thus miſinterpreted. They pretended to ſhew the tomb of Dionuſus at Delphi; alſo of Deucalion, Pyrrha, Orion, in other places. They imagined that Jupiter was buried in Crete. This error of the Grecians is ſtrongly and vigorouſly attacked by our Author. He declares, that there never was any thing of ſuch detriment to ancient hiſtory, as the ſuppoſing that the gods of the Gentile world had been natives of the countries where they were worſhipped. Upon this ſubject he has not ſcrupled to oppoſe Cumberland, Uſher, Pearſon, Petavius, Scaliger, with numberleſs other learned men; among the foremoſt of whom is the great Newton. Nay, he has not ſcrupled to run counter to the opinions of all antiquity. All the Fathers, who treated on the matter, and many perſons of learning beſides, ſuppoſed the gods of the Heathen to be deified mortals, who were worſhipped in the countries where they died. It was the opinion of Clemens, Euſebius, Cyril, Tertullian, Athenagoras, Epiphanius, Lactantius, Arnobius, Julius Firmicus, and many others. What is more to the purpoſe, it was the opinion of the Heathen themſelves; the very people by whom theſe gods were honoured; yet ſtill, ſays our courageous Writer, it is a miſtake. With ſuch a formidable phalanx againſt him, nothing leſs than the extraordinary abilities and literature of Mr. Bryant could give us the expectation of his finally obtaining the victory.

The next ſubject of inquiry is Ob, Oub, Pytho, five Ophiolatria; which the Author begins with obſerving, that it may ſeem extraordinary, that the worſhip of the Serpent ſhould ever have been introduced into the world, and eſpecially that it ſhould almoſt univerſally have prevailed. As mankind are ſaid to have been ruined through the influence of this being, we could little expect that it would, of all other objects, have been adopted as the moſt ſacred and ſalutary ſymbol, and rendered the chief object of adoration: yet ſo we find it to have been.

Of this, ample proof is produced in the courſe of the diſſertation; and it is ſhewn, that as the worſhip of the Serpent was of old ſo prevalent, many places, as well as people, from thence received their names. 'It would be a noble undertaking, ſays Mr. Bryant, and very edifying in its conſequences, if ſome perſon of true learning, and a deep inſight into antiquity, would go through with the hiſtory of the Serpent.' We can think only of two men to whom we would recommend ſuch an hiſtory; and theſe are Mr. Bryant himſelf, and Mr. Farmer of Walthamſtow. Were both theſe Gentlemen to undertake the ſubject, new and very different obſervations might probably be the reſult of their inquiries.

The laſt article we ſhall mention at preſent, is the Cuclopes or Cyclopes. The Author takes notice, that he may appear preſumptuous in pretending to determine a hiſtory ſo remote and obſcure; and which was a ſecret to Thucydides two thouſand years ago. Yet this is his purpoſe. The gigantic Cyclopes, he informs us, were originally Ophitæ, who worſhipped the ſymbolical Serpent.—But we muſt not look for the Cyclopians only in the iſland of Sicily, to which they have been by the poets confined. Memorials of them are to be found in many parts of Greece, where they were recorded as far ſuperior to the natives in ſcience and ingenuity.—The Grecians, however, have ſo confounded the Cyclopian deity with his votaries, that it is difficult to ſpeak preciſely of either.—The Cyclopian deity was Ouranus, and the Cyclopians were his prieſts and votaries; ſome of whom had divine honours paid to them, and were eſteemed as gods.—The Cyclopians were particularly eminent for their ſkill in building. They founded ſeveral cities in Greece, and conſtructed many temples to the gods, which were of old in high repute.—They were an Amonian colony, and every circumſtance recorded concerning them witneſſes the country from whence they came.—They were of the ſame family as the Cadmians, and Phænices; and as the Hivites, or Ophites who came from Egypt, and ſettled near Libanus and Baal-Hermon, upon the confines of Canaan.—There was a place in Thrace called Cuclops, where ſome of Cyclopian race had ſettled. Hence Thrace ſeems at one time to have been the ſeat of ſcience.—The notion of the Cyclopes framing the thunder and lightning for Jupiter, aroſe chiefly from the Cyclopians engraving hieroglyphics of this ſort upon the temples of the deity.—As they were great artiſts, they probably were famous for works in braſs and iron: and that circumſtance in their hiſtory may have been founded in truth.

[*To be continued.*]

ART.

ART. III. *Concluſion of the Hiſtory of Jamaica: or, general Survey of the Ancient and Modern State of that Iſland, with Reflections on its Situation, Settlements, Inhabitants, Climate, Products, Commerce, Laws, and Government.*

IN a former Review * of this Hiſtory of Jamaica, we obſerved among other things, how feelingly the Author had deſcribed thoſe political diſtempers, which owe their exiſtence to various extrinſecal cauſes; and from his faithful and patient manner of repreſenting thoſe exotic evils, he appears to us, to be tacitly ſoliciting a catholicon to abate their malignity.—Upon looking further into this performance, we find *in ſeſe redit*, our Author reſumes his character, and proceeds like a man of ingenuity and ſentiment, to preſent us with the beauties and deformities of his country and countrymen; to the end, that by proper attention and legal diſcipline, the one may be improved and preſerved; the other corrected and reclaimed.

Our Author throws out various lures to court the induſtrious into thoſe beautiful patches, with which nature has adorned the face of the Weſtern Ocean. He firſt removes the terror of climate, by moderating the exceſſive heats. Let him ſpeak his own feelings, and let us attend to his philoſophical reaſoning on local and relative heat and cold, which are ſo ſenſibly diſtinguiſhed in the different parts of the iſland; from whence we ſhall be convinced, that a man has no occaſion for a garment of the aſbeſtos to prevent his being conſumed by the ſcorching rays of a tropical ſun.

'In advancing from the ſea coaſt towards the mountains, ſays our Author, every mile produces a ſenſible change towards a cooler temperature; and, after arriving among the mountains, there is ſeldom any cauſe to complain of too much heat. In Auguſt, and in the evening of a day that was thought exceſſively ſultry in the lowlands, I have found a fire very comfortable in Pedro's Cockpits, in St. Ann's. On the ſummit of Guy's Hill, Monte Diablo, Carpenter's Mountains, and others, I never experienced a troubleſome heat even at noon, under a vertical ſun. The ſea coaſt is likewiſe marked with this irregularity; and is more or leſs hot, according as it is more or leſs open to the free perflation of the ſea-breeze. The greateſt degree of heat on the higher mountains rarely, I believe, exceeds ſeventy-five on Fahrenheit's ſcale; but the general ſtation of the thermometer there is from ſixty to ſixty nine or ſeventy. The north ſide of the iſland is in general cool, pleaſant, and very healthy, except on the flat low parts, bordering upon the coaſt. The difference of atmoſphere here from the ſouth ſide is evident from the leſs power of the ſun in forwarding maturity. The canes on the ſouth ſide are ripe and fit to cut in the beginning of January; but the north ſide crops do not commence till the latter end of March, or ſometimes later. The greater frequency of rain, and cloudineſs of the atmoſphere, with other correſponding cauſes, obſtruct the ſolar

* See Review for Auguſt.

influence, retard vegetation, and prevent the canes from coming earlier to maturity. It is likewiſe to be conſidered, that, when the ſun is moving in the ſouthern tropic, the mountains caſt a ſhade over a very large tract of this ſide of the country, till he has attained to ſome height above the horizon; and this is repeated before he ſets: ſo that theſe parts have not near ſo much of his genial warmth as their oppoſites in the ſouthern diſtrict. So the altitude of the Blue Mountains cauſes, every morning during the hotter months, a very agreeable ſhade to a large part of Liguanea, ſtretching weſtward from their foot. At ſuch times of the year, the ſun's diſk continues, unperceived by the inhabitants, on that part for a conſiderable time; the view of it being intercepted by that immenſe wall of high land. From this variety of climate it muſt appear, that heat and cold are here entirely local and relative; depending on ſituation, whether low and level ground, or elevated and mountainous; on the propinquity or diſtance of hills, open to a free current of air, or barricadoed round; deep vales encircled by hills, being liable to collect the heat as it were into a focus, and in ſome degree ſcreened from a ſteddy wind; on the nature of the ſoil, whether clay, ſand, marſhy, chalk, or marle, rocky, or other mixtures. This ſhews the abſurdity of conveying an idea of the climate of any country in general, by a deſcription which is only applicable to certain parts of it. The breadth of the iſland, and great elevation of the mountainous ridges towards its center, give it advantages that none of the ſmaller iſles poſſeſs. The atmoſphere, being much heated and rarefied near the ſea-coaſt during the day-time, is, according to the obvious laws of nature, ſucceeded by the denſer air of the mountains, which ruſhes in conſtant ſtreams from ſun-ſet till an hour or two after ſun-riſe; whence it happens, that every part of the coaſt is ventilated by this land-wind, as it is called, flowing towards all the points of the compaſs; and that, in the middle of the mountainous region, there is often no ſenſible motion of the air, though at the very ſame time a freſh land breeze, proceeding from that quarter, is felt by the inhabitants on the low-lands, near the coaſt, and on both ſides the iſland.'

The early and latter rains, ſo often mentioned in ſacred hiſtory, pay the ſame grateful tribute to the weſtern, as they do to the eaſtern regions; theſe ſeaſons, as they are termed, are expected with much anxiety; they being as eſſentially neceſſary to fertilize the plantations of Jamaica, as the interluency of the Nile is, to thoſe immeaſurable tracts, extending from Abyſſinia to Grand Cairo; they determine the wealth of the iſland, and the planter is a prince or a beggar, from the preſence or abſence of theſe benignant ſhowers. The Author preſents us with an entertaining picture in deſcribing the approaches of theſe equinoctial viſitors.

'The heavy rains, which (if the ſeaſons are regular) ſhould fall in May and October, ſeem to owe their origin entirely to the ſhifting of the wind from N. E. to S. or S. E. in the former month, and from S. E. to N. or N. E. in the latter. During this contention for the maſtery, the light airs, which then gently agitate, are variable and unſteady; by which means the vapours are exhaled in abundance from

from the sea, and accumulated from all points, till the force of the victorious current, always violent at first, condenses, and impels them down in deluges. The irregularity of the seasons, or failure of them in May, I apprehend, is to be ascribed to an unusual feebleness and short duration of the Norths in particular years, as well as to the uncommon vigour and permanency of the sea breeze in those years; by which means the vapours are not suffered to accumulate, but are continually driven on, in one direct track, without opposition, and therefore do not fall upon the island. For some time preceding the rainy season, its approach is announced by several prognostics. Coruscations of lightning are seen towards night in all parts of the horizon, though not a cloud then perceptible: at other times, thunder-clouds are observed to continue hovering near the coasts, or over the mountains; and the scintillations of a faint lightning playing around their edges very beautifully, in a thousand different figures and directions, during almost the whole night. As the season draws nearer, a black bank of vapours is beheld, for several days, rising a few degrees above the southern horizon. The sea breeze at this time is light and fluttering. In a few days time the rain comes on, ushered in with strong gusts of wind, and hollow thunder at intervals. Nothing can be more awful and majestic than the slow and solemn advance of these gloomy vapours, which darken the air, and obscure the sun for several days. The thunder is soon silenced; and then the rain, after spending its fury in cataracts (for I cannot call them showers), drops softly down in a kind of drizzle during the remainder of the season. The rain goes off generally as it came in with some thunder; after which, the regular wind, whether breeze or north, sets in with a steady current. The air, thus purified and restored to its elasticity, is then inexpressibly agreeable; the sun resumes his accustomed splendour; and all nature seems enlivened.'

He then heightens the colouring.—'When the sun is retired, the clouds soon move away, and shortly disappear below the horizon, or waste into the atmosphere. The beautiful azure canopy then opens to view, studded with innumerable twinkling orbs: the moon-light nights are particularly fine, the clearness of æther assisting her lustre, and constituting her the parent of a second day; which though less dazzling to the eye, is, from its greater coolness and placidity, more grateful to the mind, and soothing to the spirits, than the splendid irradiations of the sovereign luminary. In the moon's absence, her function is not ill supplied by the brightness of the milky way, (which in this part of the world is transcendently beautiful,) and by that glorious planet Venus, which appears here like a little moon, and glitters with so refulgent a beam, as to cast a shade from trees, buildings, and other objects; so that the nights are very seldom so obscure as to puzzle a traveller.

'No object of nature, I think, can be more pleasing and picturesque, than the appearance of the heavens about sun-set, at the close of almost every day; when that majestic orb seems perched for a while on the summit of a mountain: its circumference is dilated by the interposing vapour; and here, detained in view by the refraction of rays, it looks as if resting some moments from its career, and in suspence before its departure: on a sudden it vanishes, leaving a trail of splendour aloft, which streaks the clouds, according to their different

different positions and distances, with the most lovely and variegated tints that the happiest fancy can imagine. I have often wished, upon these occasions, for some capital painter, to copy from so perfect and elegant an original. Scenes of this kind are so frequently exhibited here, that they cease to attract the admiration of the inhabitants in general; for novelties are apt to strike the eye much more than the most beautiful objects constantly seen. Yet Mr. James Dawkins, well known for his taste and endowments, after having visited the most celebrated countries of the East, used to declare, that he thought this island one of the loveliest spots he had ever beheld. Nor do I think him partial to his *natale solum* in this testimony of approbation; for the gentlemen of this island are not accused of entertaining such prejudices; and other travelled connoisseurs have concurred in the like opinion.'

Having now opened a most delectable prospect, to tempt the honest, but friendless adventurer, to set off for the West Indies; he proceeds to enumerate the blessings which Providence has so unsparingly bestowed upon the many islands in the neighbourhood of Jamaica. And here he takes occasion to introduce an instance of that wonderful impulse in the turtle, which so obviously governs the whole animal creation; and to shew, from their vast abundance, what plenty of delicious food they afford the inhabitants of the *Caymanas*, three small islands lying 30 or 40 leagues from the west end of Jamaica.

'The instinct which directs the turtle to find these islands, and to make this annual visitation with so much regularity, is truly wonderful. The greater part of them emigrate from the gulph of Honduras, at the distance of 150 leagues; and, without the aid of chart or compass, perform this tedious navigation with an accuracy superior to the best efforts of human skill; insomuch that it is affirmed, that vessels, which have lost their latitude in hazy weather, have steered entirely by the noise which these creatures make in swimming, to attain the Caymana isles. The females are said to lay no less than 900 eggs; which circumstance, if true, may account for the constant amazing multiplication of their species in these seas. When the season for hatching is past, they withdraw to the shores of Cuba, and other large islands in the neighbourhood; where they recruit, and in about the space of a month acquire that delicious fat for which they are in so much esteem. In these annual peregrinations across the ocean, they resemble the herring shoals: which, by an equal providential agency, are guided every year to the European seas, and become the exhaustless source of profit to the British empire. The shore of the Caymanas being very low and sandy, is perfectly well adapted to receive and hatch their eggs; and the rich submarine pastures around the larger islands afford a sufficient plenty of nourishing herbage, to repair the waste which they necessarily have undergone. Thus the inhabitants of all these islands are, by the gracious dispensation of the Almighty, benefited in their turn; so that, when the fruits of the earth are deficient, an ample sustenance may still be drawn from this never-failing resource of turtle, or their eggs, conducted annually as it were into their very hands.'

Where

'Where is the independent ſpirit who would not wiſh to take up his reſidence in the hoſpitable iſland of the Grand Cayman, removed from every idea of tyranny, and under the government of Nature's gentleſt laws; as pictured by our Author?—'The *Grand Cayman* is the only one of the three iſlands conſtantly inhabited. The land is ſo low, that, four or five leagues off, it cannot be ſeen from a ſhip's quarter-deck; but is generally known by the trees upon it, which are lofty, and appears at that diſtance like a grove of maſts emerging out of the ocean. This iſland is about one mile and a half in length, and about one mile in breadth. It has no harbour for veſſels of burthen: but the anchorage on its S. W. coaſt is moderately good. On the other, or N. E. ſide, it is fortified with reefs of rocks, between which and the ſhore, in ſmooth water, the inhabitants have their craals for keeping turtle. The preſent race of inhabitants are ſaid to be deſcendants from the Engliſh Buccaniers: and in all amount to about 160, white men, women, and children. Although the iſland is an appenage of Jamaica, and ſo underſtood by the law of 1711, which enacts, "that no perſon ſhall deſtroy any turtle eggs upon any iſland or quays belonging to Jamaica;" the people upon it have never been an object of the legiſlature of that colony: they have a chief, or governor of their own chooſing, and regulations of their own framing; they have ſome juſtices of the peace among them, appointed by commiſſion from the governor of Jamaica; and live very happily, without ſcarcely any form of civil government. Their poverty and ſmallneſs of number ſecure them effectually from thoſe animoſities that diſturb the peace of larger ſocieties; yet they are not without a ſenſe of decorum in their manner of living. Their tranquillity depends much on a due preſervation of good order. Their governor and magiſtrates decide any matter of controverſy ariſing among them, without appeal. Their ſingle men and women, who intend cohabiting together, for the moſt part, take a voyage to Jamaica, which is only a ſhort and agreeable tour on the water, get themſelves married with the proper ſolemnity, diſpoſe of their turtle, and then return home to their friends. No part of the world perhaps, is more healthful than this ſpot: the air, coming to them over a large tract of ſea, is extremely pure; the long lives and vigour of the inhabitants are certain proofs of its ſalubrity. The element that ſurrounds them affords the greateſt abundance of fiſh and turtle, the latter eſteemed the moſt wholeſome of all Weſt-India food, and beſt agreeing with the climate. The ſoil, toward the middle range of the iſland is very fertile, producing corn and vegetables in plenty; ſo that the inhabitants are able to breed hogs and poultry more than ſufficient for their own uſe.'

Our Author glances at the advantages which England at preſent obtains from her trade with Jamaica; and like a faithful patriot dwells upon the improvable value of that iſland to the mother country, if her real intereſt was attended to abroad, and aſſiſted at home; and moſt of the arguments he advances to ſupport his poſtulatum, carry conviction with them. After many elaborate calculations, and plans of improvement, he exclaims;

'What a field is here opened to diſplay the comforts and bleſſings of life, which this commerce diſtributes among ſo many thouſands of induſtrious ſubjects in the mother-country! What multitudes participate the ſuſtenance and conveniences derived from it, who, without it, would either ceaſe from exiſtence, or not exiſt to any uſeful purpoſe! If we ſhould carry our ideas further, and imagine double the number of acres to be occupied in the iſland, and equally cultivated, it would then yield a profit of full two millions and a half yearly to our mother-country; a grand proſpect this of future maturity, which offers a large ſphere for the exerciſe of patriotiſm! To eſtabliſh wholeſome laws; to help and promote induſtry, commerce, and trade; to adminiſter impartial juſtice; to reclaim uncultivated lands, and make them profitable; is to ſtrengthen a ſtate, more than it can be by conqueſts; it is, in ſhort, to acquire new countries and a new community of uſeful ſubjects, without making any one perſon miſerable, or ſhedding one drop of human blood. The preſent ſituation and circumſtances of Jamaica afford opportunities of ſtrengthening and improving it, by various means (ſome whereof I have preſumed to ſuggeſt,) and that, not only without making any one miſerable, but by beſtowing real happineſs; by adopting the ſentiments of a mild and free government; by relieving from indigence and oppreſſion, and inviting ſtrangers to a comfortable means of ſubſiſtence for themſelves and their poſterity; there is no doubt, but if this iſland was well inhabited, and its lands ſufficiently cultivated, it could not fail to reward the moſt liberal attention beſtowed upon it, by becoming infinitely more valuable to Great Britain than it is at preſent.'

It appears from the quantity of ſugar imported into England from Jamaica, that the ſpirit of planting has of late years much increaſed the number of ſugar-works; it is neceſſary therefore, that induſtry and œconomy ſhould keep pace with that avidity for cane-planting. Cultivating the waſte for the breed of mules and cattle would undoubtedly yield to the private as well as public value of every eſtate; we may venture to aſſert, from the information we have received, that in thoſe two articles, the iſland might ſave annually 50,000 l. and if we combine every adſcititious circumſtance ariſing from a vigorous cultivation, what immenſe treaſure pours in upon the expanded mind!

But if we believe our Author, we ſeem to want courage to catch at thoſe many advantages, which commerce preſents us with. He fixes this accuſation particularly to a valuable diſcovery, from an experiment upon the Cactus or Indian-fig; we will give his own words in evidence to ſupport the charge.

'It is well known that theſe plants bear a ſucculent fruit or berry at the extremity of their leaves, filled with a juice of a delicate red colour, and agreeable taſte. This juice is the natural food of the cochineal inſect, which owes to it the value and property it poſſeſſes, as a dye in ſome of our principal manufactures. The exuviæ and animal ſalts of the inſect are, from the minuteneſs of its parts, inſeparable from the eſſential principles of the dye; whence it follows, that

ſuch

ſuch an heterogeneous mixture muſt neceſſarily deſtroy the brilliancy of colour inherent in the juice of this fruit; and that the juice itſelf, which alone contains the dying principle, muſt, if unmixed and brought to conſiſtence, yield a true perfect colour, lively and brilliant, as we find it in its natural ſtate.

'Upon this hypotheſis Mr. David Riz, an ingenious gentleman of Kingſton in this iſland, proceeded in ſeveral experiments, to obtain from the plant, artificially, what nature accompliſhed in the inſect, and at length happily ſucceeded by inſpiſſating the juice; but the means he uſed are not yet communicated to the public. Encouraged by this diſcovery, he went to England with ſeventy-ſix proceſſes differently manufactured, to try which would anſwer beſt as a ſubſtitute to the cochineal. After a great number of experiments, he found one proceſs which communicated a crimſon colour to ſilk and wool, ſuperior to that given by cochineal; trials of which were made before a number of the principal dyers in and about London, at the muſeum of the Royal Society, invited there for that purpoſe. He alſo found two other proceſſes, which promiſed, with very little alteration in their manufactory, to afford the colour-making dyes of ſcarlet and purple. Upon a moderate calculation it was found, that his colour would go further than three times the quantity of cochineal, which he accounted for by remarking, that there is a great part of the inſect, as its ſkin, &c. which affords no dye, but that the whole of his proceſs was genuine colour, with little or no impurity.'

'Notwithſtanding the advantages that might be derived to the nation from this gentleman's diſcovery, he met upon the whole with very little encouragement to proſecute his manufacture. It was ſaid, that "our commerce with Spain would be hurt by it;" for this very reaſon it ought to have been encouraged. I am a ſtranger to the annual importation of cochineal from the Spaniards, but the quantity muſt certainly be very conſiderable, as it is ſo largely conſumed in our fabrics, and medical compoſitions; but whatever the quantity may be, it is evident that the proceſs diſcovered by Mr. Riz, gave promiſes of rendering the importation of that article wholly unneceſſary; and as his colour, weight for weight, was found to go farther in dying fabrics, than thrice the quantity of cochineal, a great ſaving would be made by the dyers themſelves, and their fabrics would be afforded at a cheaper rate, all which makes in favour of the national balance of trade. There is no doubt but the inventor, for a competent reward (of which he is well deſerving,) would have publiſhed the ſecret of his proceſs; thouſands of acres now waſte in Jamaica, might be cultivated with this plant, with little trouble or expence; and a quantity obtained anſwerable to the home demand.'

Our Author endeavours to call forth an attention in the people of Jamaica to advance the intereſt of their country, by pointing out the infinite uſe that may be made of their 200 rivers, which are permitted to glide idly through their iſland, many of them unknown, and all of them unregarded; he urges the experiment he recommends, by telling them, that the planters of Hiſpaniola give fecundity to their land, by leading the rivers through their eſtates from their furtheſt ſource, and keeping

keeping as it were the command of the ſeaſons in their own hands. His remark upon our people's neglect, founded upon general obſervation, is judicious and perſuaſive:

'One ſucceſsful attempt of this nature would have more force of perſuaſion to recommend it, than all the arguments a writer can make uſe of; operations of this ſort appear unfortunately enveloped with horrid difficulties to all thoſe (and they are the greater part of mankind,) who chuſe to take nature as they find her, and are ſo accuſtomed to follow a beaten tract, that they tremble to leave it, for almoſt any conſideration; the riſque ſeems great, the advantage uncertain; it requires perhaps a mind particularly framed, to weigh impartially the whole buſineſs of any projected improvement, and penetrate at once into the practicability of effecting it; to compare the expence of accompliſhing it, with the benefit it is deſigned to procure; and laſtly, when reſolved, to perſevere with unabated ſteadineſs. Such minds ſet out with a diſpoſition to conquer difficulties, not to create them; are prepared to encounter any that may happen to ſtart up, and are therefore generally ſucceſsful.'

When he looks towards this country for aſſiſtance, he adverts to the wiſdom of Cromwell, who eſtabliſhed a committee in the houſe of commons for colony affairs; but with ſubmiſſion to our Author, the board of trade is a wiſer inſtitution; it is a perpetual committee, always exiſting, and better informed of the ſtate of the iſlands, than a ſhifting, unſteady, ſet of people can poſſibly be. If the committee of correſpondence in Jamaica would explain their wants, to the aſſociated body of Weſt-India merchants in London, they would be the moſt eſſential agents to forward and enforce a requeſt to the lords of trade; and if any matter ſhould be agitated in parliament againſt the intereſt of Jamaica, ſo many of thoſe merchants having a ſeat in the houſe of commons, and being maſters of every ſubject that may affect their trade, would be infinitely preferable to any ſelect committee diſintereſted in, or perhaps prejudiced againſt, the iſlands from a political pique, ariſing from the pride and petulancy of ſome opulent, independent planter.

Our Author ſtrongly commends the French policy, which ſo wiſely contrives not only to multiply *ſettlements* in their colonies, but by inviting commerce from every ſource, to enrich them. Beſide, they fortify and ſecure their country by theſe additional barriers, and the conſequent increaſe of people: and all this, without the aſſiſtance of, or encouragement from, nature. He ſpeaks with aſtoniſhment of the progreſs the French have made at Cape Nichola Mole in Hiſpaniola, a ſpot barren and unpromiſing, and with nothing but ſituation to give ſpirit to the undertaking. After preſenting us with the Code Noir, and an edict for the better government of ſlaves, he obſerves:

'If the principles and genius of the French government are at all conſpicuous in the preceding example, which has been given of their civil and political ordinances reſpecting their negroe ſlaves, and ſlave

owners; they are ſtill more ſo, in the other departments of their colony-ſyſtem. Theſe manifeſt a degree of forecaſt, prudence, and vigour, that are not ſo obſervable in any movement of our own torpid machine. There is a ſpirit in the French monarchy, which pervades every part of their empire; it has ſelect objects perpetually in view, which are ſteadily and conſiſtently purſued; in their ſyſtem the ſtate is at once the ſentient and the executive principle. It is in ſhort, *all ſoul*; motion correſponds with will; action treads on the heels of contrivance; and ſovereign power, uſefully handled and directed, hurries on, in full career, to attain its end. With us, the liberty to which every corporate ſociety, and every individual member of thoſe ſocieties, lays claim, of independent thinking and acting, excludes almoſt a poſſibility of concurrent exertion, to any one finite and determinate point.'

He then gives us an account of the trade to Cape Nichola.—'The number of veſſels cleared in the year 1772, from the cuſtom-houſe, amounted to between two and three hundred ſail, conſiſting chiefly of brigs and ſnows, with ſome few ſhips, all from different ports of North America. Adding to theſe, the other foreign veſſels, the French coaſters, and European traders, the whole amount is not much ſhort of four hundred ſail. Moſt of the veſſels bound to Jamaica from North America call in here, and few of them but are complaiſant enough to pay another viſit on their return.

'The veſſels which load or unload here, for the greater part, lie cloſe to the town, with their ſtern anchors on the beach, which ſhews how conveniently this place is adapted, in every point, to invite trade, and expedite mercantile tranſactions.

'When we reflect that leſs than ten years ago, it had neither houſe, nor inhabitant, it appears next to incredible, that in ſo ſhort a time, this deſert ſhould be filled with people, the harbour crowded with ſhipping, and its whole aſpect changed, from poverty and deſolation, to a well eſtabliſhed, ſecure, and opulent *emporium*, advancing ſtill by haſty ſtrides to a ſuperiority and grandeur beyond the oldeſt and moſt boaſted ſeats of trade in any of the Britiſh iſlands. We may envy, but I fear we never ſhall equal, this wonderful pattern of French policy in founding, induſtry and ability in accompliſhing, ſo truly noble a fabric: unconcerned ſpectators of it as we are at preſent, we muſt expect that the very next war in which we engage againſt France, will make us moſt thoroughly ſenſible of its vaſt importance.'

As that quarter of the world is now the great object of national attention, we will ſee what our Author further ſays concerning this trade, ſo beneficial to the French colonies; ſo deſtructive to ours!

'Jamaica takes lumber, flour, and certain other articles from North America, and to a certain annual value; North America takes molaſſes, ſugar, and rum from Jamaica, but in an inferior value. If each country took an equal value of products, for their mutual conſumption, Jamaica would export no caſh to North America; but Jamaica takes three to one more in value; ſhe therefore pays one third in her products, and two thirds in caſh and bills of exchange. I have

ſuppoſed

ſuppoſed the annual balance with North America to be about 63,000l. If only a third of this is paid in money, and the reſt in bills, it is enough to ſtrip the iſland of all its circulating caſh in about three years, unleſs a ſupply can be brought in to replace the drain, by our trade with the South American colonies. The misfortune has been, that the improved ſtate of the iſland, in other reſpects, by enlarging the demand for North American ſupplies, has yearly increaſed the balance againſt it, while the other trade, which ſhould have replaced this draught, has been gradually declining, and leſs productive. If the iſlanders could furniſh themſelves from Great Britain, even if the articles came ſomewhat enhanced in price, it would be more for their advantage, becauſe Britain takes their produce in payment, whereas the North American ſupercargoes muſt be wheedled to conſent to receive produce for their commodities; and even then, will take only ſuch ſugars as they are ſuffered to pick and cull out for their ſuperior grain and complection; the reſt they leave in the planter's hands, to be ſent to the Britiſh market; a circumſtance that in time may hurt the credit of Jamaica ſugars at home. Nor is the inconvenience and diſtreſs they bring on the iſland, by this mode of exacting their balance, leſs pernicious to its welfare, than the uſes to which they afterwards apply this money; for it is well known that very little of it is carried to circulate among the northern colonies, or remitted to the mother country, but is dropped by the way amongſt the French and Dutch, to purchaſe of them the very ſame commodities which Jamaica produces. It is notorious, that many of theſe traders employ their time, whilſt they lie at Jamaica, in fitting up caſks; and, as they are provided with affidavit men, they take falſe clearances, out of the cuſtom-houſe there, for large quantities of Jamaica produce, ſugar, molaſſes, rum, coffee, indigo, &c. without having, in fact, a grain on board, and repair to Cape Nichola Mole at Hiſpaniola, which is now become their capital rendezvous; here they buy of the French the very articles they refuſed at Jamaica, and are afterwards ſo protected by their clearances, either from capture by the king's ſhips at ſea, or ſeizure by the land-officers at their return to North America, that they find it a very gainful trade; for by this means they can import the French produce without paying alien duties, and depreciate all the Britiſh Weſt-India goods of the like ſort, brought to the ſame market.

'This trade is now got to ſuch an alarming height, that more North American veſſels are ſeen, in the courſe of the year, at the Mole, than the whole number of ſhipping that reſorts to Kingſton harbour amounts to. I have heard of no leſs than 400 ſail within the year, which either load or call in upon ſpeculation. And ſo beneficial has this illicit traffic proved to the French, that the Mole, which is ſurrounded by a rocky barren country, deſtitute of every natural advantage, is now become a populous and thriving place of trade; contains 400 well-built houſes; and the harbour which is extremely capacious and ſecure, is ſtrengthening by ſuch fortifications, carried on at the expence of the French government, as threaten to render it extremely troubleſome to the Jamaica fleets in time of war.

'Some of the North American commodities are allowed to be neceſſary to the iſland, and not to be had elſewhere; all due care ſhould

ſhould therefore be taken to have ſuch ſupplies continued; but when the main ſcope of their trade leads to impoveriſh Jamaica, and to enrich our moſt formidable rivals, by furniſhing them with money for commodities of the ſame kind as that iſland produces, which weakens our colony, and ſtrengthens theirs, ſo as to make them more powerful when at war with us; ſurely this ſhould rouſe the attention of legiſlature, to prevent, by every means, the ruinous effects, which ſuch a drain muſt certainly lead to, if too long permitted.'

This at once accounts for the enormous debt outſtanding with England, and proves that if the colonies are much longer indulged in their preſent mode of proceedings, they muſt bankrupt this country, and enrich the French and Hollanders. We are further informed from undoubted authority, that theſe unnatural children during the laſt war, when the enemy was laying waſte their provinces, and they clinging to their mother country for protection; at that very hour of apprehenſion, under the ſacred banner of a flag of truce, did theſe very men furniſh the enemy with proviſions, arms, and ammunition, to protract the war, and lacerate the bowels of their country! and there is no kind of doubt but the French do, at this time, return them the compliment.

As the threatened ſeceſſion of the Americans has ſounded an alarm throughout the Britiſh nation; we have preſumed to offer a correct outline of their reprehenſible deportment, in the inſtances above mentioned; as we wiſh the great national council may be fully and faithfully informed of the ſubject. Human wiſdom is the balance in which their conduct muſt be weighed; it becomes neceſſary then, that every member of each houſe of parliament ſhould inveſtigate the true ſtate of American politics, that neither paſſion, party, nor prejudice, may interfere to turn the ſcale of juſtice for or againſt theſe refractory people. They have ſtrained the cord to the utmoſt ſtretch; whether to hold or break, awaits the important deciſion.

Our Author's philoſophical diſquiſitions are entertaining and inſtructive, from his explaining ſeveral phenomena, not generally underſtood. Cultivation and commerce are his fondeſt concern, and he endeavours to promote both, by ſubjecting his phyſical and natural enquiries to thoſe intereſting objects. On the whole, we cannot in juſtice but recommend this Hiſtory to a place in every library. The literary traveller will find information in it; the ſenator inſtruction;—and the uſeful knowledge it contains muſt be exceedingly beneficial to all thoſe who have connexions with, or reſide in, the iſland: for, view the Author in Jamaica, and you ſee him there, the philoſopher, the planter, the merchant, the phyſician, and the friend.

ART. IV. *The Works of George Lord Lyttelton, formerly printed ſeparately, and now firſt collected together; with ſome other Pieces never before printed.* Publiſhed by George Edward Ayſcough, Eſq. 4to. 1l. 5s. Boards. Dodſley. 1774.

THERE are ſome great names enrolled in the tablet of literary merit by the general ſuffrages of the public, whoſe reputation is ſo deciſively fixed and ſo firmly eſtabliſhed, that they can receive little additional luſtre from encomium and panegyric, and are in no danger of ſuffering from the attacks of criticiſm or cenſure. Among theſe we apprehend we may be allowed to rank the noble Author, whoſe Poſthumous Works are now under notice. While therefore we do not entertain a wiſh to take away the ſmalleſt portion of that fame which his writings have ſo juſtly acquired; neither do we expect to be able, by our praiſes, to add one flower to the wreath which encircles his brow. Nevertheleſs, we cannot deny ourſelves the ſatisfaction of expreſſing the high idea we entertain of his merit; and muſt embrace the opportunity which this agreeable miſcellany affords us, of placing Lord Lyttelton before the public view, under the ſeveral characters of the judicious critic, the entertaining traveller, the wiſe and upright ſtateſman, and the good man.

The pieces formerly printed ſeparately, and collected in this publication, are; *Obſervations on the Life of Cicero*; *Obſervations on the preſent State of Affairs, in a Letter to a Member of Parliament*; *Letters from a Perſian in England to his Friend at Iſpahan*; *Obſervations on the Converſion and Apoſtleſhip of St. Paul*; *Dialogues of the Dead*; *Miſcellaneous Poems.*

The pieces which were never before printed, are; *Obſervations on the Roman Hiſtory*; *four Dialogues of the Dead*; *four Speeches in Parliament*; *Letters to Sir Thomas Lyttelton*; and *an Account of a Journey into Wales, in two Letters to Mr. Bower.*

The principal deſign of the Obſervations on the Roman Hiſtory, is to trace out ſome of the cauſes of the deſtruction of liberty in the Roman ſtate. The firſt alteration of the Roman republic under the ſhort uſurpation of Sylla, his lordſhip obſerves, was immediately accompliſhed by military force; Sylla continuing himſelf in the command of the army againſt the orders of the people, by the aid and ſtrength of that army. But the way was long before prepared for this change, by frequent outrages of the tribunes and the people on the one hand, and on the other, by ſeveral acts of violence on the part of the ſenate, particularly the murder of Tiberius Gracchus.—He next proves at large, that the dictatorſhip was an inſtitution wholly inconſiſtent with the true principles of liberty. The unlimited power annexed to this office, though originally granted for the ſecurity

ſecurity of the ſtate againſt foreign attacks, might be employed againſt the liberties of the people as well as in their defence; as was ſometimes the caſe, particularly in the inſtances of Quintius's order to kill Mælius for not obeying his ſummons, and Sylla's aſſumption of the office, without fixing any term of expiration. It was alſo a circumſtance unfavourable to liberty, that this officer might be appointed by a ſingle conſul, agreeing with the ſenate, without the concurrence, and againſt the will of the people. Another circumſtance which contributed to the deſtruction of the Roman republic, was the increaſing power and the factious ſpirit of the tribunes of the people. Having authority to accuſe the nobles and bring them before the people, and to ſtop any decree of the ſenate by a negative from any one of their number; and at laſt obtaining a right of propoſing any law to the people without the aſſent of the ſenate, and of referring to them any buſineſs treated of in that houſe; it is no wonder that ſuch powers were ſometimes exerted in a manner which threatened general anarchy and confuſion.

It is to be regretted that theſe judicious obſervations are left in an unfiniſhed ſtate.

Our noble Author's hiſtorical penetration farther appears in the *additional Dialogues of the Dead.* In the firſt, between *Cæſar* and *Scipio*, he contraſts the ambitious and aſpiring ſpirit of the former with the moderation and patriotiſm of the latter; and ſhows that the higheſt praiſe due to Cæſar is, that his courage and talents were equal to the object his ambition aſpired to, the empire of the world; and that he exerciſed a ſovereignty unjuſtly acquired with a magnanimous clemency. The ſecond, between *Plato* and *Diogenes*, contraſts the rigid and ſtern philoſopher, with the refined and courteous ſtateſman. In the third, between *Ariſtides*, *Phocion*, and *Demoſthenes*, the different principles on which Phocion and Demoſthenes formed ſuch different judgments concerning the intereſts of their country are inveſtigated, and it is ſhown that the latter expected every thing fortunate from the union of the ſtates of Greece; whereas the former thought the ſtrength of Philip ſo much ſuperior to that of the Athenians, as to render it unſafe to contend with him. The fourth dialogue between *Marcus Aurelius* and *Servius Tullius*, ſeems principally intended to ſhew the different effects of legal power, in a virtuous and in a corrupt ſtate.

But it is time that we paſs from the critic and hiſtorian to the traveller, and take notice of ſome of the principal incidents which his Lordſhip relates in his letters.

The following letter from Paris conveys a lively idea of the natural gaiety of the French nation.

'Dear Sir, Paris, Sept. 8.

Sunday by four o'clock we had the good news of a Dauphin, and ſince that time I have thought myſelf in Bedlam. The natural gaiety of the nation is ſo improved upon this occaſion, that they are all ſtark mad with joy, and do nothing but dance and ſing about the ſtreets by hundreds, and by thouſands. The expreſſions of their joy are admirable: one fellow gives notice to the public that he deſigns to draw teeth for a week together upon the Pont Neuf *gratis*. The king is as proud of what he has done, as if he had gained a kingdom; and tells every body that he ſees, *qu'il ſçaura bien faire des fils tant qu'il voudra*. We are to have a fine firework to-morrow, his majeſty being to ſup in town.

'The Duke of Orleans was ſincerely, and without affectation, tranſported at the birth of the Dauphin.

'The ſucceſſion was a burden too heavy for his indolence to ſupport, and he piouſly ſings hallelujah for his happy delivery from it. The good old cardinal cried for joy. It is very late, and I have not ſlept theſe three nights for the ſquibs and crackers, and other noiſes that the people make in the ſtreets; ſo muſt beg leave to conclude, with aſſuring, that I am, Dear Sir,

Your affectionate and dutiful ſon, G. L.'

The following extracts are taken from two letters to Mr. Bower, giving an account of a journey into Wales.

'Ludlow is a fine handſome town, and has an old caſtle, now in a neglected and ruinous ſtate; but which, by its remains, appears to have been once a very ſtrong fortreſs, and an habitation very ſuitable to the power and dignity of the Lord Preſident of Wales, who reſided there. Not far from this town is Oakley-park, belonging to Lord Powis, and part of that foreſt which Milton, in his maſque, ſuppoſes to have been inhabited by Comus and his rout. The god is now vanquiſhed: but, at the revolution of every ſeven years, his rout does not fail to keep up orgies there, and in the neighbouring towns; as Lord Powis knows to his coſt, for he has ſpent twenty or thirty thouſand pounds in entertaining them at theſe ſeaſons; which is the reaſon that he has no houſe at this place fit for him to live in. He talks of building one in the park, and the ſituation deſerves it; for there are many ſcenes, which not only Comus, but the lady of Milton's maſque, would have taken delight in, if they had received the improvements they are capable of, from a man of good taſte; but they are as yet very rude and neglected. In our way from hence to Montgomery, we paſſed through a country very romantic and pleaſant, in many ſpots: in which we ſaw farms ſo well ſituated, that they appeared to us more delightful ſituations than Clermont or Burleigh. At laſt we came by a gentleman's houſe, on the ſide of a hill opening to a ſweet valley; which ſeemed to be built in a taſte much ſuperior to that of a meer country ſquire. We therefore ſtopt, and deſired to ſee it, which curioſity was well paid for: we found it the neateſt and beſt houſe, of a moderate ſize, that ever we ſaw. The maſter, it ſeems, was bred to the law, but quitted the profeſſion about fifteen years ago, and retired into the country, upon an eſtate of 500 l. per annum, with a wife and four children; notwithſtanding which

which

which incumbrances, he found means to fit up the houſe in the manner we ſaw it, with remarkable elegance, and to plant all the hill about him with groves and clumps of trees, that, together with an admirable proſpect ſeen from it, render it a place which a monarch might envy. But, to let you ſee how vulgar minds value ſuch improvements, I muſt tell you an anſwer made by our guide, who was ſervant to Lord Powis's ſteward, and ſpoke, I preſume, the ſenſe of his maſter; upon our expreſſing ſome wonder that this gentleman had been able to do ſo much with ſo ſmall a fortune; "I do not, ſaid he, know how it is, but he is always doing ſome nonſenſe or other." I apprehend, moſt of my neighbours would give the ſame account of my improvements at Hagley.——

'From hence we travelled, with infinite pleaſure, (through the moſt charming country my eyes ever beheld, or my imagination can paint,) to Powis caſtle, part of which was burnt down about thirty years ago; but there are ſtill remains of a great houſe, ſituated ſo finely, and ſo nobly, that, were I in the place of Lord Powis, I ſhould forſake Oakley-park, with all its beauties, and fix my ſeat near there, as the moſt eligible in every reſpect, About 3000l. laid out upon it would make it the moſt auguſt place in the kingdom. It ſtands upon the ſide of a very high hill; below lies a vale of incomparable beauty, with the Severn winding through it, and the town of Welſhpool, terminated with high mountains. The oppoſite ſide is beautifully cultivated half way up, and green to the top, except in one or two hills, whoſe ſummits are rocky, and of groteſque ſhapes, that give variety and ſpirit to the proſpect. Above the caſtle is a long ridge of hills finely ſhaded, part of which is the park; and ſtill higher is a terrace, up to which you are led through very fine lawns, from whence you have a view that exceeds all deſcription. The county of Montgomery, which lies all within this view, is to my eyes the moſt beautiful in South Britain; and though I have not been in Scotland, I cannot believe I ſhall find any place there ſuperior, or equal to it; becauſe the Highlands are all uncultivated, and the Lowlands want wood; whereas this country is admirably ſhaded with hedge-rows. It has a lovely mixture of corn-fields and meadows, though more of the latter. The vales and bottoms are large, and the mountains, that riſe like a rampart all around, add a magnificence and grandeur to the ſcene, without giving you any horror or dreadful ideas, becauſe at Powis-caſtle they appear at ſuch a diſtance as not to deſtroy the beauty and ſoftneſs of the country between them. There are indeed ſome high hills within that incloſure, but, being woody and green, they make a more pleaſing variety, and take off nothing from the proſpect. The caſtle has an old-faſhioned garden juſt under it, which a few alterations might make very pretty; for there is a command of water and wood in it, which may be ſo managed as to produce all the beauties that art can add to what liberal nature has ſo laviſhly done for this place.——

'We came to Feſtiniog, a village in Merionethſhire, the vale before which is the moſt perfectly beautiful of all we had ſeen. From the height of this village you have a view of the ſea. The hills are green, and well ſhaded with wood. There is a lovely rivulet, which winds through the bottom; on each ſide are meadows, and above are corn fields, along the ſides of the hills; at each end are

high mountains, which ſeemed placed there to guard this charming retreat againſt any invaders. With a woman one loves, with the friend of one's heart, and a good ſtudy of books, one might paſs an age there, and think it a day. If you have a mind to live long, and renew your youth, come with Mrs. Bower, and ſettle at Feſtiniog. Not long ago there died in that neighbourhood an honeſt Welſh farmer, who was 105 years of age; by his firſt wife he had thirty children, ten by his ſecond, four by his third, and ſeven by two concubines; his youngeſt ſon was eighty one years younger than his eldeſt, and 800 perſons deſcended from his body attended his funeral.'

Lord Lyttelton's character as a ſtateſman, which is already well-known, and univerſally admired by the true friends of their country, appears in a pleaſing point of view in the ſpeeches which are publiſhed in this miſcellany. The firſt is on the bill (1747) for annulling hereditary juriſdictions in Scotland; in which his lordſhip clearly proves, that ſuch juriſdictions cannot be preſerved conſiſtently with that ſound policy, "which carries the majeſty and juſtice of the crown into every part of the ſtate; and preſents to the eye of the ſubject no other object of his obedience, no other executive power, no other fountain of juſtice except the king."—In the ſecond ſpeech, on the mutiny bill (1751) his lordſhip makes judicious remarks on the neceſſity of preſerving a ſtrict military diſcipline. The third, on the repeal of the act called the Jews bill, affords a noble ſpecimen of that liberal and enlarged ſpirit which always animated his lordſhip, on the ſubject of religion. Speaking of the reaſonableneſs of repealing this act, he ſays:

'This appears to be a reaſonable and ſafe condeſcenſion, by which nobody will be hurt; but all beyond this would be dangerous weakneſs in government. It might open a door to the wildeſt enthuſiaſm, and to the moſt miſchievous attacks of political diſaffection working upon that enthuſiaſm. If you encourage and authoriſe it to fall on the ſynagogue, it will go from thence to the meeting-houſe, and in the end to the palace. But let us be careful to check its further progreſs. The more zealous we are to ſupport Chriſtianity, the more vigilant ſhould we be in maintaining toleration. If we bring back perſecution, we bring back the antichriſtian ſpirit of popery; and when the ſpirit is here, the whole ſyſtem will ſoon follow. Toleration is the baſis of all public quiet. It is a character of freedom given to the mind, more valuable, I think, than that which ſecures our perſons and eſtates. Indeed, they are inſeparably connected together: for, where the mind is not free, where the conſcience is enthralled, there is no freedom. Spiritual tyranny puts on the galling chain; but civil tyranny is called in, to rivet and fix them. We ſee it in Spain, and many other countries; we have formerly both ſeen and felt it in England. By the bleſſings of God, we are now delivered from all kinds of oppreſſion, let us take care that they may never return.'

In the fourth ſpeech, concerning privilege of parliament, particularly in writing and publiſhing libels, he ſays:

'In

'Is not ſuch a privilege a virtual declaration that every member of parliament, while he continues a member, though he be guilty of perjury, of miſpriſion of felony, of miſpriſion of treaſon, though he ſpreads ſedition from one end of the kingdom to the other, is abſolutely exempt from the juſtice of the crown? Such an exemption is moſt abhorrent from the whole ſpirit and genius of our conſtitution. It is the worſt ſoleciſm in politics; it is ſetting up a kingdom within a kingdom.' Soon afterwards he ſays: 'The king is the vicegerent of that God to whom vengeance belongs. What power upon earth can intercept or delay that righteous vengeance? What power on earth can have any right, any privilege, to interpoſe itſelf between him and the performance of his oath?'

We cannot help intimating an apprehenſion that his lordſhip's ardor in ſupport of the juſt cauſe he had eſpouſed, has here led him to make uſe of expreſſions which are not quite conſiſtent with his general ideas of the origin and ends of government; which lean too much towards the exploded doctrine of the *jus divinum* of princes. Surely it would have been ſufficient for the preſent argument to have ſaid, That no part of the people can have a right to ſtop the regular courſe of juſtice in that channel in which the whole body of the people had appointed it to flow, for the public good; and to have aſſerted, as he does at the cloſe of this judicious and animated ſpeech, 'The dominion of law is the dominion of liberty: privilege againſt law in matters of high concernment to the public, is oppreſſion, is tyranny, wherever it exiſts.'

There is yet another character, under which Lord Lyttelton appears in theſe remains, which does him greater honour than all the reſt; it is that of a *good man*. It is impoſſible to peruſe his letters to his father, without being charmed with the manly and virtuous ſentiments which he diſcovers, and particularly with the unaffected ardor of filial affection which runs through the whole. The following ſpecimens, while they juſtify our remark, will, we are certain, afford much pleaſure to thoſe of our Readers, who have not ſuffered falſe taſte to eradicate the principles of nature.

LETTER VI.

'Dear Sir, Luneville, Aug. 18.

'I wrote to you laſt poſt, and have ſince received yours of the 20th. Your complaints pierce my heart. Alas, Sir, what pain muſt it give me to think that my improvement puts you to any degree of inconvenience; and perhaps, after all, I may return and not anſwer your expectations. This thought gives me ſo much uneaſineſs, that I am ready to wiſh you would recall me, and ſave the charge of travelling: but, no; the world would judge perverſely, and blame you for it: I muſt go on, and you muſt ſupport me like your ſon.

'I have obſerved with extreme affliction how much your temper is altered of late, and your chearfulneſs of mind impaired. My heart has ached within me, when I have ſeen you giving yourſelf up to a

melancholy diffidence, which makes you fear the worſt in every thing, and ſeldom indulge theſe pleaſing hopes which ſupport and nouriſh us. O, my dear Sir, how happy ſhall I be, if I am able to reſtore you to your former gaiety! People that knew you ſome years ago ſay, that you was the moſt chearful man alive. How much beyond the poſſeſſion of any miſtreſs will be the pleaſure I ſhall experience, if, by marrying well, I can make you ſuch once more. This is my wiſh, my ambition, the prayer I make to heaven as often as I think on my future life. But, alas! I hope for it in vain, if you ſuffer your cares and inquietudes to deſtroy your health, what will avail my good intentions, if they are fruſtrated by your death? You will leave this world without ever knowing whether the promiſes of your ſon were the language of a grateful heart, or the lying proteſtations of a hypocrite: God in heaven forbid it ſhould be ſo! may he preſerve your health, and prolong your days, to receive a thouſand proofs of the laſting love and duty of the moſt obliged of children! We are all bound to you, Sir, and will, I truſt, repay it in love and honour of you. Let this ſupport and comfort you, that you are the father of ten children, among whom there ſeems to be but one ſoul of love and obedience to you. This is a ſolid, real good, which you will feel and enjoy when other pleaſures have loſt their taſte: your heart will be warmed by it in old age, and you will find yourſelf richer in theſe treaſures than in the poſſeſſion of all you have ſpent upon us. I talk, Sir, from the fullneſs of my heart, and it is not the ſtyle of a diſſembler. Do not, my dear Sir, ſuffer melancholy to gain too far upon you: think leſs of thoſe circumſtances which diſquiet you, and rejoice in the many others which ought to gladden you: conſider the reputation you have acquired, the glorious reputation of integrity, ſo uncommon in this age! Imagine that your poſterity will look upon it as the nobleſt fortune you can leave them, and that your children's children will be incited to virtue by your example. I don't know, Sir, whether you feel this; I am ſure I do, and glory in it. Are you not happy in my dear mother? Was ever wife ſo virtuous, ſo dutiful, ſo fond? There is no ſatisfaction beyond this, and I know you have a perfect ſenſe of it. All theſe advantages, well weighed, will make your misfortunes light; and, I hope, the pleaſure ariſing from them will diſpel that cloud which hangs upon you, and ſinks your ſpirits. I am, dear Sir,

Your dutiful ſon, G. L.

Expreſſing, in another letter, his diſſatisfaction in the thought of returning to *Luneville*, he ſays:

'Luneville was my ſchool of breeding, and I was there more unavoidably ſubject to *quelques bevues d'ecolier*, as the *politeſſe* practiſed in that is fuller of ceremony than elſewhere, and has a good deal peculiar to itſelf.

'The memory of theſe miſtakes, though loſt perhaps in others, hangs upon my mind when I am there, and depreſſes my ſpirits to ſuch a degree, that I am not like myſelf. One is never agreeable in company, where one fears too much to be diſapproved; and the very notion of being ill received, has as bad an effect upon our gaiety as the thing itſelf. This is the firſt and ſtrongeſt reaſon, why I deſpair of being happy in Lorrain. I have already complained of the fop-

gliſh ignorance and contempt for all I have been taught to value, that is ſo faſhionable there. You have heard me deſcribe the greater part of the Engliſh I knew there, in colours that ought to make you fear the infection of ſuch company for your ſon.

'But ſuppoſing no danger in this brutal unimproving ſociety, it is no little grievance; for to what barbarous inſults does it expoſe our morals, and underſtanding? A fool, with a majority on his ſide, is the greateſt tyrant in the world. Don't imagine, dear Sir, that I am ſetting up for a reformer of mankind, becauſe I expreſs ſome impatience at the folly and immorality of my acquaintance. I am far from expecting they ſhould all be wits, much leſs philoſophers. My own weakneſſes are too well known to me, not to prejudice me in favour of other people's, when they go but to a certain point. There are extravagancies that have always an excuſe, ſometimes a grace, attending them. Youth is agreeable in its ſallies, and would loſe its beauty if it looked too grave; but a reaſonable head, and an honeſt heart, are never to be diſpenſed with. Not that I am ſo ſevere upon Luneville, and my Engliſh friends, as to pretend there are not men of merit and good ſenſe among them. There are ſome undoubtedly; but all I know are uneaſy at finding themſelves in ſuch ill company. I ſhall trouble you no farther on this head; if you enter into my way of thinking, what I have ſaid will be enough: if you don't, all I can ſay will have no effect. I ſhould not have engaged in this long detail, but that I love to open my heart to you, and make you the confident of all my thoughts. Till I have the honour and happineſs of converſing with you in a nearer manner, indulge me, dear Sir, in this diſtant way of conveying my notions to you; and let me talk to you as I would to my deareſt friend, without awe, correctneſs, or reſerve.——

'I believe there is no young man alive, who has more happineſs to boaſt of than myſelf; being bleſt with a ſound conſtitution, affectionate friends, and an eaſy fortune: but of all my advantages, there is none of which I have ſo deep a ſenſe, as the truſt and amiable harmony between the beſt of fathers and myſelf.

'This is ſo much the dearer to me, as indeed it is the ſource of all the reſt, and as it is not to be loſt by misfortune, but dependent on my own behaviour, and annexed to virtue, honour, and reputation. I am perſuaded that no weakneſſes or failings, which do not injure them, will occaſion the withdrawing of it from me; and therefore I conſider it as ſecure, becauſe I have uſed my mind to look upon diſhoneſty and ſhame as ſtrangers it can never be acquainted with: ſuch an opinion is not vanity, but it is ſetting thoſe two things at a neceſſary diſtance from us; for it is certain, that the allowing a poſſibility of our acting wickedly or meanly, is really making the firſt ſtep towards it.'

We add the following letter, which exhibits a ſtriking pattern of conjugal tenderneſs and genuine piety, for the ſake of ſuch of our Readers as are diſpoſed to admire and imitate *ſuch kind of merit*. Let others ridicule—it is impoſſible they ſhould deſpiſe it.

LET-

LETTER XLI.

'Dear Sir, Jan. 17, 1747.

'It is a moſt ſenſible and painful addition to my concern and affliction for my dear wife, to hear of your being ſo bad with the ſtone; and loaded as my heart is with my other grief, I cannot help writing this, to tell you how much I feel for you, and how ardently I pray to God to relieve you.

'Laſt night all my thoughts were employed on you; for, when I went to bed, my poor Lucy was ſo much better, that we thought her in a fair way of recovery; but my uneaſineſs for you kept me awake great part of the night, and in the morning I found ſhe had been much worſe again, ſo that our alarm was as great as ever. She has ſince mended again, and is now pretty near as you heard laſt poſt; only that ſuch frequent relapſes give one more cauſe to fear that the good ſymptoms which ſometimes appear, will not be laſting. On the other hand, by her ſtruggling ſo long, and her pulſe recovering itſelf ſo well as it does after ſuch violent flurries, and ſuch great ſinkings, one would hope that Nature is ſtrong in her, and will be able, at laſt, to conquer her illneſs.

'Sir Edward Hulſe ſeems now inclined to truſt to that, and to trouble her with no more phyſic; upon which condition alone ſhe has been perſuaded to take any food to-day. Upon the whole, her caſe is full of uncertainty, and the doctors can pronounce nothing poſitively about her; but they rather think it will be an affair of time. For my own health, it is yet tolerably good, though my heart has gone through as ſevere a trial as it can well ſuſtain; more indeed, than I thought it could have borne; and you may depend upon it, dear Sir, that I will make uſe of all the ſupports that reaſon or religion can give me, to ſave me from ſinking under it. I know the part you take in my life and health; and I know it is my duty to try not to add to your other pains, that of my loſs, which thought has as great an effect upon me as any thing can; and I believe God Almighty ſupports me above my own ſtrength, for the ſake of my friends who are concerned for me, and in return for the reſignation with which I endeavour to ſubmit to his will. If it pleaſe him in his infinite mercy, to reſtore my dear wife to me, I ſhall moſt thankfully acknowledge his goodneſs; if not, I ſhall moſt humbly endure his chaſtiſement, which I have too much deſerved.

'Theſe are the ſentiments with which my mind is replete: but as it is ſtill a moſt bitter cup, how my body will bear it, if it muſt not paſs from me, it is impoſſible for me to foretel: but I hope the beſt. I once more pray God to relieve you from that dreadful diſtemper with which you are afflicted.

'Gilbert W—— would be happy in the reputation his book has gained him, if my poor Lucy was not ſo ill. However, his mind leans always to hope, which is an advantage both to him and me, as it makes him a better comforter. To be ſure, we ought not yet to deſpair; but there is much to fear, and a moſt melancholy interval to be ſupported, before any certainty comes—God ſend it may come well at laſt! I am, dear Sir,

Your moſt afflicted, but moſt affectionate ſon, G. L.'

We

We have not been able to peruſe the work before us, without forming a compariſon between theſe letters from a Son to a Father, and thoſe from a Father to a Son, which have of late ſo much engaged the public attention. The contraſt between the ſpirit that breathes through each, is ſtriking; and we have too good an opinion of human nature, and of the taſte and principles of the preſent times, to doubt whether the generality of our Readers will not be better pleaſed with the young man, declaring to his father in unaffected language, 'his ſtrong and hereditary averſion to vice and folly,' than with the father, *prompting* his ſon to the purſuit of diſhonourable and illicit pleaſures; and we hope we may venture to propheſy, that the virtues of a LYTTELTON will be remembered with reſpect, when the *graces* of a CHESTERFIELD ſhall be forgotten.

Our retired ſituation affording us few opportunities of becoming acquainted with the characters of the Great, we are particularly happy in being *informed* by the Editor of theſe miſcellanies, in the *dedication*, that their noble Author, ſo juſtly admired and regretted, has left behind him a ſon who has 'talents which are certainly equal to thoſe which his father poſſeſſed,' and who makes ſuch good uſe of them, that the hopes of his friends 'are already foreſtalled, and their wiſhes, even at this early period, nearly accompliſhed.'

ART. V. *A Tour in Scotland, and Voyage to the Hebrides*, 1772. 4to. 1 l. 4 s. White. 1774.

OUR Readers have already ſeen ample ſpecimens of this ingenious Writer's very agreeable manner of journalizing his travels, in our account of his *former excurſion* *. We therefore think it unneceſſary to ſwell the preſent article with ſuch copious extracts as thoſe which were given from his preceding volume.

Mr. Pennant *again* † takes his departure from Cheſter; and gives a *ſupplemental* deſcription of that very remarkable city. From thence he proceeded through the counties of Lancaſter, Weſtmoreland, and Cumberland; entering Scotland by the way of Liddeſdale, a part of the county of Dumfries.—As he paſſed through the abovementioned portions of the North of England, he viſited every place that afforded objects of curioſity or entertainment, for the antiquary, the naturaliſt, or the man of taſte, in the general acceptation of the word: deſcribing, *en paſſant*,

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* See Review, vol. xlvi. two articles.—The Author hath now publiſhed the third edition of his Tour in 1769, in quarto, with large additions. Theſe additions may be had in a ſeparate volume, *in octavo*, with 21 elegant copper-plates.

† See his former Tour.

among

among a great variety of other particulars, the towns of Warrington, Wiggan, Preſton, Lancaſter, Cockermouth, and Carliſle; including the gentlemen's ſeats, &c. the *meres*, the *fells*, the *mines*, Keſwick, Wetherel cells; the Picts wall; and an account of the late memorable eruption of Solway-Moſs.

The principal places viſited, and deſcribed, by our Traveller, in *Scotland*, previous to his voyage to the Hebrides, are Annan, in Annandale; Haddam, Caerlaveroc, and Morton caſtles; Dumfries; Lincluden-abbey; Drumlanrig, a houſe of the Duke of Queenſberry's; Douglas caſtle; Hamilton; Bothwell; Glaſgow, which is again ‡ largely deſcribed; Paiſley; and Loch-lomond. At Greenock Mr. Pennant and his companions § went on board a veſſel of 90 tuns; and here commences his voyage to the Hebrides.

The account of theſe iſlands, ſo little known to us, yet in which, with a due attention to their improvement, ſituation, &c. the national welfare is ſo much concerned,—is extremely intereſting and entertaining; ſome of them may juſtly boaſt very conſiderable natural advantages; which are, however, little regarded: and none of them have experienced that degree of cultivation in which the iſle of *Bute* is ſingularly happy. The following extract comprizes the greateſt part of our Voyager's account of this little *fortunate iſland*:

The iſle of Bute is about 20 miles long; its greateſt breadth is not more than five miles; the number of acres is about 20,000; the inhabitants are eſtimated at 4000. It contains only two pariſhes, Kinggarth and Rotheſay.

'Mount Stuart, the ſeat of the Earl of Bute, is a modern houſe, with a handſome front, and wings: the ſituation very fine, on an eminence in the midſt of a wood, where trees grow with as much vigour as in the more ſouthern parts. Throſtles, and other ſong-birds fill the groves with their melody; nothing diſturbs their harmony; for inſtinct, often ſtronger than reaſon, forbids them to quit theſe delicious ſhades, and wander, like their unhappy maſter, into the ungrateful wilds of ambition.

'The country riſes into ſmall hills, is in no part mountainous, but is the higheſt at the ſouth end. The ſtrata of ſtone along the

‡ Vid. Tour in 1769.

§ Mr. Pennant was accompanied in this tour and voyage, by the Rev. Mr. Lightfoot of Uxbridge, to whom our Author acknowledges his obligations for the botanical remarks inſerted in this work; and by the Rev. Mr. John Stuart of Killin: to the laſt-named gentleman Mr. P. expreſſes his gratitude for a variety of hints relating to the cuſtoms of the natives of the Highlands, and of the iſlands, which, by reaſon of our Author's ignorance of the *Erſe* language, muſt, otherwiſe, have eſcaped his notice. To both theſe gentlemen, he adds, 'I was indebted for all the comforts that ariſe from the ſociety of agreeable and worthy companions.'

ſhore

ſhore from *Rotheſay* to *Cil-chattan*, is red grit, mixed with pebbles; from the firſt tranſverſe to Scalpay-bay, is a bed of ſlate, which ſeems to be a continuation of that ſpecies of ſtone riſing near Stonehive, on the eaſtern ſide of Scotland, and continued, with ſome interruptions, to this iſland; but is of a bad kind both in its origin and termination. In the ſouth end is ſome lime-ſtone; and ſpotted ſtone, not unlike *lava*.'

The quadrupeds are hares, polecats, weeſels, otters, moles, and ſeals; among the birds, grous and partridge are ſometimes found. The latter certainly imply a compliment to the agricultural improvements of the iſland.

'The cultivation of a great tract on this eaſtern ſide, is very conſiderable; in the article of incloſure, it has the ſtart of the more ſouthern counties of this part of the kingdom: the hedges are tall, thick, and vigorous; the white thorns and wicken trees now (June 17) in full flower; and about 2000 acres have been thus improved. The manures are coral and ſea-ſhells, ſee-weeds, and lime. I obſerved in many places, whole ſtrata of corals and ſhells of a vaſt thickneſs, at preſent half a mile from the ſea: ſuch loſſes has that element ſuſtained in theſe parts.

'The produce of the iſland is barley, oats, and potatoes.—Turneps and artificial graſſes have been lately introduced with good ſucceſs: ſo that the inhabitants may have fat mutton throughout the year. A great number of cattle are alſo reared here.—The rent-roll of the iſland is about 4000 l. a year. Lord Bute poſſeſſes the much greater ſhare; and two or three private gentlemen own the reſt.——

'When the preſent Earl came to his eſtate, the farms were poſſeſſed by a ſet of men who carried on, at the ſame time, the profeſſions of *huſbandry* and *fiſhing*; to the manifeſt injury of both. His Lordſhip drew a line between theſe incongruent employs, and obliged each to carry on the buſineſs he preferred, diſtinct from each other.—This, with the example given by his Lordſhip, of incloſing;—by the encouragement of burning lime, for *ſome*; and by tranſporting *gratis* to the neareſt market, the produce of *all*; has given to this iſland its preſent flouriſhing aſpect:—Such indiſputable talents has his Lordſhip for the government of little iſlands.'

Rotheſay, the capital, is a ſmall town, containing about 200 families, and is within theſe few years much improved. The females ſpin yarn; the men ſupport themſelves by fiſhing. The town has a good pier; and lies at the bottom of a fine bay.—Here is ſufficient depth of water, a ſecure retreat, and a ready navigation down the Firth, for an export trade: magazines, ſays Mr. Pennant, for goods for foreign parts, might moſt advantageouſly be eſtabliſhed here.

Rotheſay caſtle is of high but unknown antiquity; and was, in later times, a royal reſidence. Mr. Pennant has given a brief hiſtory of its various revolutions: illuſtrated with an engraving, which exhibits a view of it, in its preſent ſtate.

Our Author introduces a brief *hiſtory* of the Hebrides, partly taken from Dr. Macpherſon's learned eſſay on this ſubject; with

with additional obſervations. We ſhall not enter into any particulars of this curious part of the work; nor of his very entertaining deſcriptions of the other iſles: although ſome of them afford abundant matter to gratify the geographer, the hiſtorian, and the antiquary. We here refer, eſpecially, to Arran, Iſlay, Oranſey, Iona; and Skie, which is the largeſt of all the Hebrides, being 60 miles long. The account of *Staffa* will prove a very high gratification to the naturaliſt; who will here ſee a new *Giant's Cauſeway*, far exceeding, in height and ſplendor, the celebrated rocks of that name, in Ireland *. Our Author was favoured with the deſcription of this hitherto unnoticed WONDER, by Joſeph Banks, Eſq; who alſo, with the liberality of a true lover of the arts, and of philoſophic reſearches, permitted Mr. Pennant's artiſt to copy as many of the beautiful drawings in his collection, as would be of uſe in the preſent work. The engravings relative to this 'matchleſs curioſity,' are, alone, a moſt valuable preſent to the Public; and well deſerved the handſome acknowledgments made by our grateful Author, in his dedication of this book, to that public ſpirited gentleman.

'I think myſelf, ſays he, ſo much indebted to you, for making me the vehicle for conveying to the Public the rich diſcovery of your *laſt* voyage, that I cannot diſpenſe with this addreſs the uſual tribute on ſuch occaſions. You took from me all temptation of envying your ſuperior good fortune †, by the liberal declaration you made, that the Hebrides were my ground, and yourſelf, as you pleaſantly expreſſed it, but an interloper.'

This ſtupendous rocky phenomenon muſt have made an appearance equally ſtriking and beautiful, to the aſtoniſhed eyes of our voyagers, on their near approach: 'riſing amidſt the waves, with columns of double the height of the Giant's Cauſeway in Ireland; gloſſy and reſplendent, from the beams of the eaſtern ſun.'

To ſuch of our Readers as have not ſeen the Giant's Cauſeway, or the beautiful paintings of that heretofore *ſingular* curioſity (as many deemed it) by Miſs Drury, a very ingenious

* The Giant's Cauſeway lies on the coaſt of Antrim, nearly oppoſite to Port Patrick in Scotland. It has been ſuppoſed (we know not by what method of computation) to contain about 30,000 pillars.

† This alludes, if we miſtake not, to Mr. Pennant's being unable to land on Staffa. His words are, 'I wiſhed to make a nearer approach, but the prudence of Mr. Thompſon (the captain of the veſſel hired for this voyage) who was unwilling to venture in theſe rocky ſeas, prevented my farther ſearch of this wondrous iſle. I could do no more than cauſe an accurate view to be taken of its eaſtern ſide, and of thoſe other picturesque iſlands then in ſight.'

lady

lady of that country ‡; or who have not ſeen the engraved views of Staffa in the book now before us; it will be very difficult for us to convey any tolerable idea of ſuch aſtoniſhing productions. What *words* can do, however Mr. Banks hath done; but his elegant drawings are an illuſtration not leſs neceſſary than ornamental. We ſhall attempt a brief abſtract of his verbal deſcription; referring our Readers to the book itſelf for farther ſatisfaction.

The little iſland of Staffa lies on the weſt coaſt of Mull, about three leagues N. E. from Iona. Its greateſt length is about a mile, and its breadth about half a one. Mr. B. and his company arrived there Auguſt 12, at nine in the evening, when it was too dark to ſee any thing. They therefore carried their tent and baggage near the only houſe on the iſland, and began to cook their ſuppers, in order to be prepared for the earlieſt dawn, to enjoy that ſight of which, from the converſation of the neighbouring gentlemen who had informed them of this curioſity (ſome of whom kindly accompanied them as guides) they had now the higheſt expectations.

"The impatience, ſays Mr. Banks, which every body felt, to ſee the wonders we had heard ſo largely deſcribed, prevented our morning's reſt. Every one was up and in motion before the break of day, and with the firſt light arrived at the S. W. part of the iſland, the ſeat of the moſt remarkable pillars; where we were ſtruck with a ſcene of magnificence which exceeded our moſt ſanguine expectations: the whole of that end of the iſland ſupported by ranges of natural pillars, moſtly above 50 feet high, ſtanding in natural colonnades, according as the bays or points of land formed themſelves. On a firm baſis of ſolid unformed rock, above theſe, the ſtratum which reaches to the ſoil or ſurface of the iſland, varied in thickneſs, as the iſland itſelf formed into hills or valleys; each hill which hung over the columns below, forming an ample pediment, ſome of theſe above 60 feet in thickneſs, from the baſe to the point, formed by the ſloping of the hill on each ſide, almoſt into the ſhape of thoſe uſed in architecture."—Of this particular appearance there is a good engraving.

"Compared to this, what are the cathedrals or the palaces built by man? mere models or play-things! imitations as diminutive as his works will always be, when compared to thoſe of Nature. Where is now the boaſt of the architect! Regularity, the only part in which he fancied himſelf to exceed his miſtreſs, Nature, is here found in her poſſeſſion, and here it has been, for ages, undeſcribed *. Is

‡ Copies of theſe paintings, in two large prints, were publiſhed about 20 years ago.—There were alſo engravings of the Giant's Cauſeway, publiſhed long ſince in the Phil. Tranſactions.

* Staffa is taken *notice* of, indeed, by Buchanan (obſerves Mr. P.) but in the ſlighteſt manner; and among the thouſands who have navigated

Is not this the ſchool where the art was originally ſtudied, and what had been added to this, by the whole Grecian ſchool? a capital to ornament the column of Nature, of which they could execute only a model; and for that very capital they were obliged to a buſh of *Acanthus:* how amply does Nature repay thoſe who ſtudy her works!

"With our minds full of ſuch reflections we proceeded along the ſhore, treading upon another *Giant's Cauſeway*, till we arrived at the mouth of a cave, the moſt magnificent, I ſuppoſe, that has ever been deſcribed by travellers †.

"The mind can hardly form an idea more magnificent than ſuch a ſpace ‡, ſupported on each ſide by ranges of columns; and roofed by the bottoms of thoſe which have been broke off in order to form it; between the angles of which a yellow ſtalagmitic matter has exuded, which ſerves to define the angles preciſely; and at the ſame time vary the colour with a great deal of elegance; and to render it ſtill more agreeable, the whole is lighted from without; ſo that the fartheſt extremity is plainly ſeen from the entrance: and the air within being agitated by the flux and reflux of the tides, is perfectly dry and wholeſome, free entirely from the damp vapours with which natural caverns in general abound."—Mr. B. has given an elegant perſpective view of this wonderful place.

This beautiful cavern is called, by the people of the neighbouring iſles, *Fingal's Cave*; but it ſeems, to us, to be a prevailing notion with them, that the principal places of this kind, in ſeveral of the weſtern iſlands, were the haunts of this celebrated hero; for Mr. Pennant gives an account of another Fingal's Cave, in the iſle of Arran; and which evidently had afforded ſhelter to hunters, or pirates, in former times.

Having finiſhed his encomium on the beauties of Staffa, Mr. Banks proceeds to a more philoſophical deſcription:

"On the weſt ſide of the iſland is a ſmall bay, where boats generally land: a little to the ſouthward of which the firſt appearance of pillars is to be obſerved; they are ſmall, and inſtead of being placed upright, lie down on their ſides, each forming a ſegment of a circle: from thence you paſs a ſmall cave, above which, the pillars, now grown a little larger, are inclining in all directions. In one place, in particular, a ſmall maſs of them very much reſembles the ribs of a ſhip §. From hence having paſſed through the cave, you come to the firſt ranges of pillars, which are, ſtill, not above half as large

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vigated theſe ſeas, none have paid the leaſt attention to its grand and ſtriking characteriſtic, till this preſent year 1772.—This iſland is the property of Mr. Lauchlan Mac-Quarie, of Ulva, and is now *to be diſpoſed of.*'

† This cave runs into the rock in the direction of N. E. by E. the water flowing all the way up, to the length of 371 feet 6 inches.

‡ The height of the arch, at the mouth, is 117 feet 6 inches.

§ The Giant's Cauſeway in Ireland has alſo its *bending* or leaning pillars. Mr. Banks has given a fine print of the bending pillars in Staffa.

as thoſe a little beyond. Over againſt this place is a ſmall iſland called, in *Erſe, Boo-ſha-la*, ſeparated from the main, by a channel not many fathoms wide: this whole iſland is compoſed of pillars without any ſtratum above them; they are ſmall, but by much the neateſt formed of any about the place."—There is an elegant view of this beautiful appendage to Staffa.

"The firſt diviſion of Boo-ſha-la, for at high water it is divided into two, makes a kind of cone, the pillars converging together toward the centre: on the other, they are in general laid down flat, and in the front next to the main, you ſee how beautifully they are packed together; their ends coming out ſquare with the bank which they form: all theſe have their tranſverſe ſections exact, and their ſurfaces ſmooth, which is by no means the caſe with the large ones, which are cracked in all directions. I much queſtion, however, if any one of this iſland, Boo-ſha-la, is two feet in diameter.

"The main iſland, oppoſite to Boo-ſha-la, and farther toward the N. W. is ſupported by ranges of pillars pretty erect, and though not tall (as they are not uncovered to the baſe) of large diameters; and at their feet is an irregular pavement, made by the upper ſides of ſuch as have been broken off, which extends as far under water as the eye can reach. Here the forms of the pillars are apparent; theſe are of 3, 4, 5, 6, and 7 ſides; but the numbers of 5 and 6 are by much the moſt prevalent. The largeſt I meaſured was of ſeven; it was 4 feet 5 inches in diameter."

Our accurate Obſerver proceeds to give the meaſurement of the ſides of this pillar, which are unequal; with that of ſome other forms which he met with: but for theſe meaſurements we refer to the book.

"The ſurfaces of theſe large pillars, in general, are rough and uneven, full of cracks in all directions; the tranſverſe figures in the upright ones never fail to run in their true directions: the ſurfaces on which we walked were often flat, having neither concavity nor convexity: the larger number, however, were concave, though ſome were evidently convex *.

"Proceeding to the N. W. you meet with the higheſt ranges of pillars, the magnificent appearance of which is paſt all deſcription. Here they are bare to their very baſis, and the ſtratum below them is alſo viſible: in a ſhort time it riſes many feet above the water, and gives an opportunity of examining its quality. Its ſurface rough, and has often large lumps of ſtone ſticking on it, as if half immerſed; itſelf, when broken, is compoſed of a thouſand heterogeneous parts, which together have very much the appearance of a

* The ſtones of which the pillars of the Giant's Cauſeway conſiſt, are not always jointed together by even ſurfaces, as in buildings erected by human art, but, in general are ſaid to be formed, one with a convexity in the center, and another with an exactly correſponding concavity to receive it. Vid. PHIL. TRANS. No. 212 and 241, or Lowthorp's Abridgment, vol. ii. p. 515. Whether or not the ſpecimens in the Britiſh Muſeum are of this form, we do not recollect.

lava; and the more ſo, as many of the lumps appear to be of the very ſame ſtone of which the pillars are formed; this whole ſtratum lies in an inclined poſition, dipping gradually toward the S. E."

What a feaſt for a philoſopher,—ſhould the foregoing particulars aſſiſt him in his inquiries concerning the production of ſuch amazing ſpecimens of natural maſonry!—In the work before us, no conjectures of this kind are hazarded.—That theſe vaſt architectural rocks were, however, formed by volcanos, ſeems to be no matter of doubt with thoſe who have ſeen not only the wonders of Staffa, but others of a ſimilar kind, which are found in Iceland; not to mention ſome of inferior note in Italy, and other places.

Mr. Pennant contents himſelf with pronouncing Staffa to be a genuine maſs of *baſaltes*; by which term he means *jointed columns*, ſuch as thoſe of the Giant's Cauſeway, and of this iſland. The latter is a coarſe kind, of a dirty brown colour; the Iriſh baſaltes is, for the moſt part, a fine black: but the columns at Staffa have greatly the preference, as to the grandeur of their appearance.

But Staffa, including its little neighbour, Boo-ſha-la *, was not the only place where our Voyagers met with baſaltic rocks. Afterward, on journeying over the iſle of Skie, which for its ſuperior magnitude may be called the metropolis of the weſtern iſles, they met, in the front of an high hill, called *Briis-mhawl*, with 'a fine ſeries of columns,' above 20 feet high, and conſiſting of 4, 5, and 6-angles, or ſides, but moſtly of 5. Theſe pillars reſembled thoſe of the Giant's Cauſeway, except that they were leſs frequently jointed; the joints being at great and unequal diſtances: but the majority are entire. The ruins of theſe columns at the baſe, ſays Mr. Pennant, made a grand appearance: they were the ruins of the creation: thoſe of Rome, the work of human art, ſeem, to them, but as the ruins of yeſterday.

'At a ſmall diſtance from theſe, on the ſlope of a hill, is a tract of ſome roods entirely formed of the tops of ſeveral ſeries of columns, even and cloſe ſet, forming a reticulated ſurface, of amazing beauty and curioſity. This is the moſt northern *baſaltes* I am acquainted with; the laſt of *four* in the Britiſh dominions, all running from S. to N. nearly in a meridian. The Giant's Cauſeway appears firſt; Staffa ſucceeds; the rock Humbla about 20 leagues further; and finally the columns of Briis-mhawl: the depth of ocean, in all probability, conceals the loſt links of the chain.'—This vaſt idea by no means precludes that of a volcano.

It is now time for us to put an end to this philoſophic and amuſing voyage. Accordingly, on the 28th of July, we land theſe laudably inquiſitive Gentlemen ſafely in Roſs-ſhire; from

* To which may be added the rock of Humbla, not far to the weſt of the neighbouring iſland of Cannay; this rock being alſo formed of baſaltic columns.

whence

whence we conduct them through Sutherland (DESCRIPTION ever attending their ſteps) to Inverneſs.

The remainder of Mr. Pennant's itinerary is enriched by his farther deſcription of the Highlands; in which we have an account, with engravings, of ſome notable Daniſh antiquities found there, and ſome other curioſities*. This part of the work is much enlivened by occaſional diſplays of the manners and cuſtoms of the people: in one place we meet with the following paſſage:

'There is not an inſtance of any country having made ſo ſudden a change in its morals as this I have juſt viſited, and the vaſt tract intervening between theſe coaſts and *Loch-neſs*. Security and civilization poſſeſs every part; yet 30 years have not elapſed ſince the whole was a den of thieves, of the moſt extraordinary kind. They conducted their plundering excurſions with the utmoſt policy, and reduced the whole art of theft into a regular ſyſtem. From habit it loſt all the appearance of criminality: they conſidered it as labouring in their vocation; and when a party was formed for any expedition againſt their neighbour's property, they and their friends prayed as earneſtly to heaven for ſucceſs, as if they were engaged in the moſt laudable deſign.

'The conſtant petition, at grace, of the old Highland chieftains, was delivered with great fervor in theſe terms: "LORD! *turn the world upſide down, that* Chriſtians *may make bread out of it.*" The plain Engliſh of this pious requeſt was—That the world might become, for their benefit, a ſcene of rapine and confuſion.'

This may be called (to ſpeak in the preſent prevailing mode of northern literature) *the mechanical effect of religion upon rude nations*. Our Author relates many other curious particulars relative to the Highland *banditti:* whoſe pious regards to the obligations of an *oath* were of the ſame ſtamp with their *prayers* and *graces*. But their *hoſpitality*, like that of the wild Arabs, was genuine, and inviolable.

We muſt here, though unwillingly, cloſe our extracts from a work which abounds with the moſt ſeductive materials, ſuch as might inſenſibly lead the unwary Reviewer into details that would fill every page of the uſual quantity for a month. To travel with a Pennant, a Banks, and a Solander, is, indeed, beguiling the time: but we muſt not forget that other objects demand our attention. Mean while we look forward, with pleaſing expectation, for the appearance of the ſecond volume of this Tour: which will, as the Author expreſſes it, 'compre-

* Our Author has likewiſe many valuable remarks on the too general neglect of agriculture in ſome of theſe parts, particularly in the iſlands; and on the unhappy cauſes and conſequences of that ſpirit of *migration* which hath lately poſſeſſed the miſerable natives; tempting them to prefer a 'temporary bondage in a ſtrange land, to ſtarving for life in their native ſoil.'

hend the travels through part of Argyleſhire, Breadalbane, Athol; the remaining part of Perthſhire; the counties of Angus and Merns; Fifeſhire, Sterling, Linlithgow, Edinburgh; and from thence by Kelſo, into Northumberland; Durham, and Craven in Yorkſhire, till the concluſion, at my own houſe*:'

With this volume will be given, we are farther told, a corrected map of North Britain and its iſlands; which we, in vain, ſought for among the very numerous and excellent engravings which adorn the preſent publication.

The volume before us is elegantly printed: a circumſtance which we particularly mention for the credit of the ancient city of Cheſter, where Mr. Monk's preſs claims the honour of its production. We do not, however, think that Mr. Pennant has been ſo attentive to the correction of the language as the importance of his work, and the very handſome appearance of the book, undoubtedly required. We will give a ſpecimen, or two, of ſome of thoſe little defects which might have been eaſily removed, in reviſing the proof-ſheets:—P. 38, the Druids meet 'to *ſet* in council;' vulgarly, inſtead of *ſit*. P. 43. 'return *back*;' tautology. P. 125, '*irreſiſtleſs* beauty;' for *irreſiſtible*. P. 156, 'Am ſhewn a precipitous rock, where I was informed that the hero *Wallace* was *purſued to*;' inſtead of *to which* the hero was *purſued*. P. 169, the baſking ſhark 'a *perfect* monſter;' perfect imperfection. P. 181, 'Fingal, *whom* tradition ſays, reſided in this iſland;' inſtead of *who* reſided.—Several more ſuch ſlips we obſerved, and all unnoticed in the table of *Errata*; but they will readily occur to the ingenious and learned Author, on a reviſal.

* At Downing, in Flintſhire.

ART. VI. *The preſent State of the Britiſh Empire.* Containing a Deſcription of the Kingdoms, Principalities, Iſlands, Colonies, Conqueſts, and of the Military and Commercial Eſtabliſhments, under the Britiſh Crown, in Europe, Aſia, Africa, and America. By the late Rev. John Entick, M. A. and other Gentlemen. Illuſtrated with Maps, &c. 8vo. 4 Vols. 1l. 4s. Law, &c. 1774.

FEW books are more generally known, than thoſe which have been publiſhed under the title of *The preſent State of Great Britain*, &c. by Chamberlain, by Meige, and by others. Theſe crowded performances have been uſually printed in one large octavo volume; but the plan on which they were formed is here extended ſo as to comprehend a much greater variety of particulars, including the neceſſary additions and improvements to which later times have given birth.

This work, therefore, may be conſidered as exhibiting a more complete view of all our public eſtabliſhments, &c. than hath yet appeared in any one ſcheme of publication, however comprehenſive, under the ſame title; and on this account it will juſtly be regarded,

regarded, by many, as a little library in itſelf: eſpecially by readers whoſe ſituations in the country, lie too remote from other ſources of literary information.

But as this compilement is, for the greateſt part, drawn from preceding Authors, who fell into many errors which no collector, however diligent, could be equal to the taſk of wholly rectifying, ſo the preſent multifarious aſſemblage of particulars, muſt, in courſe, abound with ſuch defects, as were, in a manner, inſeparable from the materials of which it is compoſed. Yet, whatever may be the imperfections of this performance, it is certainly to be numbered among the moſt uſeful books *of the kind* in the Engliſh language.

The writer of the preface hath beſtowed a warm encomium on the united labours of Mr. Entick and his induſtrious aſſociates, in his preface; wherein, however partial, he has not perhaps very unjuſtly eſtimated the merits of this large body of *national deſcription*.—Part of what he ſays is, in ſubſtance, as follows:

The principal aim of the work, he obſerves, is *public utility*. The Authors, ſays he, have attempted to lay before their Readers *a political Chart of the* BRITISH EMPIRE, with its territories and connexions in every quarter of the world. We are here preſented with a ſuccinct account of the conſtitution of the kingdoms, and other dominions, annexed by conqueſt or otherwiſe, to the crown of Great Britain: the legiſlative and executive powers of the government are accurately diſtinguiſhed; the prerogatives of the crown are aſcertained; the rights, immunities, and liberties of the ſubject are elucidated and ſupported by authorities, and the law of the land.—Here we ſee the ſhare of government alloted to each diſtinct branch of the legiſlature, or in what hands the power of framing and executing our laws is inveſted.—The ſtate of religion is minutely diſcuſſed; the ſeveral modes of worſhip, authoriſed by the act of toleration, are deſcribed, from an accurate enquiry into their forms of eccleſiaſtic regulations; the laws againſt papiſts are collected and arranged under proper heads.

The nobility and gentry, it is added, may here trace their honours and privileges to their ſources. The freeholders, merchants, tradeſmen and manufacturers range under the deſcription of yeomanry; and to his account of the naval department the Author has ſubjoined the ſtate of the Britiſh army and militia.

'Thoſe who wiſh to form ſome acquaintance with the gentlemen of the long robe, will ſee the origin and various diviſions of the law into ſtatute, civil, and common, explained; with a diſſertation on the utility, power, and duty of juries; and a deſcription of the various forms of trying criminals.'

Infinite pains, we are told, have been taken in the reſearches into the nature, antiquity, juriſdiction, mode of proceeding, and

power of parliament; the king is deſcribed in his legiſlative and executive capacity; and of the revenue or means to ſupport the ſtate and government, ſome idea may be formed from the detail of the treaſury, exchequer, cuſtom-houſe, exciſe-office, ſtamp-office, poſt-office, &c.

Another part of the work is appropriated to the natural hiſtory and topography of the three kingdoms; in which, however, we meet with no very important additions to what may be found in the old accounts, and later compilements, ſuch as *Camden's Britannia*; the *Tour through Great Britain*, &c. &c. The great alteration, however, made in the face of the country, by the prevailing attention to inland navigations, ſince the above-mentioned books were written, is not unnoticed in this publication. The Duke of Bridgewater's canal is deſcribed; and the plan of the great Staffordſhire navigation is inſerted.

The Britiſh ſettlements in North-America and the Weſt-Indies are likewiſe deſcribed, and their utility to and connexion with the mother country, are related and explained; with a view of their conſtitution, government, charters, and laws; and ſome accounts of the native Indians. Nor are our ſettlements and factories on the coaſt of Africa, in Turkey, and in Perſia, omitted.

But, ſays the Editor, 'what hath made a conſiderable object in this work, is an account of our trade to the Eaſt India company's ſettlements in Aſia. Here a particular attention has been paid to every circumſtance of importance that could contribute to the information of the public on this head; the quantity of exports, the receipts, diſburſements, and conſumption of various articles; the nett profits ariſing from the Aſiatic branch of traffic, in ſhort, every minute particular relative to the mercantile intercourſe carried on between Great Britain and her different ſettlements in China and the Eaſt-Indies, is laid down with an accuracy ſeldom aimed at, and as ſeldom executed in works of this kind; nor are the relations confined to matters of merchandize merely: the late changes in the conſtitution of the *Company*, the ſource of thoſe changes; the ſubſtance of the enquiries ſet on foot by the late ſelect and ſecret committees; an abſtract of the late regulating act, together with the inſtructions framed by a committee of directors for the guidance of the governor-general and council in their civil adminiſtration of juſtice in India; theſe have been related with fidelity and diſcuſſed with perſpicuity.'

In a word, we agree with the writer of the prefatory account here quoted, that 'an attempt has been made to compile this work in ſuch a manner as to render it intelligible to the *multitude*, yet ſerviceable to men of *refinement*. For the multitude, however, it ſeems chiefly calculated; and if they generally accept

kept and resort to it, as their guide to a competent knowledge of the present state of the British empire, there is no doubt but that the main design of the industrious compilers will be fully answered.

ART. VII. *A Defence of the* "Considerations* on the Propriety of requiring a Subscription to Articles of Faith." In Reply to a late Answer from the Clarendon Press. By a Friend of religious Liberty. 8vo. 1 s. Wilkie. 1774.

THIS Defence is manly, spirited, and judicious; and the superiority, in point of argument, is so evidently on the side of the FRIEND OF RELIGIOUS LIBERTY, that he must be a prejudiced Reader indeed who does not clearly discern it.

'The fair way of conducting a dispute, says our Author, is to exhibit one by one the arguments of your opponent, and with each argument the precise and specific answer you are able to give it. If this method be not so common, nor found so convenient as might be expected, the reason is, because it suits not always with the designs of a writer, which are no more perhaps than to make a *Book*; to confound some arguments, and keep others out of sight; to leave what is called an *Impression* upon the Reader, without any care to inform him of the proofs or principles by which his opinion should be governed. With such views, it may be consistent to dispatch objections, by observing of some *that they are old*, and therefore like certain drugs have lost, we may suppose, their strength; of others, that *they have long since received an answer*; which implies, to be sure, a confutation: to attack straggling remarks, and decline the main reasoning, as *mere declamation*; to pass by one passage because it is *long-winded*, another because the Answerer *has neither leisure nor inclination to enter into the discussion of it*; to produce extracts and quotations, which taken alone, imperfectly if at all express their Author's meaning; to dismiss a stubborn difficulty with a *reference*, which ten to one the Reader never looks at: and lastly, in order to give the whole a certain fashionable air of candour and moderation, to make a concession † or two which nobody thanks him for, or yield up a few points which it is no longer any credit to maintain.'

Leaving his Readers to judge how far the *Answerer from the Clarendon Press* ‡ is concerned in this description, he proceeds to state and examine his arguments fully and distinctly.

After complaining, as is usual on such occasions, of *disappointment* and dissatisfaction, the Answerer set out with an argument, which, according to him, comprises, in *a narrow compass*, the whole merits of the question; and which is neither more nor less than this, that *it is necessary that those who are to be ordained*

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* For an account of the *Considerations*, see Review vol. 50, consult the *Table of Contents*, under the letter C, viz. "Carlisle, Bp. of."

† Such as, *that if people keep their opinions to themselves, no man will hurt them*, and the like. Answer, p. 45.

‡ See Review for July, 1774, p. 77. Art. 46.

teachers in the church ſhould be found in the faith, and conſequently that they ſhould give to thoſe who ordain them ſome proof and aſſurance that they are ſo, and that the method of this proof ſhould be ſettled by public authority.

'Now the perfection, ſays our Author, of this ſort of reaſoning is, that it comes as well from the mouth of the Pope's profeſſor of divinity in the univerſity of Bologna, as from the *Clarendon* preſs. A church has only with our Author to call her creed *the faithful word*, and it follows from ſcripture that *we muſt hold it faſt*. Her diſſatisfied ſons, let her only denominate, as he does, *vain talkers and deceivers*, and St. *Paul* himſelf commands us to *ſtop their mouths*. Every one that queſtions or oppoſes her deciſions ſhe pronounces, with him, a heretic, and *a man that is an heretic after the firſt and ſecond admonition reject*. In like manner, calling her tenets *ſound doctrine*, or taking it for granted that they are ſo (which the conclave at Rome can do as well as the convocation at London) and *ſoundneſs in the faith being a neceſſary qualification in a Chriſtian teacher*, there is no avoiding the concluſion, that every *Chriſtian teacher* (in, and out of the church too, if you can catch him, *ſoundneſs in the faith* being alike *neceſſary* in all) muſt have theſe tenets ſtrapped about his neck by oaths and ſubſcriptions. An argument which thus fights in any cauſe, or on either ſide, deſerves no quarter.—I have ſaid that this reaſoning, and theſe applications of ſcripture are equally competent to the defenders of *popery*—they are more ſo. The Popes, when they aſſumed the power of the Apoſtles, laid claim alſo to their infallibility; and in this they were conſiſtent. Proteſtant churches renounce with all their might this infallibility, whilſt they apply to themſelves every expreſſion that deſcribes it, and will not part with a jot of the authority which is built upon it.

The Author of the Conſiderations contends, and very properly too, that it is one of the firſt duties a Chriſtian owes to his Maſter *to keep his mind open and unbiaſſed* in religious enquiries.

'Can a man, ſays our Author, be ſaid to do this, who muſt bring himſelf to aſſent to opinions, propoſed by another? Who enters into a profeſſion where both his ſubſiſtence and ſucceſs depend upon his continuance in a particular perſuaſion? In anſwer to this we are informed, that theſe articles are no *rule of faith* (what not to thoſe who ſubſcribe them?) that *the church deprives no man of his right of private judgment* (ſhe cannot—ſhe hangs however a dead weight upon it); that it is a *very unfair ſtate of the caſe to call ſubſcription a declaration of our full and final perſuaſion in matters of faith*; though if it be not a *full* perſuaſion, what is it? and ten to one it will be *final*, when ſuch conſequences attend a change.—That *no man is hereby tied up from impartially examining the word of God*, i. e. with the *impartiality* of a man who muſt *eat* or *ſtarve*, according as the examination turns out; an *impartiality* ſo ſuſpected, that a court of juſtice would not receive his evidence under half the ſame influence;—*nor from altering his opinion if he finds reaſon ſo to do*; which few, I conceive, will *find*, when the alteration muſt coſt them ſo dear. If one could give credit to our Author in what he ſays here, and in ſome other paſſages of his Anſwer, one would ſuppoſe that, in his judgment at leaſt, ſubſcription

ſubſcription reſtrained no man from adopting what opinion he pleaſed, provided *he does not think himſelf bound openly to maintain it*; that *men may retain their preferments, if they will but keep their opinions to themſelves.*—If this be what the church of England means, let her ſay ſo.—This is indeed what our Author admits here, and yet from the outcry he has afterwards raiſed againſt all who continue in the church whilſt they diſſent from her articles, one would not ſuppoſe there was a pardon left for thoſe, who *keep even to themſelves an opinion* inconſiſtent with any one propoſition they have ſubſcribed. The fact is, the gentleman has either ſhifted his opinion in the courſe of writing the Anſwer, or had put down theſe aſſertions, not expecting that he ſhould have occaſion afterwards to contradict them.

'It ſeemed to add ſtrength to this objection that the judgment of moſt thinking men being in a progreſſive ſtate, their opinions of courſe muſt many of them change; the evil and iniquity of which the Anſwerer ſets forth with great pleaſantry, but has forgot at the ſame time to give us any remedy for the misfortune; except the old woman's receipt, to leave off thinking, for fear of thinking wrong.'

This may ſerve as a ſpecimen of our Author's manner of writing, and the ſpirit of his Defence.—We ſhall finiſh this article with a very juſt and pertinent obſervation, wherewith he concludes his Defence: his words are as follows:

'At the concluſion of his Pamphlet our Author is pleaſed to acknowledge, what few, I find, care any longer to deny, *that there are ſome things in our articles and liturgy which he ſhould be glad to ſee amended, many which he ſhould be willing to give up to the ſcruples of others*, but that the heat and violence with which redreſs has been purſued, preclude all hope of accommodation and tranquillity—that *we had better wait therefore for more peaceable times, and be contented with our preſent conſtitution as it is*, until a fairer proſpect ſhall appear of changing it for the better.—After returning thanks, in the name of the *fraternity*, to him and to all who touch the burden of ſubſcription with but one of their fingers, I would wiſh to leave with them this obſervation, that as the man who attacks a flouriſhing eſtabliſhment writes with a halter round his neck, few ever will be found to attempt alterations but men of more ſpirit than prudence, of more ſincerity than caution, of warm, eager, and impetuous tempers; that, conſequently, if we are to wait for improvement till the cool, the calm, the diſcreet part of mankind begin it, till church governors ſolicit, or miniſters of State propoſe it—I will venture to pronounce, that (without *his* interpoſition with whom nothing is impoſſible) we may remain as we are, till the *renovation of all things.*

ART. VIII. *The Maid of the Oaks*: a new Dramatic Entertainment. As it is performed at the Theatre-royal, in Drury-lane. 8vo. 1 s. 6 d. Becket, 1774.

THIS Dramatic Entertainment is prefaced with ſome ſenſible obſervations on the preſent ſtate of our drama, and the reigning taſte of theatrical ſpectators; and we truſt that the Author juſtly determines that "the middle claſs and bulk of the aſſembly, like that of the kingdom at large, will ever be on the

the ſide of nature, truth, and ſenſe." We are not diſpleaſed neither at an attempt to give "a ſpecies of entertainment new to this country," and we think that the Author might, without impropriety, have vindicated himſelf by the practice of antiquity, as well as by the example of the French theatre; for if the productions of the Haymarket are referred to the model of Ariſtophanes, the ſatirick drama of the ancients (which was avowedly a *paſtoral entertainment)* might ſurely ſerve to countenance a *fête champêtre.*

We agree with the Writer "that to blend ſtrength and delicacy (not *refinement* but *delicacy*,) would be to attain perfection" in the drama. There is however more of eaſe than nerve in this little piece, which is the leſs to be wondered at, as we find from the hiſtory of the undertaking that the original outline was confined to two acts, but that the candour of Mr. Garrick encouraged the Author to extend his plan; and perhaps the readers of the following ſcene will concur with us, in applauding the critical diſcernment of the manager, who, we are told, gave particular encouragement to the Writer, thinking "he diſcovered in him ſome talents for the higher ſpecies of comedy," while the character of Hurry ſerves as a ſpecimen of his abilities in the lower.

Enter Lady Bab Lardoon.

"*Lady Bab.* Dear Maria, I am happy to be the firſt of your company to congratulate you—Well, Mr. Oldworth, I am delighted with the idea of your Fête; it is ſo novel, ſo French, ſo expreſſive of what every body underſtands, and nobody can explain; then there is ſomething ſo ſpirited in an undertaking of expence, where a ſhower of rain will ſpoil it all.

Oldworth. I did not expect to eſcape from ſo fine a lady, but you and the world have free leave to comment upon all you ſee here.

Laugh where you muſt, be candid where you can.

I only hope that to celebrate a joyful event upon any plan, that neither hurts the morals, nor politeneſs of the company, and at the ſame time ſets thouſands of the induſtrious to work, cannot be thought blame-worthy.

Lady Bab. Oh, quite the contrary, and I am ſure it will have a run; a force upon the ſeaſons and the manners, is the true teſt of a refined taſte, and it holds good from a cucumber at Chriſtmas, to an Italian opera.

Maria. Is the rule the ſame among the ladies, lady Bab; is it alſo a definition of their refinement to act in all things contrary to nature?

Lady Bab. Not abſolutely in all things, though more ſo than people are apt to imagine; for even in circumſtances that ſeem moſt natural, faſhion prompts ten times, where inclination prompts once; and there would be an end of gallantry in this country, if it was not for the ſake of reputation.

Oldworth. What do you mean?

Lady

Lady Bab. Why, that a woman without a connection, grows every day a more awkward perſonage; one might as well go into company without powder—if one does not *really* deſpiſe old vulgar prejudices, it is abſolutely neceſſary to affect it, or one muſt ſit at home alone.

Oldworth. Indeed!

Lady Bab. Yes, like lady Sproſe, and talk morals to the parrot.

Maria. This is new, indeed; I always ſuppoſed that in places, where freedom of manners was moſt countenanced, a woman of unimpeachable conduct carried a certain reſpect.

Lady Bab. Only fit for ſheep-walks and *Oakeries!*—I beg your pardon, Mr. Oldworth—in town it would juſt raiſe you to the whiſt-party of old lady Cypher, Mrs. Squabble, and lord Flimzey; and at every public place, you would ſtand among the footmen to call your own chair, while all the maccaronies paſſed by, whiſtling a ſong through their tooth-picks, and giving a ſhrug—*dem it, 'tis pity ſo fine a woman ſhou'd be loſt to all common decency.*

Maria (ſmiling). I believe I had better ſtay in the *Oakery*, as you call it; for I am afraid I ſhall never procure any *civility* in town, upon the terms required.

Lady Bab. Oh, my dear, you have choſe a horrid word to expreſs the intercourſe of the bon ton; *civility* may be very proper in a mercer, when one is chuſing a ſilk, but *familiarity* is the life of good company. I believe this is quite ſince your time, Mr. Oldworth, but 'tis by far the greateſt improvement the beau monde ever made.

Oldworth. A certain eaſe was always an eſſential part of good breeding, but lady Bab muſt explain her meaning a little further, before we can decide upon the improvement.

Lady Bab. I mean that participation of ſociety, in which the French uſed to excel, and we have now ſo much outdone our models.—I maintain, that among the *ſuperior* ſet—mind, I only ſpeak of them—our men and women are put more upon a footing together in London, than they ever were before in any age or country.

Oldworth. And pray how has this happy revolution been effected?

Lady Bab. By the moſt charming of all inſtitutions, wherein we ſhew the world, that liberty is as well underſtood by our women as by our men; we have our *bill of rights* and our *conſtitution* too, as well as they—we drop in at all hours, play at all hours, play at all parties, pay our own reckonings, and in every circumſtance (petticoats excepted) are true lively jolly fellows.

Maria. But does not this give occaſion to a thouſand malicious inſinuations?

Lady Bab. Ten thouſand, my dear,—but no *great meaſures* can be effected without a contempt of popular clamour.

Oldworth. Paying of reckonings is I confeſs new ſince my time; and I ſhould be afraid it might ſometimes be a little heavy upon a lady's pocket.

Lady Bab. A mere trifle—one generally wins them—Jack Saunter of the guards, loſt a hundred and thirty to me upon ſcore at one time; I have not eat him half out yet—he will keep me beſt part of

next

next winter; but exclusive of that, the club is the greatest system of œconomy for married families ever yet established.

Oldworth. Indeed! but how so, pray?

Lady Bab. Why, all the servants may be put to board wages, or sent into the country, except the footmen—no plunder of housekeepers, or maitres de hotel, no long butcher's bills—Lady Squander protests she has wanted no provision in her family these six months, except potatoes to feed the children, and a few frogs for the French governess—then our dinner-societies are so amusing, all the doves and hawks together, and one converses so freely; there's no topick of White's or Almack's, in which we do not bear a part.

Maria. Upon my word I should be a little afraid, that some of those subjects might not always be managed with sufficient delicacy for a lady's ear, especially an unmarried one.

Lady Bab. Bless me! why where's the difference? Miss must have had a strange education indeed, not to know as much as her Chapron: I hope you would not have the daughters black-ball'd, when the mothers are chose: Why it is almost the only place where some of them are likely to see each other.

Enter Sir Harry Groveby.

Sir Harry. I come to claim my lovely bride—here at her favourite tree I claim her mine!—the hour is almost on the point, the whole country is beginning to assemble; every preparation of Mr. Oldworth's fancy is preparing,

And while the priest accuse the Bride's delay,
Roses and myrtles shall obstruct her way.

Maria. Repugnance would be affectation, my heart is all your own, and I scorn the look or action that does not avow it.

Oldworth. Come, Sir Harry, leave your protestations, which my girl does not want; and see a fair stranger.

Lady Bab. Sir Harry, I rejoice at your happiness—and do not think me so tasteless, Maria, as not to acknowledge an attachment like yours, preferable to all others, when it can be had—*filer la parfait amour*, is the first happiness in life: but that you know is totally out of the question in town; the matrimonial comforts in *our* way, are absolutely reduced to two; to plague a man, and to bury him; the glory is to plague him first and *bury him* afterwards.

Sir Harry. I heartily congratulate Lady Bab, and all who are to partake of her conversation, upon her being able to bring so much vivacity into the country.

Lady Bab. Nothing but the Fête Champêtre could have effected it, for I set out in miserable spirits—I had a horrid run before I left town—I suppose you saw my name in the papers.

Sir Harry. I did, and therefore concluded there was not a word of truth in the report.

Maria. Your name in the papers! Lady Bab, for what, pray?

Lady Bab. The old story—it is a mark of insignificance now to be left out: have they not begun with you yet, Maria?

Maria. Not that I know of; and I am not at all ambitious of the honour.

Lady Bab. Oh, but you will have it—the Fête Champêtre will be a delightful subject!—To be complimented one day, laughed at the

next, and abuſed the third; you can't imagine how amuſing it is to read one's own name at breakfaſt in a morning paper.

Maria. Pray, how long may your ladyſhip have been accuſtomed to this pleaſure?

Lady Bab. Lord, a great while, and in all its ſtages: They firſt began with a modeſt inuendo, "*we hear a certain Lady, not a hundred miles from Hanover-ſquare, loſt, at one ſitting, ſome nights ago, two thouſand guineas*—O tempora! O mores!"

Oldworth (laughing). Pray, Lady Bab, is this concluding ejaculation your own, or was it the printer's?

Lady Bab. His, you may be ſure; a dab of Latin adds ſurpriſing force to a paragraph, beſides ſhewing the learning of the author.

Oldworth. Well, but really I don't ſee ſuch a great matter in this; why ſhould you ſuppoſe any body applied this paragraph to you?

Lady Bab. None but my intimates did, for it was applicable to half St. George's pariſh; but about a week after they honoured me with initials and italicks: "It is ſaid, Lady B. L.'s ill ſucceſs ſtill continues at the quinze table: it was obſerved, the ſame lady appeared yeſterday at court, in a *ribband collier*, having laid aſide her *diamond* necklace, (diamond in italicks) as totally bourgeoiſe and unneceſſary for the dreſs of a woman of faſhion."

Oldworth. To be ſure this *was* advancing a little in *familiarity*.

Lady Bab. At laſt, to my infinite amuſement, out I came at full length: "*Lady Bab. Lardoon has tumbled down three nights ſucceſſively; a certain colonel has done the ſame, and we hear that both parties keep houſe with ſprained ancles.*"

Oldworth. This laſt paragraph ſounds a little enigmatical.

Maria. And do you really feel no reſentment at all this?

Lady Bab. Reſentment!—poor ſilly devils, if they did but know with what thorough contempt thoſe of my circle treat a remonſtrance—but hark, I hear the paſtorals beginning. *(Muſic behind)* Lord, I hope I ſhall find a ſhepherd!

Oldworth. The moſt elegant one in the world, Mr. Dupeley, Sir Harry's friend.

Lady Bab. You don't mean Charles Dupeley, who has been ſo long abroad?

Sir Harry. The very ſame; but I'm afraid he will never do, he is but half a maccaroni.

Lady Bab. And very poſſibly the worſt half: it is a vulgar idea to think foreign accompliſhments fit a man for the polite world.

Sir Harry. Lady Bab, I wiſh you would undertake him; he ſeems to have contracted all the common-place affectation of travel, and thinks himſelf quite an over-match for the fair ſex, of whom his opinion is as ill founded as it is degrading.

Lady Bab. O, is that his turn? what, he has been ſtudying ſome late poſthumous letters I ſuppoſe?—'twould be a delight to make a fool of ſuch a fellow!—where is he?

Sir Harry. He is only gone to dreſs; I appointed to meet him on the other ſide the Grove; he'll be here in twenty minutes.

Lady Bab. I'll attend him there in your place—I have it—I'll try my hand a little at *naiveté*—he never ſaw me—the dreſs I am going

ing to put on for the Fête will do admirably to impoſe upon him? I'll make an example of his hypocriſy, and his *graces*, and his *uſage du monde*.

Sir Harry. My life for it he will begin an acquaintance with you.

Lady Bab. If he don't, I'll begin with him: there are two characters, under which one may ſay any thing to a man; that of perfect aſſurance, and of perfect innocence: Maria may be the beſt critic of the laſt; but under the *appearance* of it, Lord have mercy!—I have heard and ſeen ſuch things!'

ART. IX. *Political Arithmetic:* Containing Obſervations on the preſent State of Great Britain; and the Principles of her Policy in the Encouragement of Agriculture. Addreſſed to the œconomical Societies eſtabliſhed in Europe. To which is added, A Memoir on the Corn Trade, drawn up and laid before the Commiſſioners of the Treaſury, by Governor Pownall. By Arthur Young, Eſq; F. R. S. Author of the Tours, &c. 8vo. 6s. Nicoll. 1774.

THE ſtate of population in this kingdom, has of late been the ſubject of particular inveſtigation: ſome of the ableſt and moſt approved writers have maintained its very ſenſible decline; and they have grounded their opinion not on fanciful ſpeculations or gloomy ſurmiſes, nor have they ſupported it by an artificial theory and empty unconvincing declamation. They have taken great pains in collecting the moſt accurate obſervations and well-authenticated facts; and to the induſtry, whereby they have furniſhed themſelves with proper materials, they have added equal ingenuity and labour in purſuing the neceſſary calculations: and as far as the moſt minute and accurate inquiry has yet extended, their principles and concluſions have been abundantly confirmed. Is it not ſurpriſing then, that the charge of meer 'aſſertions and opinions' ſhould be alleged againſt the evidence propoſed by writers of this character; and that they ſhould be illiberally reproached with 'the humour of blaming the preſent and admiring the paſt,' as if they lamented an evil which had no exiſtence but in their own melancholy imagination? It is natural to expect that a reflection of this kind, which often recurs in the performance before us, ſhould be ſupported by an induction of facts, which would leave no room to doubt that theſe gentlemen complain without cauſe. For our own part, we have no predilection in favour of any ſyſtem; but ſhould be happy to find that the evidence preponderated on the ſide of the intereſt and proſperity of our country. Mr. *Young*, however, though he has made many *tours*, and found great ſatisfaction in the ſurvey of the flouriſhing ſtate of agriculture, manufactures, and *population*, ſeems to have reſerved facts for his own uſe and to give the public only ſuſpicious principles and unſatisfactory declamation. He informs

forms us indeed in his Appendix, that he has taken great pains in procuring lists for his own satisfaction. 'I shall continue (says he) to collect them, and doubt not being able to convince the public, as far as any authority, except directly numbering the people, will allow, that the numbers, so far from declining, advance considerably; which may be seen by the great increase of births in very many places since the restauration.' But till these lists are sufficiently perfect to be laid before the public, we must judge according to the evidence with which we are already furnished. Advance in the price of labour and increase of employment, in the branch of agriculture particularly, seem to us very doubtful principles: in some places, we are satisfied, they are contrary to fact and observation; and were they more general and certain, they do not appear sufficient of themselves to establish the Author's favourite opinion. It would not be difficult to retort most of the reasoning and conclusions founded on these principles on the Author himself, and to evince the decline of population from many of the numerous and boasted improvements in agriculture, to which he ascribes its increase. And yet from these doubtful, partial, and fallacious principles, the Author somewhat too confidently determines, 'that the facts upon which the arguments for our depopulation are founded, are absolutely false; that the conjectures annexed to them are wild and uncertain, and that the conclusions which are drawn from the whole, can abound in nothing but errors and mistakes.' And in the same high strain, having summed up all the signs of depopulation in decrease of shipping—decline of manufactures—decline of agriculture—and a general fall of prices, he concludes, 'Whenever therefore we hear of other causes of depopulation, such as engrossing farms, inclosures, laying arable to grass, high prices of provisions, great cities, luxury, celibacy, debauchery, wars, emigrations, &c. we may very safely resolve them into a string of vulgar errors, and rest assured that they can have no ill effect, while the five great causes mentioned above do not subsist.'

The main design of this work is to reconcile the seeming contradiction, and to confirm the paradox included in the above paragraph. On our Author's views and principles, nothing that is an apparent check to population, such as debauchery and celibacy, not to add the engrossing of farms, and the advance of the means of subsistence; nothing that evidently lays waste population, such as wars, emigrations, and great cities, very properly denominated 'the graves of the human species,' does it any injury. Let all the buxom breeders in the kingdom emigrate, or all the males undergo an operation that may make them harmless, and population will still flourish. Population (says the Author) is a secondary object; and as the section to

which this title belongs contains ſome curious remarks, we ſhall ſelect ſome of them for the amuſement of our Readers:

'What I would here inculcate is the idea (in caſe of a ſuppoſed competition) of keeping population ever ſubordinate to agriculture. If a meaſure is beneficial to the latter, give no attention to thoſe who talk of injuring population. If you act primarily from an idea of encouraging populouſneſs, you may injure huſbandry; but if your firſt idea is the encouragement of the latter, you cannot hurt population. If this idea was acknowledged to be juſt, there would be no neceſſity for a diſcuſſion of it—but as many are of a very different opinion, it is neceſſary to urge a right conduct, though upon motives apparently deceitful. I have before mentioned, that application of the ſoil to be moſt beneficial, which yields the greateſt neat profit in the market. *Aye*, ſays another, *provided it be food for man, thereby promoting population.* But I admit of no ſuch proviſion: and I am clear, that the population of a country will be moſt advanced by the farmer's growing rich, whether by hops, madder, or woad, as well as corn: but granting the truth, ſtill let the farmer act as he finds beſt, becauſe he had better increaſe his wealth than the nation's people.

'The farmers are deſirous in ſuch and ſuch diſtricts to convert their arable lands to graſs—*No*; they are told, *that will injure population.* This reaſoning is all on falſe principles. Do not the huſbandmen beſt know what their lands are proper for? If they deſire a change, is it not plain they do it for their own intereſt? Will they not grow more wealthy from hence? Will they not proportionably encourage and conſequently increaſe all the claſſes that depend on and are connected with them? And how can a conduct in ſuch a train, be in the end an injury to population?

'M. de *Mirabeau* has obſerved in *France*, and I have repeatedly made the ſame obſervation in *England*, that great farms are of far more advantage to huſbandry than ſmall ones: the ſame gentleman tells us, *no matter*; *ſmall farms are the moſt beneficial to population*——I have proved this to be falſe, from the regiſter of all the farms on more than 70,000 acres of land in various parts of the kingdom. But granting they are right, yet the advantages of agriculture are never to be oppoſed on that pretence; for a good ſpirited, and accurate cultivation, carried on by wealthy farmers, is of more conſequence to the nation than population. This whole matter is reduced ſimply to this; national wealth raiſed by induſtry, is more advantageous to a nation than an increaſe of people. Why are you ſtrenuous for population? It can only be with views of national defence. But the number of people in a modern ſtate, is by no means the meaſure of ſtrength: this is wealth alone. Men were never wanting

wanting where money, flowing from induſtry, was plentiful; but if money is wanting, your population is of no conſequence. All modern experience is but a collective proof of this. My principles are theſe: I mean to befriend population, and I think the only way to do it is to promote every branch of national induſtry, and never throw out any reſtrictions, laws, or rules, with a view to population.—Ever let it be a ſecondary object flowing from wealth, if you would in fact have it the firſt. Farmers, manufacturers, merchants, &c. conducting their buſineſs after their own ideas, and from the increaſe of their private wealth, enabled to be more active in their reſpective provinces, and increaſing the general conſumption of all commodities, muſt, in the very nature of things, promote population infinitely more than it is poſſible for you to do by your cautions, regulations, and reſtrictions.

'Thoſe who are ſo eager in favour of population, ſhould reflect, that a very numerous people, raiſed by any means but the gradual progreſs of wealth and induſtry, would, in moſt, caſes, be burthenſome. Suppoſe the farms ſo ſmall as to be juſt able to feed a family, and that the farmers were (as they muſt be in ſuch a caſe) their own landlords—Suppoſing by ſuch a minute diviſion of the territory the people ſhould increaſe, but to what purpoſe? Merely to ſtarve one another; they can ſell nothing, wanting the whole produce for their own ſupport.—Land-taxes on them would reduce them to beggary, and they can conſume no exciſable commodities, for how are they to buy them? Thus ſuch a ſyſtem gives you no public revenue—nor yields any products for exportation, ſcarce any even for ſale—of what good therefore is this part of your territory? Why it breeds people. True; but does it maintain them? No. Here therefore would be a ſurplus of population; but you want no ſuch ſurplus—your army is full; your navy is full; and your manufacturers have far more hands than they can employ—why then increaſe your people? They can be nothing but a public burthen, if they do not leave a country which cannot ſupport them.'

We ſhall leave theſe extracts to the judgment of the attentive Reader, and obſerve upon the whole, that although we are not ſatisfied with the ingenious Author's principles and reaſoning on the ſubject of population, and think him rather deficient in point of reſpect and candour to thoſe who have already diſtinguiſhed themſelves in this department of political ſcience, yet his book contains many juſt and uſeful remarks on the ſtate of agriculture in this kingdom, and on the general cauſes that have contributed to render it ſo far ſuperior to that of ſome neighbouring nations.

MONTHLY CATALOGUE,
For DECEMBER, 1774.

AMERICAN AFFAIRS.

Art. 10. *An Appeal to the Juſtice and Intereſts of the People of Great Britain*, in the preſent Diſpute with America. By an Old Member of Parliament. 8vo. 1 s. 6 d. Almon. 1774.

THE Author of this Appeal is an able advocate for the coloniſts, not as compoſing diſtinct ſtates, but as having, in common with Britiſh ſubjects, an indefeaſible right to an excluſive diſpoſal of their own property.—He maintains with Mr. Locke, "that the ſupreme power, however it may make laws for regulating the ſtate, cannot take away any man's property, without his conſent:" that all taxes are *free grants* of the people, by their repreſentatives, followed by an aſſent of the other branches of the legiſlature, according to the forms of legiſlation which are neceſſary to authorize and preſcribe the modes of collecting them: that ſuch legiſlative aſſent always ſuppoſes a previous grant on behalf of the people whoſe repreſentatives for that purpoſe have the excluſive right of originating money bills: and that the King gives thanks for the grant before he aſſents to the law for collecting it.—In ſupport of this doctrine our Author cites various ſtatutes, charters, &c. and enforces his arguments by numerous facts, drawn from the political hiſtory of this kingdom: by the practice of the clergy, who until they were admitted to a repreſentation in the Houſe of Commons, enjoyed the excluſive privilege of taxing themſelves in convocation; their grants afterwards receiving the aſſent of Parliament for the ſame reaſons that ſuch aſſent is given to the grants of the laity by their repreſentatives the Houſe of Commons: by the caſes of Wales, Cheſter, and Durham: and eſpecially by that of Ireland; more particularly in the inſtance in which King Edward the Third ſummoned knights, citizens and burgeſſes from thence to ſit in the Parliament of England, the better to obtain ſubſidies which the Parliament of Ireland had refuſed to grant. And this excluſive right of the people to diſpoſe of their own property independent of the ſupreme legiſlative power, is, he ſays, neither 'the diſcovery of Mr. Locke, nor the peculiar proviſion of the Engliſh conſtitution. It was long ſince ſet forth by Cicero in theſe words: *Hæc ſunt fundamenta firmiſſima libertatis, ſui quemque juris retinendi ac demittendi eſſe arbitrium.* It pervaded every feudal conſtitution in Europe, and was exerciſed with as much preciſion and jealouſy by the ſtates of France, and the *Cortes* of Spain, as by the Engliſh Houſe of Commons. *Auxilia*, ſays Bracton, *ſiunt de gratia et non de jure; cum dependeant ex gratia tenantium et non ad voluntatem dominorum.* Dr. Robertſon tells us (Hiſt. Ch. V.) "When any extraordinary aid was granted by freemen to their ſovereign, it was purely voluntary;" and again, "it was a fundamental principle in the feudal ſyſtem of policy, that no freeman could be taxed unleſs by his own conſent. Every one knows, from the moſt authentic accounts, that in the German conſtitution, from its earlieſt date, all the people had a right to be preſent in their aſſemblies, and aſſent to what bound them.—And I am well informed,

continues

continues he, that at this very day no taxes can be raiſed on the free cities of Bruſſels, Antwerp, &c. without the conſent of every individual citizen who is preſent in the aſſembly."—'To the ſacred, eternal, and univerſal right of giving property, even a tyrant of the North has been obliged to bear his teſtimony. We have heard the preſent King of Sweden publicly declare to his people, "That to be taxed by others was repugnant to the moſt precious part of their liberty, which conſiſts in taxing themſelves."—"To this right, ſays he, of the nation to tax itſelf, I would have the greateſt attention paid; becauſe I am engaged, by oath, to let my ſubjects enjoy their liberties and privileges without any reſtriction." After thus denying the *right*, our Author proceeds to expoſe the *impolicy* of raiſing a revenue in America againſt the will of the people; and this leads him to a ſevere reprehenſion of our late meaſures, and an alarming prediction of their conſequences.

Art. 11. *A Letter to a Member of Parliament*, on the preſent unhappy Diſpute between Great Britain and her Colonies. 8vo. 1 s. 6 d. Walter. 1774.

This Writer is an advocate for the meaſures of government, though we hope that they who direct thoſe meaſures will not own him as their advocate, or avow his opinions; ſome of which are;—'that it is ſafer to enforce a doubtful, or even *pernicious*, meaſure, than tamely to yield a point;'—that 'when the ſeveral eſtates of the kingdom have once eſtabliſhed a law, nothing on earth ſhould be received to controul it, till the ſubjects, by dutiful obedience to its mandates, place themſelves in a fit condition humbly to petition or remonſtrate, as the caſe may require, in conſequence of the *real* and unaffected *evils* which they have experienced, under a *full execution* of the act:' or in other words, that a pernicious act of parliament ſhould not be repealed until the people have ſuffered all the evils it can produce:—and that 'to talk of a ſupreme power, and ſtrip it of a right of taxation, is *downright nonſenſe*.' Here poor Locke, and all the authorities cited in the preceding article, are, by a ſingle elevation of this Gentleman's foot, kicked out of doors.—We believe indeed this incivility to have been unintentional, and that the Gentleman was as ignorant of what he thus rejects, as he appears in other inſtances to be of the nature of Britiſh government, and the political hiſtory and conſtitutions of the colonies. He goes on to affirm; 'that the ſupreme power of parliament has been either expreſsly and directly, or tacitly and impliedly announced in every grant, charter, or public inſtrument, iſſued by the crown from the original ſettlement of Engliſh plantations. And if, continues he, the Americans will produce any records in the face of this poſition, I will take upon me to ſhew them their free and abſolute emancipation from all reſtraints, either of King or Parliament, fairly inſcribed in legible letters on the back.'—Had ſuch an obliging offer been made by thoſe of ſufficient power, it would doubtleſs be accepted by the colonills, who, we ſuppoſe, among other "records," might produce the charter of Maryland.

This Writer, in the courſe of his Letter, often confounds the terms "*power*" and "*right*."—The following paſſage diſcovers that he alſo confounds the ideas belonging to them: 'What I conſider alſo, ſays he, as ridiculous in the conduct of the Americans is, that they

ſhould preſume to diſpute a *right* which they have not *ſtrength* to wreſt from us. Power is very often, the *ultima ratio*; but to queſtion the *rights* of government without the *ability* to engage in ſuch a conteſt, is the perfection of folly and madneſs.'—Theſe may ſerve as ſpecimens of opinions belonging more particularly to the Writer of this Letter, which opinions are however intermixed with ſome of the arguments that have been often urged againſt the colonies, and not unfrequently anſwered. Though we do not mean to preſcribe any particular employment for this *Gentleman*, we cannot adviſe him to perſevere in writing *Letters to Members of Parliament*, unleſs it be for better ends than he will probably attain from their *publication*.

Art. 12. *The Intereſts of the Merchants and Manufacturers of Great Britain*, in the preſent Conteſt with the Colonies, ſtated and conſidered. 8vo. 1 s. Cadell. 1774.

The Author of this performance, to balance the diſadvantages confeſſedly impoſed on the colonies, by reſtraints of their trade, enumerates the ſuppoſed favours conferred on them by parliament; beginning with the act for prohibiting the cultivation of tobacco in England or Ireland, by which he means, as we ſuppoſe, the act 12 Car. II.—But none of the favours he mentions can, as we think, be juſtly aſcribed to a *partial regard* for the intereſts of the colonies, which have always been conſidered, at moſt, but as ſecondary to thoſe of the parent ſtate. And indeed the only true reaſon for prohibiting the cultivation of tobacco in theſe kingdoms, is in the preamble of the act itſelf declared to be, "*that by planting thereof, your Majeſty is deprived of a conſiderable part of your revenue, ariſing by cuſtoms upon imported tobacco*;" for which reaſon its cultivation has been likewiſe prohibited in France, where the government cannot be ſuppoſed to have any particular ſolicitude for the proſperity of Virginia, &c.

But this Writer's principal endeavour is to prevent any interference of the merchants and manufacturers of Great Britain, in behalf of the people of America, by repreſenting that 'the continuance of their trade to the colonies clearly and intirely depends upon the laws of England, having authority there:'—That 'it is their operation which binds the commerce of the colonies to this country, and gives ſecurity to the property of the trader ſent thither.'

Art. 13. *A very ſhort and candid Appeal to freeborn Britons*. By an American. 8vo. 1 s. Axtel. 1774.

This Appeal conſiſts only of arguments often repeated before in favour of the colonies, and contains nothing which will be thought intereſting by thoſe who are even moderately acquainted with the preſent ſtate of the American controverſy.

Art. 14. *A Speech never intended to be ſpoken*, in Anſwer to a Speech intended to have been ſpoken, on the Bill for altering the Charter of the Colony of Maſſachuſets-Bay. 8vo. 1 s. Knox.

The Writer of this ſpeech *declaims* with ſome ſpirit and plauſibility: but when he *condeſcends*, or rather *pretends*, to reaſon, we cannot but pity either the *weakneſs*, or the *abuſe* of his faculties.—The ſuppoſed Right Reverend Author* of the 'ſpeech intended to have been ſpoken' had conceded all the rights claimed by parliament

* See Review for July, p. 70.

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over the colonies, and oppoſed only what he thought a pernicious exerciſe of thoſe rights: he imputed folly to the meaſures of government, rather than injuſtice or oppreſſion. His antagoniſt however has wantonly drawn the matter of right, into queſtion, with a vain hope of proving what was already conceded: for this purpoſe he advances, as a fundamental poſition, '*that by the conſtitution repreſentation is not neceſſary to taxation.*'—An aſſertion ſo contrary to the letter and ſpirit of numerous acts of ſtate, as well as repugnant to all that has been *written and believed* of Engliſh rights or of Engliſh government, would ſeem at leaſt to require one *ſubſtantial* proof; but inſtead of this we find *only* 'two conſiderations;' the firſt is, that parliament in the times of our Saxon anceſtors, from whom we boaſt that the ſpirit and form of our conſtitution *is* derived, aſſeſſed and levied taxes before the commons ſat in parliament by repreſentation.' —Anciently all Engliſh freemen were admitted perſonally to parliament, and could therefore have no need of repreſentation. By the ſtatute, *de talliagio non concedendo*, King Edward the Firſt expreſsly declares, that 'no tallage or aid ſhall be taken or levied by us or our heirs in our realm, without the good will and aſſent of the archbiſhops, biſhops, earls, barons, knights, burgeſſes, and other freemen of the land.' There are various other ſtatutes alſo which make the *conſent* of the ſubjects in general neceſſary to authoriſe taxation; and this *conſent* can only be given either in *perſon* or by *repreſentation*; and the latter method, for convenience, was at length conſtantly ſubſtituted for the former. In all times therefore the right of *conſent* has remained: but could it even be proved, that there has been a time in which the people have had no ſhare in the powers of legiſlation and taxation, they muſt *then* have lived under a *form of government*, very different from that which has ſince been the *boaſt* and *felicity* of Engliſhmen, and it muſt therefore be very abſurd to conclude any thing concerning the nature of our preſent conſtitution from practices prevailing before this conſtitution was formed or eſtabliſhed. His 'ſecond conſideration is, that there are more ſubjects unrepreſented in England and yet taxed, than there are inhabitants in Britiſh America.'—The right of voting at the choice of repreſentatives belonged to every Engliſh freeman until the reign of Henry the Sixth, and its reſtriction at that time, was a departure from the ſpirit of our free government. The right has however always exiſted, though not in an equal diviſion; (which indeed is not poſſible) and thoſe who have ceaſed to exerciſe the right, have by the conſtitution been conſidered as enjoying a *virtual repreſentation*; from which they have derived a *real ſecurity*; being affected by no law or tax which does not equally bind the repreſentatives and their electors alſo: and this is a circumſtance of great importance, becauſe as *Sidney* has obſerved, 'the hazard of being ruined by thoſe who muſt periſh with us is not ſo much to be feared, as by thoſe who may enrich and ſtrengthen themſelves by our deſtruction.' The people of America therefore, whilſt taxed by *partial* laws, and wholly deprived of *all* repreſentation, conſider their caſe as very different from that of another people, who enjoy that privilege, under the ſingle defect of having it unequally ſhared among them: and they particularly complain, that whilſt every ſubject poſſeſſing freehold property in Great Britain, of

the yearly value of forty ſhillings, enjoys the right of voting for repreſentatives, there are three hundred thouſand American freeholders, poſſeſſing ſimilar qualifications, who have not altogether a ſingle ſuffrage for a ſingle repreſentative.

After denying the exiſtence of repreſentation, our Author *very conſiſtently* affirms, 'that the parliament is collectively the repreſentative of the Britiſh empire;' and as a ſecond fundamental poſition maintains, '*that the Americans are repreſented*' *therein.* Had he indeed proved an aſſertion ſo contrary to truth and common ſenſe, it might have been neceſſary to revive the laws againſt *witchcraft.* But on examination, his proofs do not appear the reſult of any ſupernatural aid: indeed they hardly diſcover the aſſiſtance of reaſon; though he has alleged one 'authority (as he ſays) inferior only to divine revelation:' and this is an expreſſion in 'the petition or ſupplication of parliament to Queen Mary in 1554;' wherein they ſpeak of themſelves as '*repreſenting the whole body of the realm of England and dominions of the ſame*;' which realm and dominions have been commonly deſcribed in the *Acta Regia* of thoſe and ſubſequent times, as conſiſting of '*our kingdom of England, dominion of Wales, and town of Berwick upon Tweed,*' all of which then actually ſent repreſentatives to parliament. We think therefore that a man cannot be ſaid to *reaſon*, who, becauſe parliament in 1554 was conſidered as repreſenting places which were actually repreſented therein, concludes from thence, that the ſame parliament intended to declare themſelves the repreſentatives of America, which they actually did not repreſent, and which was not even inhabited by a ſingle ſubject of the crown: and yet this is the only *pretended* proof to ſupport the fundamental aſſertion in queſtion: and ſo well is he ſatisfied with it, that he exultingly expatiates on the *glaring abſurdity* of contending that, 'it is the criterion of Britiſh liberty to be taxed by parliament,' and is tyranny in that parliament to tax the Americans;' though a little attention to the *relations* of things, might probably have diſcovered to a reaſonable man, that the very circumſtances which make it ſafe and deſirable for the people of Great Britain to be taxed by parliament, make it unſafe and grievous for another people to be taxed by that parliament. The commons of Great Britain in impoſing taxes within the realm, grant what they and their conſtituents muſt pay. But in taxing the people of France, they would grant the property of others and make *gifts* which coſt nothing either to themſelves or their conſtituents: and in taxing the people of America, they not only grant ſupplies of which they pay no part, but have the additional ſatisfaction of thereby *ſaving* their own money and that of their conſtituents. In a proteſt againſt the repeal of the ſtamp act, ſigned by thirty-three of the lords, it is declared to be 'the indiſpenſable duty of parliament to tax the colonies in order to *eaſe* the *gentry* and people of Great Britain.' It has therefore been feared that under ſuch convictions of the duty of parliament, the love of *eaſe* ſo natural to 'the *gentry*,' might in ſome future age operate ſo as to render the people of America *uneaſy*, if they ſhould patiently ſubmit to the exerciſe of parliamentary taxation.

In defence of the ſuppoſed expediency of the late meaſures which now threaten us with alarming conſequences, our Author offers very little: indeed at one *lucid interval* he ſeems to condemn them; declaring

claring '*ex poſt facto* acts of parliament' to be 'dangerous in civil, and tyrannical in criminal queſtions:' and propoſing that 'inſtead of paſſing empty unavailing declarations of the rights of parliament, and conſtituting ourſelves judges in our own cauſe,' we ſhould 'try the right like men,' by ſubmitting the diſpute to 'be judged by the ſages of the law—the twelve Judges of England; and that 'in the mean time every hoſtile, every penal proceeding againſt America may be ſtopped, and mercy, like the dew from heaven, may fall on the heads of the deluded and miſguided Coloniſts; in whom the love of liberty, and their *natale ſolum* cannot be an unpardonable offence in the ſight of Engliſhmen.'

Art. 15. *Great Britain's Right to tax the Colonies placed in the cleareſt Light*, by a Swiſs. 8vo. 1 s. Davenhill.

This *Swiſs* is an advocate for the people of America, chiefly on grounds which have been before trodden by others.

Art. 16. *A Letter from a Virginian to the Members of the Congreſs, &c.* Boſton printed. London reprinted. 8vo. 1 s. Wilkie.

Our *Virginian* appears to have made an effort to diſſuade the members of the Congreſs from adopting the non importation and non-exportation agreements; but as they have diſregarded his arguments, and as his performance contains nothing new or important to the people of Great Britain, we think the republication of it here was unſeaſonable.

Art. 17. *Thoughts of a Traveller upon our American Diſputes.* 8vo. 1 s. Ridley.

This pamphlet conſiſts of letters lately printed in the Public Advertiſer, and contains ſome good, together with ſome inconſiſtent, obſervations.

Other POLITICAL Publications.

Art. 18. *Pieces* firſt publiſhed in the *Public Advertiſer.*—Sketch of the preſent Reign, &c. &c. 8vo. 1 s. 6 d. Kearſly. 1774.

Theſe papers exhibit, firſt, a moſt unpleaſing, and even frightful whole-length portrait of that court dæmon, by whom, it is aſſerted, the adminiſtration of our public affairs hath been uniformly directed, whether *openly* or *ſecretly*, ever ſince the commencement of the preſent reign.—With this alarming piece is given, as its companion, an *Oriental Tale.* From the tale our attention is diverted to the *Portrait of a modern Orator*;—a caricature of Lord Chatham. In the rear of the diſguſtful group we have a lively ſketch of the famous Bolingbroke; whoſe pernicious maxims are pointed out as the primary ſource of that dangerous ſtream of politics on which government hath unhappily embarked, and greatly hazarded, the national welfare.

The concealed Author of theſe four pieces writes with an air of intelligence, and information, ſuperior to the generality of newspaper politicians: with whom, however, it is certain, the beſt pens of this country are frequently aſſociated. In invective he is free, in aſſumptions bold, in repreſentations plauſible, in concluſions deſperate: for although he finally admits 'that there are ſtill, in our conſtitution, remedies for all the diſorders of the ſtate,' yet he clogs this conceſſion with a deſponding kind of *if*, which at once daſhes from our lips the cup of comfort he had preſented us with; '*if*, ſays he,

there were but heads and hearts to apply them:' but, alas! he adds, 'you will wait long enough before any hope of ſuch an application ceaſes to be treated, in theory and practice, as an Utopian chimera:—at leaſt according to all appearances, hitherto, of the PRESENT REIGN.'

Although we have by no means ſo bad an opinion of the preſent ſituation of "poor Old England," as this warm though ſenſible Writer ſeems to have conceived, yet we think his pieces deſerve to be read with attention, by all parties. He traces, from the out-ſet, the whole courſe of the FAVOURITE's conduct, marks his footſteps, and inſiſts that the line of his progreſs leads in full and obvious direction, to the national ruin.

Our ſanguine Author has ſome ſtriking obſervations on the conduct of government, with reſpect to the preſent diſputes with the colonies; and he totally condemns it, in every inſtance.

He is no leſs ſevere on the Quebec bill, which he reprobates as a meaſure moſt injudicious, unconſtitutional, *unneceſſary*, and alarming; as affording a 'preſumptive proof of that ſtrain of complaiſance to the French court, of which the cabinet has been, with too much appearance of reaſon, accuſed, from the very firſt of this reign.' And this complaiſance he reſolves into the influence of Bolingbroke's counſels in the court of the late Prince of Wales.—Of the juſtice of this laſt charge, thoſe are the beſt judges who were intimate in the cabinet of Carlton Houſe: and whether or not this animated Writer was of that number, is beſt known to himſelf.—Perhaps he ranks with the *outs*; and, indeed, ſuch an air of pique, and perſonal enmity prevails throughout theſe pieces, as may induce many Readers to reſolve the whole of our Author's public repreſentations into private reſentment.

Art. 19. *An impartial Review of the Proceedings of the late Houſe of Commons.* Wherein the Characters, Views, Principles, and Abilities of the principal Leaders in Adminiſtration, and of their Opponents, are fairly ſtated. By one of the late Barons of the Cinque Ports. 12mo 2s. 6d. Witts. 1774.

Black and all black!—'The plan of the Author was not to elucidate, in this eſſay, all the acts of the legiſlature, in a retroſpect of ſix years. We have ſtated the moſt *glaring* acts, and the moſt *deſtructive of the liberty of the ſubject*; with the opinion of the few honeſt men who oppoſed, to no purpoſe, all the wretched meaſures of a profligate majority.'—Well ſaid, brother Reviewer, of the Cinque-ports! *at 'em*, Heart of Oak! ſhew the rogues not a grain of mercy: eſpecially as they are all *dead*, and there is no *danger* in trouncing the dogs.

One thing, however, puzzles our patriotic brother;—'it is *ſurpriſing*, ſays he, that a parliament ſo notoriouſly venal, has given its ſanction to make perpetual Mr. Grenville's bill, which will leſſen the miniſterial influence in conteſted elections, and determine without injuſtice and partiality, the rights of the repreſentatives and their conſtituents.'

Sure enough, ſuch inconſiſtency in ſo 'corrupt and unprincipled a body,' is ſufficient to poze any honeſt well-meaning Reviewer, whether

whether a baron of the Cinque-ports with our Author, or garreteer of Grubſtreet with the monthly critics!

"*Ye vile pack of vagabonds, what do ye mean?*"

Our Author tells us, in his concluding paragraph, that 'during two ſucceſſive parliaments, he had the happineſs to merit, by a conſtant attention to his duty, the eſteem of his conſtituents.' We take it for granted, if he ſat in the laſt parliaments, that he was one of thoſe who oppoſed, to '*no purpoſe*, the wretched meaſures of a profligate majority.'

The accounts here given of the *characters*, *views*, and *principles* of the leading members, are but ſlight ſketches, and muſt prove very unſatisfactory to the inquiſitive Reader.

Art. 20. *A full and clear Proof that the Spaniards can have no Claim to Balambangan.* By Alexander Dalrymple. 8vo. 1s. Nourſe. 1774.

Balambangan is a ſmall iſland in the Eaſt Indies, ſituated at the north point of Borneo, and lately belonging to the King of Sooloo; who, in 1762, made a ceſſion of it to the Engliſh. In 1763, Mr. Dalrymple took poſſeſſion of it for the Eaſt India Company, and hoiſted the Britiſh flag. Since that event, a proper force was ſent over, and a regular ſettlement* made on the iſland, under the direction of Mr. Harbord, one of the council of Bencoolen, who was appointed governor. This gave ſufficient umbrage to the Spaniards and Dutch, who are, with reaſon, extremely jealous of our fixing a trading ſtation ſo near to the Philipinas and Moluccas; and accordingly our late advices from that part of the world inform us, that the Spaniſh governor of Manilla hath peremptorily required the Engliſh to evacuate the iſland. With this demand Mr. Harbord did not think proper immediately to comply; and, when the intelligence came away, was preparing to defend himſelf: though with little proſpect of ſucceſs, againſt ſo ſuperior a force.

Whether this event will open a breach between the two crowns, will hereafter be ſeen. In the mean time, Mr. Dalrymple, who well underſtands the ſubject, and is one of the beſt geographers of the age, inſiſts that, according to the treaty of Munſter, in 1648 †, the Spaniards have no *right* to extend their Eaſt Indian navigation *farther* than they had *at that time* carried it: conſequently that *they can have no claim to Balambangan.*—If this cauſe were to be determined in Weſtminſter-Hall, there is no doubt but the King of Spain would, after a due courſe of demur and formality, be caſt; but as it will probably be *tried* on the ſpot, and in a more ſummary way, the event is not altogether ſo certain.

With reſpect to the *importance* of an eſtabliſhment at Balambangan, to the Eaſt India Company, our Readers may conſult Mr. Dalrymple's *Plan for extending the Commerce of this Kingdom, &c.* publiſhed

* Balambangan was, before the Engliſh took poſſeſſion of it, uninhabited.

† The only treaty ſubſiſting between the Engliſh and Spaniards, which explains and regulates the rights and limits of the latter, in the Eaſt Indies.

about

about two years ago; in which is a particular deſcription of this iſland, its ſituation, harbours, natural productions, &c. &c.

POETICAL.

Art. 21. *Ode on the Inſtitution of a Society in Liverpool, for the Encouragement of Deſigning, Drawing, Painting, &c.* Read before the Society, Dec. 13, 1773. 4to. Liverpool printed. No mention of any Bookſeller there, or in London. 1774.

The liberal ſpirit of commerce, aſſociated with religious and philoſophic freedom, has ever been propitious to arts and letters. Where thoſe principles have flouriſhed, the ſciences that adorn humanity have flouriſhed too, and in no part, we will venture to ſay, of our immenſe commercial dominions have they been more warmly cultivated, than in the large and opulent town of Liverpool, and its precincts. The recent inſtitution, in honour of which this little poem was written, is, among many others that theſe poliſhed people have given us, an inſtance of the truth of this obſervation.

As the poet's object was principally to extol the imitative art, for the promoting of which the Liverpool Society was inſtituted, he politely places it upon an equality with his own, though the former is, undoubtedly, in many reſpects, inferior to the latter:

Hers is the glowing bold deſign,
The juſt and leſſening perſpective;
The beauties of the waving line,
And all the pencil's power can give;
'Tis true the bard's harmonious tongue
May draw the landſcape bright and ſtrong;
Deſcribe the *thundering* ſcenes of war,
The creſted helm, the rattling car,
The generous thirſt of praiſe inſpire,
And kindle Virtue's ſacred fire;
Yet ſtill may Painting's glowing hand
An *equal* ſhare of praiſe command,
In every province claim her mingled part,
The wondering ſenſe to charm, or moralize the heart.

The compariſon of Painting, in its operations, with Muſic is very pretty and ingenious:

When juſt degrees of ſhade and light
Contend in ſweeteſt harmony,
Then burſts upon the raptur'd ſight
The ſilent muſic of the eye.
Bold as the baſe's deeper ſound,
We trace the well imagin'd ground;
Next in the varying ſcenes behind,
The ſweet melodious tenor find;
And as the ſoftening notes decay,
The diſtant proſpects fade away:
Their aid if mingling colours give,
To bid the mimic landſcape live,
The viſual concert breaks upon the eyes
With every different charm which Muſic's hand ſupplies.

The two concluding ſtanzas are perfectly well appropriated, intereſting, and elegant.

Art.

Art. 22. *Poems*, by Robert Fergusſon. 12mo. 2 s. 6 d.
Edinburgh printed, ſold by Murray in London.

Mr. Fergusſon's muſe appears in the different characters of a Lady of Quality and a Scotch Moggy. In the former ſhe is ſometimes tolerably graceful; as in ſtanzas againſt repining at Fortune, for inſtance:

Can he who on the tide of Fortune ſails,
More pleaſure from the ſweets of Nature ſhare?
Do zephyrs waft him more ambroſial gales,
Or do his groves a gayer livery wear?

To me the heav'ns unveil as pure a ſky,
To me the flow'rs as rich a bloom diſcloſe;
The morning beams are radiant to my eye,
And darkneſs guides me to as ſweet repoſe.

But take her upon the whole, and ſhe is more in nature when ſhe is *lilting o'er the Lea.*

Art. 23. *The Matron*; an Elegy. 4to. 6 d. Johnſon.

A tribute of gratitude to the memory of a kind adopting parent:

A wretched orphan caught her pitying eye,
Mid chilling wants ſhe heard its little moan;
Snatch'd to herſelf, ſhe bade its ſorrows fly,
Its ſorrows ſoftening, ſhe forgot her own.

She led me oft through meads with bloſſoms gay,
Each flow'r to name ſhe taught my infant tongue;
And cull'd the varied blooms that bluſhing May,
Or earlier Spring on trembling tendrils hung.

The reſt of this ſhort poem is much in the ſame ſtyle; in which there appears a ſimplicity, diſtinguiſhed more by truth than by elegance.

Art. 24. *Poems on ſeveral Occaſions.* By John Bennet, a Journeyman Shoemaker. 8vo. 2 s. 6 d. Evans. 1774.

We are pleaſed to ſee ſuch a comfortable number of ſubſcribers prefixed to honeſt John's poems. Particularly, as, unlike the reſt of the Criſpinian fraternity, he ſeems to have a ſenſe of virtue and religion; to ſpiritualize his profeſſion, and to be working at his laſt, and thinking of his end.

Art. 25. *The Stage of Ariſtophanes.* 4to. 1 s. Setchell. 1774.

An inſignificant account of the ſummer-actors at Foote's theatre, in the Haymarket.

Art. 26. *Poems written by William Shakeſpeare.* 8vo. 3 s. 6 d. Evans. 1774.

If there be any thing more in this volume than was contained in the edition formerly publiſhed by Theobald, it does not immediately occur to us. For the authenticity of the poems, perhaps, we have little more to depend upon than internal evidence. Tradition, and even publication under a name are uncertain grounds for appropriations of this kind. For the bookſellers in Ben Johnſon's time were as little ſcrupulous about the veracity of a title-page, as their ſucceſſors were in the days of Addiſon and Pope. However, though every

very thing here may not belong to Shakeſpeare, there is, evidently, much from his hand:

In Praiſe of his Miſtreſs, though black.

Thine eyes I love, and they, as pitying me,
Knowing thy heart torments me with diſdain,
Have put on black, and loving mourners be,
Looking with pretty ruth upon my pain.
And truly not the morning ſun of heav'n
Better becomes the grey cheeks of the Eaſt;
Nor that full ſtar, that uſhers in the even,
Doth half that glory to the ſober Weſt;
As thoſe two mourning eyes become thy face, &c.

The filiation of theſe lines admits of no queſtion.

DRAMATIC.

Art. 27. *The Patriot King; or, Iriſh Chief:* A Tragedy. Performed at the Theatre in Smock-Alley, Dublin. By Francis Dobbs, 8vo. 1 s. 6 d. Bew. 1774.

From a ſhort advertiſement prefixed to this Hibernian tragedy, it appears that the Author's production has already been *reviewed* by Meſſrs. Garrick and Colman, who ſeverally pronounced it unfit for repreſentation on their reſpective theatres. It has, however, ſince been performed at the playhouſe in Dublin, as mentioned in the title; but, as it ſhould ſeem, with no great ſucceſs, as the Writer flatters himſelf that 'he has much improved his play ſince that period.'

What merit it might have boaſted, antecedent to that period, the abovementioned obdurate managers alone can determine; but we, who only ſee it in its preſent ſtate, cannot but concur with the Author in declaring that 'his play has, without doubt, a thouſand imperfections, and perhaps a much greater number than are ſufficient to juſtify its rejection from the theatres of Covent-Garden and Drury-Lane.'

Art. 28. *Airs, Duets, Choruſſes, &c.* in the new Maſque called, *The Druids.* As performed at the Theatre Royal, Covent Garden. The words chiefly taken from Ben Johnſon; the Muſic compoſed by Mr. Fiſher. 8vo. 6 d. Evans. 1774.

The title of *maſque*, and the venerable name of *Ben Johnſon*, are miſerably proſtituted in this dull *farrago* of nonſenſe, this motley mixture of Venus and Shepherdeſs, Harlequin and Druid, in which the old bard no longer retains the dignity of an Engliſh minſtrel, but is robbed of his vigour in order to qualify him for the operatical *interſperſion* of a pantomime.

Art. 29. *A new Interlude* called, *The Election.* As it is performed at the Theatre-Royal in Drury-Lane. 8vo. 6 d. Griffin.

'The following *triſle* (ſays the prefatory advertiſement) is the production of an haſty hour.' In an ill hour, alas, was this triſle produced! for we cannot proceed in the words of the advertiſement to declare that it is 'evidently calculated to amuſe at this *juncture*.' At no juncture could this dull interlude be *amuſing*, the Author having contrived to unite the oppoſite qualities of tedioufneſs and brevity. The concluſion has the chief merit; not only that it is the concluſion, but becauſe there is ſome pleaſantry in the idea of chair-

ing the member *patriotically* SINGING (like many patriots FARCICALLY *ſpeaking*) to his conſtituents.

Art. 30. *The Cobler*; *or*, *a Wife of Ten Thouſand:* A Ballad Opera, in Two Acts. As performed at the Theatre Royal in Drury-Lane. 8vo. 1 s. Becket. 1774.

If the French piece, from which the preſent is ſaid to be taken, is in ſtyle and conſtruction in any degree a model worthy of imitation, the Engliſh Author is doubly criminal, not only for *ſtealing*, but for *robbing the Spital.*

RELIGIOUS.

Art. 31. *Meditations and penitential Prayers*, written by the celebrated Dutcheſs de la Valliere, Miſtreſs of Lewis the Fourteenth of France, after her Recovery from a dangerous Illneſs, when ſhe firſt formed the Reſolution of devoting herſelf to a religious Life. Tranſlated from the French. With ſome Account of her Life and Character, extracted from Voltaire, Sevigne, &c. By Mrs. Charlotte Lennox. Small 8vo. 2 s. 6 d. Dodſley. 1774.

A woman engaged in a criminal connexion ſo flattering to female vanity as that with a royal perſonage, and turning devotee when ſoured by diſappointment, as well as depreſſed by ſickneſs, however her ſtory may be varniſhed over by thoſe who undertake to blazon her reformation, exhibits too natural a transfer of the warm paſſions to excite much admiration, or to merit extraordinary applauſe. The joy over one ſinner that repents, cannot extend cordially to repentance dictated by inſuperable obſtructions to a continuance in ſin: there being a clear diſtinction between genuine virtue, and virtue engrafted upon neceſſity. La Valliere was certainly conſcious of the ſtate of her own mind, when ſhe penned the following ejaculations:

'Suffer me not ſo fatally to deceive myſelf, as to think I am thoroughly converted, when indeed I have only changed the ſins of ſenſe for thoſe of the mind; a prophane and ſenſual life, whoſe ſofteſt pleaſures were embittered by remorſe; whoſe brighteſt ſcenes were clouded by my reflections on the crimes that purchaſed them; for a life in which, unperceived by myſelf, I am continually gratifying my preſent predominant paſſions, while ſelf-love daily holds up a flattering mirror to my eyes, and repreſents all my actions virtuous, becauſe they are no longer flagrantly wicked.'

Theſe Meditations are chiefly conceived in the ſtyle of the Pſalms, and may perhaps be read with ſatisfaction by thoſe who indulge the peculiar fervors with which the mind is animated by monaſtic exerciſes.

MISCELLANEOUS.

Art. 32. *Select Fables from Guliſtan*, or the Bed of Roſes, tranſlated from the original Perſian of Sadi. By Stephen Sulivan, Eſq; 12mo. 2 s. 6 d. Ridley. 1774.

Though we have read theſe Fables with attention, we have met with nothing particularly ſtriking, either in the delineation of character or in the deduction of moral. They have, in general, a political tendency, recommending juſtice and humanity to princes, which, in the regions of the Eaſt, can never be too much inculcated.

Art.

Art. 33. *Rules for the French Genders.* By Nicholas Salomon, Author of the French Teacher's Aſſiſtant; and Maſter of the Academy, Red-Lion-ſtreet, Clerkenwell. 8vo. 6d. Richardſon and Urquhart.

The diſtinctions under which the genders are here claſſed, appear to be clear and ſatisfactory; they ſeem to be the reſult of experience and practice; and their conciſeneſs will be an additional recommendation.

Art. 34. *The Sentimental Spouter*; or young Actor's Companion. Containing I. a Treatiſe on Oratory in general, and Theatrical Acquirements in particular. II. A Collection of the moſt celebrated Scenes, Speeches, and Soliloquies, &c. &c. 12mo. 1 s. 6d. Wheble. 1774.

For the information of our country Readers we muſt obſerve, that the ſpouters are in general the journeymen and apprentices of barbers, taylors, and other crafts, who, to the grief of their maſters and parents, meet once a week to guzzle porter and imitate the ſpeeches and attitudes of that wicked wight, Garrick, who has done more miſchief than the king of Pruſſia.—What a *ſentimental* ſpouter is, we are unable to diſcover: as to this publication, the title-page gives a ſufficient account of the contents of the book, and its nonſenſe, of the abilities of the Author.

Art. 35. *A Letter to the Author of the Propoſal for the Eſtabliſhment of public Examinations.* Cambridge printed. 8vo. 6d. Sold by Crowder in London. 1774.

Againſt the Propoſal; but ſeriouſly and candidly written, on the principles of prudence and caution. Our opinion of Dr. Jebb's ſcheme may be ſeen in our laſt Review, p. 402.

Art. 36. *An Obſervation* on the Deſign of eſtabliſhing annual Examinations at Cambridge. 4to. 16 pages. Not ſold.

Strenuouſly oppoſes the plan for annual examinations. The Author's brief ſtate of facts, and train of reaſoning upon them, lead to this concluſive obſervation: 'that the buſineſs of education, both of government and inſtruction, is conducted with more ſucceſs, as it has been conducted for ſome ages, under the domeſtic diſcipline of each college, than it could be under the direction of the ſenate.' In this opinion he agrees with the writer of the preceding tract. Our Obſerver adds, 'It is ſufficient, that the exerciſes, the examinations, and the petitions, for degrees, are all referred by our laws and cuſtoms to the whole body; but the private diſcipline of colleges has much more influence than all theſe.'

Art. 37. *The Grecian Hiſtory*, from the earlieſt State to the Death of Alexander the Great. By Dr. Goldſmith. 8vo. 2 Vols. 10 s. Rivington, &c. 1774.

The advertiſement prefixed to this abſtract of the Hiſtory of Ancient Greece, informs us, that 'the applauſe beſtowed on the *Roman Hiſtory*, written by Dr. G. induced that gentleman to complete his plan, by writing a Hiſtory of Greece;' that 'the work was printed off when the republic of letters was deprived of one of its brighteſt ornaments;' and that 'ſince the Author's deceaſe, it has been peruſed by

by several of his learned friends, who are of opinion, that it has an equal claim to that approbation which the Roman History received from the public.'

Our opinion of the merit of Dr. G.'s Roman History was given, at large, in our 41st volume, p. 183—190; and to that article we refer the Reader, who wishes to know our thoughts of the Dr.'s qualifications for compilements of this kind.——Sorry we are that we yet see no reason to recall the reflection with which we concluded the account of the Roman History, *viz.* "What can be more mortifying than to see a good poet degenerate into a bad compiler of historical epitomes." M. Rev. for Sept. 1769.

Dr. G. seems to have candidly acquiesced in the propriety of the foregoing reflection; as may be fairly concluded from the glance which he pleasantly cast at his *compiling* employment, in his Retaliation, published immediately after his decease.

Art. 38. *An Address to the Public:* occasioned by the very extraordinary Behaviour of the Mayor and Corporation of Southampton, the Recorder, the Town Clerk, John Missing, Esq; Barrister at Law, and other Gentlemen, &c. By William Andrews, Attorney at Law. 4to. 1 s. Beecroft, &c.

The *public* is very little concerned in the subject of this address, which relates to certain *manœuvres*, and personal *differences*, which occurred in the time of the late election at Southampton.

Art. 39. *A few Observations* on Mr. Andrews's *Address to the Public*; and some Reflections on the *Test* proposed, and other Proceedings, &c. By a *Gentleman* of the Town of Southampton. 4to. 6 d. Beecroft.

Written in a manner becoming the *character* which the Author assumes:—moderate, candid, decent.

Art. 40. *Ideal Trifles*, published by a Lady. 8vo. 3 s. Boosey. 1774.

We have been many times deceived by title-pages, but *this* is honest and just. The deception lies not there; but in a new artifice of persuading the Reader, and making him verily believe, through half a score of preliminary pages, that he is to meet with some substantial fare at a wholesome meal of reason and philosophy; when, all on a sudden, instead of being seated at so desirable a board, he is ushered into a roomful of romantic girls, Almiras, Eudocias, Hypatias, and Sir Harrys, and tormented with a most dismal and tragical love tale.

CORRESPONDENCE.

To the AUTHORS *of the* MONTHLY REVIEW.

GENTLEMEN, Rygate, Nov. 30, 1774.

I CAN easily believe what your Correspondent affirms *, That there are some slave-holders who have a little humanity left: and that the *Georgian* laws *sell the blood* of one slave only to each master, and prescribe the instruments wherewith he is to torture the rest.

* Rev. Oct. p. 324.

What

What is ſtill the general ſpirit of American ſlave-holders, is obſerved in a letter from Philadelphia now before me. 'As a farther inſtance of the inhumanity with which the poor negroes are treated, I will add two advertiſements publiſhed in the public papers, one of Virginia, the other of North-Carolina. From the Williamſburg Gazette.

'Run away on the tenth inſtant, a luſty negroe, named Bob.—— The ſaid fellow is outlawed, and I will give ten pounds reward for his head ſevered from his body, and forty ſhillings if brought alive.'

From one of the North-Carolina news-papers.

'Ran away laſt November from the ſubſcriber, a negroe fellow, named Zeb; aged 36. As he is outlawed, I will pay twenty pounds currency to any perſon who ſhall produce his head ſevered from his body, and five pounds if brought home alive. JOHN MOSELY.'

I am, Gentlemen, your very humble ſervant,

JOHN WESLEY.

*** An anonymous, but very reſpectful letter has been received, in defence of Dr. Rowley †, the writer of which has miſtakenly preſumed on a late inſtance of "interpoſition in the fate of Authors." He might have obſerved, that the *interpoſition* to which he refers, came not from an *unknown* quarter, and that, in the inſtance alluded to, we were, in ſome ſenſe, only giving place to the *proteſt* of one of *our own body*. This, therefore, cannot be urged as a precedent for the admiſſion of every *covert* defence of publications that have undergone the cenſure of the Review; the conſequences of which are ſufficiently obvious: *appeals* of this kind would flow in, ſo plentifully, from the numerous tribe of diſſatisfied authors, that the whole compaſs of our Journal would be too narrow to contain them.

Once for all, therefore, we give notice, that no *remonſtrance* will be regarded, unleſs ſigned with the name of the writer; nor unleſs ſuch writer ſhall alſo make it appear, that he hath *juſt* and *reaſonable* cauſe of complaint: in which caſe, we ſhall ever be ready to act as candour and juſtice require. Where complaints are well-founded, redreſs may be expected; if *groundleſs*, the JUDGMENT given will be *ſtrengthened* and *ratified*: and, conſequently, the credit of the COURT will be the more firmly eſtabliſhed.

In the mean time, with reſpect to the letter before us, on the ſubject of Dr. Rowley's impeachment of Dr. Hunter, we have no doubt that it is written, as the Author declares, to expreſs the gratitude of a man who has experienced the effects of Dr. Rowley's ſkill. We are by no means diſpoſed to queſtion the truth of his aſſertion, that the Doctor is well qualified for uſefulneſs in his profeſſion; and if (as our Correſpondent aſſures us) he "is daily doing good to perſons who could otherwiſe have no relief," we ſincerely rejoice that there is ſuch a perſon as Dr. Rowley in the world.

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† Vid. account of Dr. Rowley's Letter to Dr. Hunter, in our laſt Review.

ERRATUM in our laſt:

P. 397, line 25, for 'they *two*,' read 'they *too*.'

APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the FIFTY-FIRST.

FOREIGN LITERATURE.

ART. I.

The History of Eudoxia Fœdorowna, first Wife of Peter the Great, Emperor of Russia. Collected from the Chevalier D'Eon's Works, lately published. See last Appendix.

THOSE rapid vicissitudes of fortune which the Russian Princes have so remarkably experienced, would almost incline one to think, that Providence had marked out that empire to exemplify the vanity of human grandeur.

Nothing can be a more striking instance of this, than the history of Eudoxia Fœderowna, first wife of Peter the Great. The immortal reputation of that hero ought by no means to have prevented his historians from giving us an account of the woman whom he first made the partner of his throne. It is true, that account is not to be read without tears, nor without resentment of the cruelty of which this, otherwise illustrious, man was guilty, with respect to her. But who is there of his own nation, even the most jealous of his glory, that will not own him chargeable with delinquences humiliating to the man, how little soever the hero might be affected by them?

The few memoirs we have hitherto met with of that unfortunate woman, of whom Peter's historians have affected to say so little, have not been written with that candour and impartiality to which her sufferings intitled her; with that compassion, at least, which her indiscretions might have claimed, nor with that equity which hurts not the dignity of the throne, while it exposes the errors of the person who fills it.

It is well known that Peter I. like his predecessors, did not ascend the throne till after a series of catastrophes. A little be-

fore he came into actual poſſeſſion of it, agreeably to the cuſtom of the Emperors, he married.

In the firſt place it was publickly announced throughout all Ruſſia, that the Czar Peter had determined to ſhare his throne and his bed with the moſt deſerving and accompliſhed woman in his dominions. Some hundreds of ladies, who to noble birth added the charms of youth and beauty, preſented themſelves, on the 19th of June 1689, at the court of Moſcow. The reward of the conqueror was a crown; and the whole artillery of love was levelled at the young monarch.

Eudoxia Fœderowna, the daughter of Fœdor Abraham witz Lapuchin, a gentleman of the grand duchy of Novogorod, ſeemed to be leſs ſolicitous than the reſt; and ſhe fixed the inconſtant vows of the Prince.

This lady was born at Moſcow, in the year 1670; and it is difficult to ſay, which were ſuperior, the beauties of her perſon or thoſe of her mind. When ſhe was informed of her good fortune, ſhe received the intelligence with that modeſt pleaſure peculiar to liberal minds, which enjoy a kind of divided ſatisfaction, on ſuch occaſions, ſomewhat between the pleaſure of the preference, and ſentiments of gratitude to the benefactor.

Her marriage was celebrated with great pomp and magnificence, and in two years ſhe had the ſatisfaction of preſenting the Emperor with two heirs to his crown. The premature death of Alexander, the eldeſt, exempted him from thoſe impending evils, in which the diſgrace of his mother would moſt probably have involved him; at leaſt, if we may judge by the fate of the ſecond ſon, Alexis, who lived to fall the victim to jealouſy and ambition.

Theſe were all the children ſhe had by the Czar, who, being ſome years younger, ſoon grew tired of her, and ſacrificed her to the charms of Ann Mœnſen, the daughter of a citizen who lived in the ſuburbs of Moſcow. This man was a German, and his name *Stabede*.

The amours of princes are not eaſily concealed. But Peter's paſſion for his new miſtreſs ſoon betrayed itſelf by its violence. The Empreſs, who was moſt intereſted in this change, was not the laſt to diſcover it. Her jealouſy was ſo violent, that ſhe loſt ſight of that moderation and decorum her prudence ſhould have ſuggeſted to her on ſo critical an occaſion. Inſtead of diſſembling her reſentment, and endeavouring, by a gentle and tender conduct, to regain the heart of her huſband and ſovereign, ſhe had recourſe to every ſpecies of reproach, haughtineſs, and diſtraction; which, as uſual, ſerved only to extinguiſh an expiring love.

The mother of the Czar (concerning whom hiſtory can never ſpeak too highly) was no ſooner informed of the diſſenſion of the royal

royal pair, than she used her utmost influence to reconcile them. She represented to her daughter-in-law, that the Czar's love was rather constitutional than delicate, that he would soon be disengaged from a passion which nothing but the ardour of youth had excited, and that by a gracious behaviour, and obliging connivance, she could not fail of bringing him back to his duty.

Eudoxia could not relish the prudence of this advice. She, undoubtedly, concluded, that as she shared the sovereign authority with Peter, he could not think of so violent a measure as divorce. But, whatever might be her motive, she rejected the counsel of her mother-in-law, looking upon the moderation by which it was dictated, as the effect of personal enmity: and, in a private interview with the Emperor, she gave way to all the rage of jealousy, reproached him with his infidelity, in the harshest terms, and concluded with declaring, that she would no longer partake of his bed.

Had she, from the time of her marriage, made it her object to study the temper of this severe and impetuous Prince, matters might have ended without violence. For it is certain that he excused and even apologized for the extravagance of her behaviour at this interview, imputing it to the power of her affection: and one may venture to say, that however odious the idea of ties and obligations might appear to him, he would not, in this instance, have come to extremities, had not the ill-advised Eudoxia put his favourites upon effecting her ruin to avoid their own.

In short, being informed that *Lefort*, the great favourite of Peter, endeavoured to foment her quarrel with the Emperor, by pimping for his pleasures, instead of conniving at this, she loaded him with reproaches, which, however, he affected not to understand. Enraged at this dissimulation, which seemed to cut off every prospect of a reform, she thought she might possibly succeed better by humbling the favourite; and she shewed him that he had every thing to dread from her revenge. This so far intimidated him, that he instantly formed a resolution to avail himself of the first opportunity to ruin her with the Czar.

To give success to this dangerous project, he doubled his diligence and activity in administering to the Emperor's passions, and abetting him in the crime of conjugal infidelity. Peter was the more attached to him as he found him an apologist for his irregularities, and saw that he would support any violent measures to which he might have recourse, in order to be quit of a troublesome wife.

In vain were the ecclesiastics applied to on this occasion: in vain were they commanded to find the marriage null and void. Unanimously in their duty, they told the favourite that there was but

one act of authority by which the Czar could reſcue himſelf from the yoke of which he complained, and that this muſt have, at leaſt, the appearance of Legality.

Eudoxia ſaw the ſtorm ariſing on every quarter, and ready to burſt upon her head. She concluded herſelf loſt, beyond redemption, when the departure of the Czar, who went to the ſiege of Aſoph, ſeemed to give her a little reſpite, and delay, which in miſunderſtandings of this ſort is uſually advantageous. But, alas! it was the moment the enemy waited for.

Peter, on whom, by the death of his brother, the whole nominal, as well as real imperial power had devolved, was inſtigated by *Lefort* to diſpatch a courier to Leon Nareſkin, his uncle, with orders for him to ſhut up the Empreſs Eudoxia in a convent; and to fulfil this his pleaſure without delay, being reſolved never to quit the camp, or return to Moſcow, till theſe orders were executed.

Thus then ſhe deſcended from her throne; and without a murmur at this ſtrange procedure, ſhe was conducted to the monaſtery of Saltuſky, about 30 miles from Moſcow; where, after changing the diadem for the religious veil, ſhe found herſelf obliged to take the vows, under the order of St. Baſil; and was left to reflect on the inconſtancy of fortune; which, having firſt made uſe of her charms to conduct her to a throne, ſoon after employed her jealouſy to bury her in a convent.

Peter was no ſooner rid of a wife who was a reſtraint upon his pleaſures, than he gave himſelf up to the uninterrupted enjoyment of his fair *Stabodienne*. At this time the Emperor was ſo paſſionately enamoured of her, that, had ſhe been inclined to take the advantage, he would infallibly have married her. But we cannot tell how to account for this woman's invariable averſion to a diadem. Ann Mœnſen anſwered with ſo much indifference to the Monarch's preſſing ſolicitations to marry him, that his jealouſy was alarmed. He grew apprehenſive that the complaiſance ſhe ſhewed him, was paid rather to the ſovereign than to the lover; and that ſhe accepted his favours without loving his perſon.

He who is acquainted with the human heart, knows that the tenderneſs which meets with no return, does not ſupport itſelf long. Thus Peter, continuing unacquainted with the ſentiments of his miſtreſs, the violence of his love began evidently to abate; and he ſoon came to treat her with indifference. His viſits grew leſs and leſs frequent, till at laſt he abandoned her totally. She appeared, however, to be under no diſtreſs. She had amaſſed money enough to make the fortune of M. Kayſerlingen, who, though in the capacity of envoy from Pruſſia to the Czar, thought it no diſgrace to marry the miſtreſs of the powerful Monarch at whoſe court he was entertained. I ſhall

only obſerve, ſays M. D'Eon, that the brother of this lady was beheaded, a little before the death of the Czar, for a ſuppoſed criminal converſation with the Empreſs Catherine. What now follows is curious; and the Chevalier has certainly ſupported, with great propriety, in this particular inſtance, the general idea, that Voltaire is really a MAKER OF HISTORY.

Lefort dying, Alexander Menzikoff, who, from being the ſon of a paſtrycook roſe to the higheſt honours of the ſtate, ſucceeded him in every degree of favour with the Czar. Menzikoff, who knew his maſter's foible, thought immediately of confirming his own intereſt, by finding him a miſtreſs who ſhould fix his roving heart. He caſt his eyes on a female priſoner, whom he had in his poſſeſſion; and whoſe extraordinary reputation renders her origin an object of inquiry.

M. de Voltaire makes her the ſiſter of a Ch. Scavronſky, a gentleman of Lithuania, whom the Czar acknowledged as a brother-in-law; thanks for this intelligence to a Poliſh Envoy, who, it ſeems, had pocketed it at a public houſe! It is cuſtomary for all favourites to have, at leaſt, an honourable genealogy made out for them. And it is certainly much leſs trouble to take thoſe matters on truſt, than to inquire into the proofs that ſupport them: but M. De Voltaire cites, for the authority of what he advances, a MS. of which he is the ſole poſſeſſor: a very eaſy method, indeed, of giving credit to the voice of flattery! But the hiſtorian who makes truth his object, will pay little attention to it.

Catherine Alexiewna was born at Rughen, a town of Sclavonia, near the lake of Worſtheri. She was the daughter of a peaſant, the vaſſal of Colonel Roſen. Having loſt her father and mother when ſhe was five years old, ſhe was taken by the clark of the pariſh, who had the care of her education. But as his finances would not enable him to keep her long, M. Glack of Marienbourg took her under his protection. He would have married her, but gave her up to the ſolicitations of a ſerjeant of the garriſon, to whom ſhe was married, the very day when General Bauer took the town by ſtorm. As her new-married huſband was killed in the engagement, ſhe became in one day a wife, a widow, and a priſoner of war. *Bauer* took her into his ſervice, but Menzikoff looking upon her with a more intereſted eye, got her into his poſſeſſion. In this ſituation ſhe was, when ſhe attracted the notice of the Czar; who, more captivated by the charms of her mind than of her perſon, ſoon after made her his miſtreſs.

Her countenance was of that kind which ſtrikes and pleaſes you at once. Her manners were natural and engaging; her wit lively and penetrating; ſhe was poſſeſſed, in ſhort, of every quality that was neceſſary to render her miſtreſs of a heart ſo

lofty as that of Peter, who to the end of life preſerved the moſt inviolable attachment to her.

Such was Catherine, who without being able either to read or write*, not only became the wife of the greateſt Emperor Ruſſia could ever boaſt, but continued, after the death of her huſband, abſolute Sovereign of the firſt empire in Europe;—while Eudoxia, whoſe birth and talents rendered her acceſſion to a diadem in no reſpect extraordinary, deprived of her legal right, and degraded, without any form or proceſs of juſtice, languiſhed under the debaſing veil, and low employments of a monaſtery . . . . Happy, notwithſtanding, had her misfortunes terminated even thus! But the aſcendant which Catherine daily gained over the Czar, became to her a ſource of miſery which could only be exhauſted with her life.

The favourite miſtreſs, in ſhort, willing to leave no obſtacle in her way to the throne, abjured the Lutheran perſuaſion, and embraced the religion of the Greek church, the only circumſtance wanting to effect her marriage with the Czar. She was privately married to him in 1707, but in 1713 the marriage was publickly celebrated, with very high ſolemnity; and this was done principally in favour of two daughters ſhe had by the Czar; the elder of which was married to the Duke of Holſtein, and the other was the late Empreſs Elizabeth.

The ambition of Catherine increaſed with her new dignity, and finding that ſhe ruled in the heart of Peter, with a ſway no leſs deſpotic than that which he exerciſed in his dominions, ſhe thought it ſuperfluous to ſet bounds to her deſires. From thence ſhe conceived a deſign of excluding from the royal ſucceſſion, Alexis Petrowitz, ſon of the unfortunate Eudoxia, whom his father had married, the preceding year, to Charlotte Chriſtina Sophia of Wolfenbuttle, ſiſter-in-law to Charles VI, Emperor of Germany; though this marriage appeared contrary to the cuſtomary regulations of the royal marriages of Ruſſia. The object of Catherine's deſign was to introduce her own children to the imperial ſucceſſion.

Reſolved to ruin this ill-fated Prince with his father, ſhe ſought, in concert with the favourite Menzikoff, every poſſible means of rendering him obnoxious to the Emperor. It was conſtantly inſinuated to Peter, that the manners and diſpoſition of the Czarœwitz were by no means adapted to ſupport the glory

* A very different, and, in our opinion, a much more probable account of Catherine's education, is to be met with in a miſcellaneous collection printed at Hamburgh, under the title of *Bienen-ſtock*, or, the Bee-hive: but, as our Readers may not have an opportunity of conſulting this collection, they will find what relates to Catherine, in a very entertaining work, publiſhed by Elmſley, entitled, *Fables, Lettres, et Varietés Hiſtoriques.*

of

of his empire: that he ſecretly condemned the great actions which had rendered his father the admiration of the univerſe; and that he favoured the ancient barbarous police, the abolition of which formed the glorious epocha of his reign. Theſe circumſtances were continually ſuggeſted to the Czar, who was finally told, that if his ſon ſhould ever aſcend the throne, he would reſtore to Sweden all his father's conqueſts, re-eſtabliſh the Patriarchal ſyſtem, give back to the clergy thoſe privileges of which they had made ſo bad a uſe, re-inveſt the monaſteries with their revenues, renew the uſe of the long habit, and, in one word, reſtore every ancient Ruſſian cuſtom which it had coſt his father ſo much labour to aboliſh.

Theſe repreſentations affected the Czar very ſenſibly. His ambition had been moſt emphatically flattered by his ſucceſs in the extraordinary changes and revolutions he had effected. On the permanency of thoſe revolutions he depended for immortal glory; and the leaſt ſhadow of their abolition was to him inſupportable.

This was more than ſufficient to rivet his averſion to the Prince, whoſe indolence, bigotry, and a certain ſullenneſs of aſpect, had always been diſagreeable to him.

Alexis, it muſt be owned, had many faults, of which his enemies might avail themſelves. He had, moreover, loſt what little popularity he might once poſſeſs, by the death of his wife, which was generally imputed to her chagrin at his debaucheries; and by his perſeverance in the ſame conduct, implicitly giving himſelf up to his paſſion for a Finland girl, whoſe name was Euphroſyne.

Upon the ſtrength of theſe united circumſtances, Peter came to the reſolution of ſhutting up his ſon in a monaſtery, and of forcing him to bind himſelf by the moſt ſolemn vows to yield up his right of ſucceſſion to the throne, in favour of his children by the ſecond marriage.

Theſe meaſures he communicated to ſuch of the council, the clergy, and the ſenate, as he knew to be moſt devoted to him; and, abſolute as he was, he met with no contradiction. The more diſcerning ſaw, in this inſtance, the aſcendency of the wife and the favourite, and they knew too well their power to interfere with their views. With the diſpoſition of Peter too, they were ſufficiently acquainted. They knew that his intentions could not be oppoſed but at the hazard of life. His will was habitually become a law, and, however the Ruſſians might, in their own breaſts, condemn theſe arbitrary and unjuſt proceedings, the maſter only ſpoke to be applauded, and communicated his ſentiments to be approved.

Peter himſelf made known his reſolutions to his ſon, who expreſſed more grief than ſurprize on the occaſion. He had fix

months allowed him to chuſe the monaſtery where he was to ſpend the reſt of his days.

Such was the deplorable ſituation of Eudoxia's ſon, to whoſe relief ſhe could contribute nothing but her tears; but ſhe received ſome ſmall conſolation upon hearing that the Czar was about to paſs into Denmark. Thither he went to concert with that crown a deſcent upon Scania. Menzikoff was appointed regent in his abſence, and his object was to place Alexis in a monaſtery where he could depend upon the ſuperior as a creature of his own.

Eudoxia and her misfortunes, and even the intereſt ſhe muſt naturally have taken in the fate of her ſon, ſeemed hitherto to have been forgotten at court. Shut up in her cell, and dividing her hours between the ſolitary conſolations of prayers and tears, ſhe was ſuppoſed to have loſt every idea of worldly connexions. But whether the ſituation of her ſon had put the languor of her life in motion, or whether it was the policy of Catherine and the favourite, the better to enſure their ſucceſs, the Czar was ſcarcely arrived at Copenhagen, when he was informed that Eudoxia, in her cloiſter, carried on a ſecret correſpondence with the Czarœwitz, her brother Abraham Lapuchin, and even with the Princeſs Mary, ſiſter to the Emperor. It was added, moreover, that the latter had conveyed to Eudoxia a ſecular habit, to put on when ſhe quitted the veil; that the Archbiſhop of Roſtoff, even then, allowed public prayers to be put up for her in his dioceſe, as if ſhe were ſtill the lawful and acknowledged wife of the Sovereign. It was laſtly aſſerted, that Eudoxia carried on a love intrigue with one Glebow, an officer in the neighbourhood of Roſtoff, and that if his Majeſty did not think of ſome remedy for the growing evil, the conſequences would be as fatal as they were unavoidable.

Peter, who was naturally ſuſpicious and miſtruſtful, was greatly agitated by this news. Unwilling to quit the enterprize for which he had travelled to a foreign court, yet apprehenſive that the Prince and his adherents might avail themſelves of his abſence to riſque ſome deſperate meaſure, had recourſe to diſſimulation. Not doubting but he could gain Alexis, if, inſtead of menaces, he offered him his confidence, he wrote him a letter replete with tenderneſs, and invited him to Copenhagen; that he might ſhare in the glory of the expedition he had undertaken, and the laurels that awaited his ſucceſs.

Theſe marks of apparent kindneſs were by no means ſurpriſing to the Czarœwitz, who was undoubtedly acquainted, by thoſe who were in his confidence, with the ſnare that was obviouſly laid for him in this letter. After divers ſecret conſultations, therefore, it was reſolved that he ſhould oppoſe cunning to cunning. He anſwered the letter in very ſubmiſſive and reſpectful

reſpectful terms, and promiſed, without delay, to obey the orders it contained. In ſhort, he ſet off; but he had no ſooner reached the confines of Courland, than he turned to the left, and took the route for Vienna; contrary to the advice of his friends, who uſed every means to perſuade him to take refuge in France.

We ſhall not here enter into a detail of the means which Peter uſed to bring back his ſon, nor of the artifices which Tolſtoy the privy counſellor, and Romanzow, captain of the guards, employed to engage the natural heir of the throne of all the Ruſſias to rely upon their word, and to quit the caſtle of St. Elmo, at Naples, which the Emperor had given him for an aſylum; but where, in fact, he was treated as a priſoner of ſtate.

It will be ſufficient to obſerve, that it was after the Czar had finiſhed his laſt travels through Germany, Holland, and France, that thoſe two emiſſaries ſucceeded in carrying off the Prince; who, however, would not have gone with them, had he not been induced by the abſolute promiſe of a pardon, contained in a letter which they brought from his father.

The anſwer which this credulous ſon wrote to his father, previous to his return, affected the Czar; and he would have changed his deſign, had not Menzikoff, attentive to his movements, contrived to alter his diſpoſitions.

When Prince Alexis arrived at Moſcow, he was permitted to throw himſelf at his father's feet, and it was ſoon after publickly reported, that the Czar had, agreeably to the promiſe made in his name, confirmed his ſon's pardon. But what was the ſurpriſe of the people, when next morning the caſtle was ſurrounded with guards, and the whole garriſon was under arms!

An aid de camp, accompanied by four ſubaltern officers, went to the Czarœwitz, demanded his ſword, and conducted him to the palace as a priſoner of ſtate, ſurrounded by a detachment of grenadiers, with bayonets fixed. The Monarch attended in the great hall of the caſtle, in the midſt of his miniſters, boyards, and members of his council.

When the ſon appeared before this tribunal, he acknowledged his guilt, and aſked only for his life. Without making any anſwer, his father, and judge, conducted him to his cloſet, and interrogated him for ſome time. From thence returning with him into council, he promiſed not to ſhorten his days, if he would publickly and *bona fide* renounce his pretenſions to the throne of Moſcow. There being no room to balance, he ſigned an act of renunciation, which was ready prepared.

To render this act as firm as poſſible, the nobility that were preſent, took an oath of fealty to Peter, the ſon of Catherine,

as

as the actual presumptive heir to the crown. This august assembly then adjourned to the cathedral, where the Archbishops, Bishops, and Archimandrites, in convocation, took the same oath.

This sacrifice, demanded and extorted from Alexis, great as it was, did not satisfy his enemies. He was re-conducted, as a prisoner, under a strong guard, and soon after removed to Petersburg. There it was that the Czar formed a tribunal, composed of the grandees and most respectable personages of the country, who, conformably to the advice first received from the clergy, declared the Czarcewitz guilty of capital crimes, but left to the Sovereign the power of confirming or annulling their sentence.

Peter ordered that the arret of his son's condemnation should be read to him, and the day after, the unfortunate Prince was seized with dreadful convulsions, which quickly put an end to his life.

M. D'Eon has assigned different causes for this, but what was most probably the *true one* he has left unmentioned. This, however, he needed not have done out of respect to the moral reputation of Peter the Great. It is sufficiently obvious that honesty and humanity made no part of his character.

Among others whom Alexis had impeached, the Archbishop of Rostoff was charged with the seduction of the unhappy Eudoxia. Whatever truth there might be in that charge, this wicked impostor confessed, that with a view of obtaining money from the rich and simple Abraham Lapuchin, brother to the Empress, he made her believe that he had daily visions, in which the Almighty was pleased to repeat to him, that Eudoxia would soon be re-established on the throne, and in the heart, of her husband; that she would, in process of time, have two male children by him, and that the person who now occupied her place, would be banished, with shame and ignominy. The Czar, despotic as he was, ordered the clergy to depose this prelate, and as that body alleged, on their part, that they had not power to do it, he made them no other answer than that, having authority to appoint Bishops, he had authority to divest them. This was enough; they made no further difficulties, and the prelate deprived of the function he had disgraced, was broke upon the wheel at Moscow, together with the Chevalier Kikin, who had been the intimate friend of Alexis, and the coadjutor of his escape.

It is beyond a doubt that the barbarous practice of interrogating by torture, is a very uncertain way of coming at truth; and M. D'Eon might here very justly have observed, that guilt and innocence will frequently be inferred from a firmness or an imbecillity in suffering, without admitting the power of confi-

conſtitutional cauſes, or allowing that the guilty may be ſirm and the innocent weak.

A ſtriking inſtance we have of the abſurd iniquity of theſe *examens* in the Princeſs Eudoxia; who no ſooner ſaw the dreadful apparatus of the knout *, than to avoid the torture, ſhe readily confeſſed every ſpecies of criminality they were inclined to lay to her charge. She owned every amorous intrigue with which ſhe was accuſed, and of which, to all appearance, till that horrible moment ſhe never had the leaſt idea. Nay, what is more particular ſtill, ſhe perſiſted in the laſt declaration, and confirmed it, when confronted with Glebow, her pretended ſeducer.

He, on the other hand, more unſhaken, and more devoted to truth, endured ſeveral times the torture of the knout, without the leaſt ſign of terror. He maintained that Eudoxia was abſolutely innocent, notwithſtanding the pretended acknowledgments extorted from her fears by the proſpect of puniſhment. In vain he endured the moſt unheard-of tortures, for the ſpace of ſix weeks, at the end of which he was impaled. He was in this horrid ſituation, we are told, when the Czar himſelf, whom it mortified to ſpare Eudoxia, came to conjure him to ſpeak the truth. But the poor mangled expiring body opened its mouth only to ſpit in his face, ſaying, 'Go, tyrant, and let me die in peace!'

Abraham Lapuchin was at firſt condemned to be broke alive on the wheel, and afterwards to be beheaded. But the moment he laid his head on the block, already ſtained with the blood of preceding victims, the Czar again changed his puniſhment, granting him his life, but ordering his tongue to be cut out, that he ſhould receive twenty *coups de knout*, and be baniſhed to Siberia.

Not ſatisfied with theſe horrid inflictions, he aſſembled the Archbiſhops, the Biſhops, and ſeveral other dignified eccleſiaſtics, and ordered them to proceed with the utmoſt exactneſs on the trial of the Princeſs Eudoxia, and to paſs ſuch ſentence upon her, as ſhould be conformable to the rigour of the divine laws, and the ſeverity of church-diſcipline. Theſe ſpiritual judges, before they went upon this proceſs, declared, that in quality of doctors of the Holy Goſpel, their object was not to ſeek the blood of a ſinner, but to bring that ſinner to true repentance; and that the Almighty had put no other ſword in their hand than that of his holy Word.

This peaceable ſpirit which now ſeemed to animate the formidable body, poſſibly aſhamed of their ſanguinary deciſion againſt

* For an account of this cruel mode of puniſhment, ſee Review, vol. xl. p. 399.

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the ſon, ſaved the life of the unfortunate parent. She was nevertheleſs condemned to undergo diſcipline, which was adminiſtered in full chapter, by the hands of two Religious. After this ſhe was removed to another monaſtery, ſituated on the Lake Ladoga. In the mean time, the Princeſs Mary, after receiving a hundred ſtrokes of the wand on her back and ſides, in preſence of the lords and ladies of the court, whom the Czar obliged to aſſiſt on the occaſion, was ſhut up cloſe priſoner in the fortreſs of Schluſſelburg.

The confeſſors, domeſtics, and all others, in whom theſe two Princeſſes were known to place their confidence, were either whipt by the hand of the common hangman, or ſent into exile, after having either their noſes ſlit, or the tip of the tongue cut off.

There was, undoubtedly, ſays M. D'Eon, ſome original foundation of a plot, which, had it been carried into execution, might have driven Peter from the throne. But if ſuch a plot were really in agitation, had not Peter given every poſſible, every reaſonable cauſe for it? What right had he, upon bare ſuſpicions, to attempt to deprive his ſon not only of his legal ſucceſſion to the throne, but even of the common privilege of humanity, the enjoyment of civil liberty? His ſanguinary purſuit of the life of that unfortunate Prince, in violation of every promiſe and principle of good faith, his alienation from the common allegiances of nature, to the deſpicable ſervice of a proſtitute and a favourite, his cold, phlegmatic cruelty, and his delight in blood and torture, will ever mark him out in the annals of civilized nations, only as the moſt remarkable ſavage of his country. Such ever has been our opinion of this renowned hero, and M. D'Eon muſt excuſe us, if we cannot ſacrifice it to complaiſance!

But to return to Eudoxia. The monaſtery in which ſhe was now confined, ſhe found to be a priſon, the horrors of which made death abundantly preferable. She was narrowly guarded, in a dark chamber, and her only food was pulſe, and bread and water. Nor was even this the period of her ſufferings. After ſix months paſſed in this diſmal ſituation, ſhe learnt that ſhe had yet more to undergo.

The IMMORTAL Peter found that he was ſubject to the common lot of mortality. He was ſeized with a violent fever, after the ridiculous feaſt of his conclave, which he celebrated annually, and died on the eighth of February 1725.

Undetermined, at his death, whom he ſhould nominate his ſucceſſor, he left that point unſettled: But Menzikoff, wholly devoted to the Empreſs, reſolved to ſupport her on the throne. He ſecured the treaſury, aſſembled the nobility, and prevailed on them to acknowledge Catherine for their Sovereign, by perſuading

perſuading them that Peter intended her for his ſucceſſor. This, however, was perfectly the reverſe of what could be collected from the broken expreſſions of the Czar, and the little efforts he made to write.

The ſovereign power was now inveſted in the hands of Eudoxia's avowed and mortal enemy; who, as it is natural to the human heart, muſt have hated that Princeſs the more, as there were the ſtrongeſt reaſons why ſhe ſhould be hated by her.

The unfortunate captive ſoon found the fatal effect of this. The Count de Tolſtoy had orders to remove her to Schluſſelburg, and to cut her off from every poſſibility of enterprize; which charge he executed with the utmoſt rigour.

Eudoxia was pent up in a frightful dungeon; and that ſhe might more ſenſibly feel the horrors of her new habitation, all thoſe women and domeſtics whom ſhe had hitherto retained as companions in her ſorrow, were diſmiſſed. Theſe were replaced by a ſingle old female dwarf, very infirm, and conſequently more troubleſome than uſeful. Thus was the widow of a mighty Emperor reduced, in her own dominions, to the neceſſity of performing for herſelf the moſt menial offices. Nay even, leſt ſhe ſhould derive any conſolation from religion, the ſacraments of the church were refuſed her.

There is no doubt but Tolſtoy, in all this barbarity, followed preciſely the directions of his miſtreſs, who, not ſatisfied with having enjoyed the place of her rival during the life of Peter, with having deprived her ſon of his crown, and probably of his life, employed her genius and invention in finding out freſh torments for her captive.

That the latter might have no poſſibility of communication from without, every time the guard was changed, the ſoldiers were ſtripped and ſearched, to ſee whether any had been ſo audacious as to convey a letter either to or from the Princeſs. The fate of the offender was to be hanged up immediately.

Heaven at length beheld with compaſſion the truly deplorable ſtate of the unfortunate Eudoxia, and put an end to her ſufferings, by the death of Catherine, which happened in 1727, about two years after the deceaſe of the Czar.

Some perſons finding the Empreſs approaching near her end, and fearing that Menzikoff, her favourite, would place one of her two daughters (for her ſon was dead) upon the throne, uſed every inſinuation to engage him in favour of the ſon of Alexis. The hope with which he was flattered, of being able to marry his daughter to the new Emperor, had ſuch weight with him, that, even before the death of Catherine, he began to negociate the affair at Vienna, by means of the Count de Rabutin, miniſter plenipotentiary from the Emperor of Germany at Peterſburg.

After

After Catherine expired, Menzikoff employed ſo effectually the intereſt he had with the army, and with the nation in general, that he once more diſpoſed of the crown of all the Ruſſias; and this again under the pious pretence that he acted merely in conformity to the will of the predeceſſor.

Peter II. grandſon of Eudoxia, a Prince about twelve years of age, was now declared Czar, under the guardianſhip of Menzikoff; who was at the ſame time nominated Vicar-general of the empire, and Generaliſſimo of the army. The counſel of regency did not loſe a moment to confirm the reſolution of marrying the daughter of the prime miniſter to the young Monarch.

Thus did Menzikoff, the implacable enemy of Eudoxia, who had purſued that Princeſs and her family with unremitting cruelty, change his principles at once; and, making his vengeance give way to his ambition, became the inſtrument of her deliverance. Even Menzikoff himſelf brought her into the preſence and ſociety of that throne, from which he had induſtriouſly excluded her, during the two preceding reigns.

After the new Emperor was proclaimed, this arbiter of the crown diſpatched two gentlemen, one of whom was his near relation, to Eudoxia. They announced the ſurpriſing news of the elevation of her grandſon, and concluded with demanding her conſent to the marriage of the young Emperor with the daughter of Prince Menzikoff.

Eudoxia, whoſe fortitude had ſupported her under the attacks of terror and deſpair, was now ready to ſink under the influence of ſurprize and joy. She conſented, but could only expreſs that conſent by a torrent of tears; and in that kind of ſituation, where a multitude of ſenſations conſtitute a ſort of inſenſibility, this Princeſs was taken out of her dungeon into apartments that had been prepared for her by the commandant of the fort.

When ſhe was ſomewhat recovered from her ſurprize, ſhe had no room to doubt the reality of that happineſs which ſhe had for a while conſidered as an illuſion. She found herſelf treated as the mother of the Emperor. The fineſt linens were brought her from every quarter, with other articles of dreſs and furniture in proportion, and ten thouſand crowns to provide for proper exigencies. At the ſame time gentlemen and ladies of the court, ſervants and equipages were diſpatched to her. In ſhort, this Princeſs, who from the obſcurity of a convent, had paſſed into the horrors of a dungeon, found herſelf at the head of a numerous court, devoted to her wiſhes. It was left to her choice, whether ſhe would reſide at Peterſburg or at Moſcow. She choſe the latter, where waiting the arrival of the Emperor, ſhe fixed her houſhold in the convent *des Filles nobles*.

She was here viſited by multitudes of the nobility, who paid their court to her, and gave her aſſurances of their reſpect. She received

received their compliments with the greater pleaſure, as they appeared to be not ſo much the effect of accidental circumſtances, as demonſtrations of an affection long reſtrained by fear.

However intereſting theſe marks of public regard might be, ſhe had a ſtill more tender pleaſure to enjoy, in ſeeing, for the firſt time, and embracing, her Sovereign in her grandſon. This interview was a ſcene that drew tears from all preſent. For her grand-daughter Nathalia, ſiſter to the Emperor, a ſtranger likewiſe to her, was introduced to her at the ſame time.

Eudoxia fainted in their embraces, and it was long before ſhe returned to herſelf. She continued above an hour, her eyes open and fixed, without being able to utter a ſyllable. Such is the ordinary effect of ſtrong paſſions!

She had ſoon the pleaſure of aſſiſting at her grandſon's coronation, and occupied the firſt place among the Imperial family. She attended likewiſe at the marriage-ceremony.

Thus reſtored to all the rights to which her marriage had entitled her, a penſion was aſſigned her of 60,000 roubles. She was mentioned in the public prayers immediately after the Emperor. The anniverſaries of her name and birth-days were celebrated at court, and in all public places, and nothing, in ſhort, due to her high rank was omitted.

She lived even to ſee Menzikoff, originally her inveterate enemy, plunged from his high ſtation into the depth of ruin and diſgrace: But M. D'Eon adds, that he believes ſhe had too much elevation of ſoul to find any ſatisfaction in this event.

Without officiouſly contributing to the misfortunes even of her enemies, ſhe enjoyed the decline of life in eaſe and ſerenity; but fated, as it ſhould ſeem, to taſte of no unembittered pleaſure, ſhe had hardly ſeen her grandſon eighteen months upon the throne, when death prematurely deprived her of the Princeſs Nathalia, and ſome weeks after, of the Emperor Peter II. who died of the ſmall-pox, in 1730.

Her condition was not altered by theſe melancholy events, but her future pleaſure was buried with her two amiable deſcendants.

The Princeſs Ann, who ſucceeded to the throne, treated her with great kindneſs and attention; but in the year 1737, ſhe fell into a languid ſtate and died. Happy, ſays her hiſtorian, if the viciſſitudes of this world had led her to ſeek for certainty in the intereſts of another.

This intereſting ſtory *, containing a portion of modern hiſtory but little known, has led us ſomewhat beyond our uſual limits;

* It would have been but reaſonable to have expected proper vouchers for a narrative ſo remarkable; but if this be the firſt publication

limits; and left us only room to ſay, that the reſt of the Chevalier's works, in the preſent collection, will abundantly gratify the curioſity of the reader.

lication on the ſubject, written authorities could not be exhibited; ſo that for the authenticity of the ſtory we have nothing more to depend upon than the veracity of the Narrator. It is not, however, to be ſuppoſed that a perſon of the Chevalier D'Eon's conſequence, who had appeared in the character of Miniſter Plenipotentiary to a powerful Prince, ſhould riſque his credit on an inſupportable relation of tranſactions at a period within the memory of men.

ART. II.

Journal de Voyage de Michel de Montaigne, &c.—Memoirs of a Journey into Italy by Way of Switzerland and Germany, in 1580 and 1581. By Michael de Montaigne; with Notes, by M. de Querlon. 2 Vols. 12mo. Rome. 1774.

WE cannot with any propriety ſay of this work, what Balzac has ſaid of the works of Montaigne in general, *C'eſt un guide qui egare; mais qu'il mène en des païs plus agréables qu'il n'avoit promis*; that he is a guide who leads you out of your way, but who conducts you through countries more agreeable than he had promiſed.

But, however deficient theſe travels may be thought, when conſidered under the idea of a particular ſpecies of entertainment, yet, as the remains of Montaigne, they cannot but call forth curioſity and regard.

This extraordinary man, ſo ſingular in his writings, has from thence led the world into an idea, that he was no leſs ſingular in his life; that, immured in the profoundeſt ſolitude, he either felt or affected an averſion to ſociety; and that his conduct bore the teſtimonies of a man chagrined with the infirmities of his nature.

For our parts, we have generally diſſented from this opinion. We have conſidered Montaigne as a man who formed very rational notions of ſolitude and ſociety, and we remember that he has ſomewhere ſaid, himſelf, *il eſt plus ſupportable d'eſtre toujours ſeul, que de ne le pouvoir jamais eſtre*; it is more ſupportable to be always alone, than never be able to be alone at all. To thoſe who may think that occaſional reflection and retirement are neceſſary for the reviſal and repair of ſuch beings as we are, M. de Montaigne's ſentiment will appear to be extremely juſt.

The account of the life of Montaigne, which the Preſident Bouhier publiſhed many years ago in London, is inadequate even to the object of conveying any proper idea of that celebrated moraliſt. Many lights and much intelligence, on the ſubject, have been collected ſince that time by M. de Monteſquieu,

teſquieu, the younger, the Abbé Bertin, and others, which united might compoſe a more perfect memoir.

The Editor of theſe volumes has, in a preliminary diſcourſe of ſome length, favoured us with certain anecdotes and relations of this kind, which ſerve to confirm us in the more favourable ideas we had entertained of the ſocial character of Montaigne.

With a large ſhare of natural vivacity, paſſion, and ſpirit, his life was far from being that of a ſedentary contemplatiſt, as thoſe may be inclined to think, who view him only in the ſphere of his library and in the compoſition of his eſſays. His early years by no means paſſed in the arms of leiſure. The troubles and commotions whereof he had been an eye-witneſs during five reigns, which he had ſeen paſs ſucceſſively before that of Henry the Fourth, had not in any degree contributed to relax that natural activity and reſtleſsneſs of ſpirit. They had been ſufficient to call it forth even from indolence itſelf. He had travelled a good deal in France, and, what frequently anſwers a better purpoſe than any kind of travel, he was well acquainted with the metropolis, and knew the court. We ſee his attachment to Paris in the third book of his Eſſays, c. 9. Thuanus *De Vita*, lib. 3. obſerves, that Montaigne was equally ſucceſsful in making his court to the famous Duke of Guiſe, Henry of Lorraine, and to the King of Navarre, afterwards Henry the Fourth, King of France. He adds, that he was at his eſtate at Blois, when the Duke of Guiſe was aſſaſſinated, 1558. Montaigne foreſaw, ſaid he, that the troubles of the nation would only end with the life of that Prince, or of the King of Navarre: and this inſtance we have of his political ſagacity. He was ſo well acquainted with the character and diſpoſition of thoſe Princes, ſo well read in their hearts and ſentiments, that he told his friend Thuanus, the King of Navarre would certainly have returned to the religion of his anceſtors (that of the Romiſh communion) if he had not been apprehenſive of being abandoned by his party.

Montaigne, in ſhort, had talents for public buſineſs and negociation, but his philoſophy kept him at a diſtance from political diſturbances; and he had the addreſs to conduct himſelf without offence to the contending parties, in the worſt of times.

Though his philoſophical knowledge be leſs ſtrongly marked in his Eſſays, it were eaſy to ſee that his collective knowledge of human life and character could only be acquired in the walks of men. It is not in the cloſet we find ſuch informations as theſe; it muſt be from a familiar attention, and a near inſight into the moral actions and principles of ſociety.

It were no wonder, then, if among other means of acquiring this knowledge, our philoſopher had recourſe to travel; but the

time of life when he ſet out, being at leaſt 47, and other circumſtances, incline us rather to find the motive in his health; on which account he was ſolicitous to try the mineral waters of different countries; and he generally travelled on horſeback for the ſame reaſon, hardly ever finding himſelf better, to uſe his own curious mode of expreſſion, *que le cul ſur la ſelle.* The gravel which he ſaid he had acquired *de la liberalité des ans*, and the cholic, left him but few intervals of eaſe. Yet had he, as we find in his Eſſays, no opinion of medicine. The uſe of mineral waters he thought the ſimpleſt and the ſafeſt. He had tried the moſt celebrated in France, and was deſirous to viſit thoſe of Lorraine, Switzerland, and Tuſcany. Hence the origin of the books before us, in which we find him paſſing from one watering-place to another, to ſupport a ſhattered conſtitution, and in which his attention to that particular object has rendered this poſthumous work * frequently inſipid and unintereſting.

We are not, however, to conſider this journal of travels as a work which the Author had the leaſt idea of publiſhing. It ſeems to have been intended rather for the purpoſes of private recollection, and as a kind of domeſtic record of the progreſs he had gone through, and the little incidents he had met with.

Yet ſtill it is curious, as it exhibits the ſpirit, the genius, and manners of Montaigne, in a way that cannot be miſtaken. The ſame egotiſm, the ſame ſelf attention. You ſee nobody but Montaigne: nobody is ſpoken of but Montaigne; though he has ſeveral fellow-travellers, *they* are non-entities here. And it is not only curious, but is rendered even valuable, by many characteriſtic and altogether peculiar ſtrokes of his pencil. The ſingular light in which he contemplated his objects; that energy, ſincerity, and ardour, with which his philoſophic genius impregnated all his ideas are obvious in this publication. It may at the ſame time be conſidered as an hiſtorical monument of the ſtate of Rome, and of a great part of Italy, ſuch as he found it towards the cloſe of the ſixteenth century.

But let us hear what his Editor, M. De Querlon, ſays on this ſubject, in his preliminary diſcourſe.

'At the time of Montaigne's travelling into Italy, (1580) that beautiful country, covered with the ruins and fragments of antiquity, had for two centuries been the region of the arts. It had been enriched by the works of Palladio, Vignole, Michael Angelo, Raphael, Julio Romano, Corregio, Titian, Paul Veroneſe, Tintoret, &c. It is true, Guido, Albano, Dominichino,

* Publiſhed about 180 years after the death of the Author. The MS. was lately found in an old cheſt in the Chateau de Montaigne, in the province of Perigord.

Lanfranc, Peter of Cortona, Annibal Caraccio, and a number of great maſters beſide, that followed the former, had not yet produced that immenſe quantity of noble works which adorn the churches and palaces of Italy. Gregory XIII. at that time Pope, was much leſs taken up with attending to the arts, than with the promotion of public inſtitutions and public works. Sextus the Fifth who came to the ſee four years after this journey, added much more to the embelliſhment of Rome, in leſs than ſix years than Gregory had done in twice that time. Nevertheleſs this capital, with thoſe of Florence and Venice, and many others that Montaigne viſited, had objects ſufficient to attract the attention of the traveller, by their riches, and by monuments of every kind, which the arts had already exhibited. Thus our traveller found matter enough for obſervation. With that keen and animated imagination, that pictureſque turn which diſtinguiſhes his Eſſays, could he, poſſibly, with coldneſs behold the ſurrounding arts of Greece? If the journal of his travels contains few deſcriptions of ſtatues, pictures, and the reſt of thoſe objects with which modern travellers fill their narratives, and generally copy from one another; it is, as he ſays, becauſe there were books enough at the time, wherein all theſe matters were to be found.'

Here we agree with M. Querlon, but, though not prodigally deſcriptive, it is evident, that he was particularly ſtruck with the noble monuments of antiquity which he beheld. It was there he ſought the GENIUS of immortal Rome; that GENIUS, which was for ever preſent with him, and familiar to his fancy and his ſoul! which he had purſued with the moſt penetrating eye through the remains of claſſic art, through the pure philoſophic page of the NATURAL PLUTARCH! That GENIUS, like the Roman hero, who was found mournfully reclining on the ruins of Carthage, retained a melancholy dignity amid the monuments that ſurrounded him, and looked awfully on the aſhes of the great capital of the world.

But let us remember that Montaigne holds the pencil on this ſubject; and refer the Reader to his more animated hand.

ART. III.

Monde Primitif, &c.—The Primitive World analyſed and compared with the Modern World, with reſpect to the Natural Hiſtory of Speech, or Grammar Univerſal and Comparative. By M. Court De Gebelin, &c.

IN this ſecond volume * of his magnificent work, M. De Gebelin has armed himſelf for the reduction of an ideal world. So conſidered, at leaſt, has been the theory of univer-

* For an account of the firſt volume, ſee our laſt Appendix, publiſhed in July 1774.

ſal grammar by many learned men, who have turned their thoughts upon the ſubject. If it be true that the principles of grammar, like thoſe of harmony, are founded in nature, and originally the ſame through all human exiſtence, it is equally true, that they are ſo infinitely modified as to leave few traces of their primary analogy. Indeed, grammar itſelf could hardly exiſt in the firſt rude elements of ſpeech. It conſiſts in the right conſtruction of ſentences, the connexion, combination, and dependencies of words. But as the firſt ſpeech of man could only be formed of individual, appropriated ſounds expreſſive of material objects, or of ſenſible paſſions and wants, theſe would, of courſe, have no obvious connexion. They would continue in their inſulated ſtate, till long appropriation had brought them together with greater facility; and even then, while ſociety was immature, its wants few, and its words unwritten, the connexions of ſpeech would be ſimple and inconſiderable.

M. De Gebelin, however, with the ſpirit of modern adventure, and with a degree of courage equal to his capacity, has ſailed in queſt of theſe undiſcovered countries. He has already made ſo long a voyage, that we deſpair of finding room for any thing more than an imperfect chart of his paſſage, and a ſmall extract from his ſpeech at ſetting out.

'The origin of ſpeech, ſays he, is a problem on which a number of learned men have exerciſed themſelves with different degrees of ſucceſs; but which has never yet been reſolved, becauſe a ſufficient number of obſervations had not been collected for the purpoſe; ſo that every thing was loſt in the wanderings of hypotheſes, as it always happens when facts are to be ſupplied by the force of genius or imagination.

'Some of theſe have ſuppoſed, that ſpeech or language was the pure effect of human invention. They thought that for a long time men were capable of nothing but ſimple cries; that by ſome happy accidents they perceived that they were capable, by this means, of expreſſing not only their ſenſations but their ideas, of painting material objects by certain ſounds, and that theſe inconſiderable beginnings, by ſlow and painful degrees, gave riſe to languages.

'Others being unable to conceive how man could invent an art for which he had no natural talent or propenſity, and deſpairing of finding out the phyſical cauſes of language, have referred every thing, in the end, to the omnipotence of the Deity. They ſuppoſe, that he communicated to men even the primary words they made uſe of, and that being themſelves entirely paſſive in this reſpect, they received every thing from him, even to grammar itſelf.

'Theſe

'Theſe ſyſtems perfectly oppoſite to each other, taken abſolutely as they ſtood, appeared equally falſe, though, in a limited ſenſe, they were true.

'Language is from the Deity, in this reſpect, that he formed man with the neceſſary organs of ſpeech; that he gave him a capacity for ſentiment and ideas, put him under a neceſſity of expreſſing them, and furniſhed him with models proper to direct him in that expreſſion.

'But then to diſcover and unfold theſe organs, to imitate theſe models, to follow thoſe combinations, of which he was naturally capable, and on that ſmall number of radicals allowed him by Nature, to raiſe ſuch an immenſe ſuperſtructure of words, as, to be properly known and underſtood, would require the labour of the longeſt life,—all this was the effect of human induſtry.

'And this was not the conſequence of any aſſociated agreement, but an effect of that imitative talent communicated to us by Nature, and of thoſe wants of which ſhe has made us ſenſible; for it would have been impoſſible for beings who could not ſpeak, and who had no idea of the art, to agree about the formation of a language, and to form certain determinate words.

'Neither could it be the effect of imitation that was ſlow, fortuitous, and accidental, becauſe man, from the firſt, was under a neceſſity of uſing ſpeech, was already furniſhed with organs and models of language; and Nature always advances to her final purpoſes with a ſure and rapid progreſs; the natural ſentiment itſelf ſuggeſted the cry or *ſound* neceſſary to expreſs it, the natural idea ſupplied the *tone* of voice proper to make it intelligible, and to give it a diſtinct application.

'The perfection of language, and the multiplication of words for the expreſſion of factitious ideas, depended ſolely on the induſtry of men, and on a mutual agreement and underſtanding amongſt them; but this period is at an immenſe diſtance from the birth of a language firſt formed by the natural genius of man, and determined by his wants.

'When we ſay that language aroſe from imitation, we do not take the word in its moſt limited ſenſe, ſo as to confine it to the imitation of the ſounds and cries of natural objects, the howling of winds, the roar of thunder, the lowing of cattle, the cries of animals, even thoſe of man himſelf, from whence reſult all thoſe words included under the general name of *Onomatopoiea.* We extend this name, likewiſe, to an imitation founded on analogy, occaſioned by the relation one perceives between the qualities of the object and thoſe of the organs of the voice. It was impoſſible to repreſent all objects by the *Onomatopoiea*; hence ſuch tones were made uſe of as bore the greateſt analogy to the idea they excited: troubleſome

objects were expreſſed by ſharp, harſh tones; moving or running objects by tones of the ſame kind; the fixed and the ſlow by heavy and fixed ſounds: and on all theſe occaſions, thoſe tones become the determined names of the objects, and the ſources of immenſe families, into which all thoſe beings that have qualities in common with them, are incorporated.'

Such was the origin and diſcovery of language, the capacity for which was given to man by his Creator, and the reſources of which he found in that variety of modulation and articulated ſounds which his natural ſenſations impreſſed upon his vocal organs.

In order to give our Readers as perfect an idea as our limits will allow, of this volume on Univerſal Grammar, we ſhall exhibit a ſhort analyſis of the whole.

It is divided into five books. THE FIRST conſiſts of general and preliminary obſervations. The etymology of the word is given; then follows a definition of that word, not metaphyſical, but hiſtorical and practical, ſuch as leads to the natural and neceſſary laws of grammar. The word is ſhewn to exiſt of neceſſity, and that neceſſity to be determined by the objects it deſcribes. The objects themſelves are examined; we are inſtructed in what manner grammar enables us to deſcribe them; what qualities it ought to poſſeſs in order to attain this end; what advantages ariſe from theſe obſervations; and what it is that diſtinguiſhes *particular* from univerſal grammar.

THE SECOND book contains the materials of grammar, or the words whereby ideas are painted. Here we ſee that the pictures of our ideas exhibited by words muſt neceſſarily conſiſt of different parts, in order to make the repreſentation diſtinct. The diſtinguiſhing characteriſtics, and the number of theſe parts are laid down, together with the three different departments or diviſions of verbal painting, which are the *enunciative*, where the ſubject of the painting is accompanied by its inherent qualities; the *active*, where the ſubject is painted with qualities relative to other objects, on which it has ſome impreſſion or effect; and the *paſſive*, where the ſame ſubject is deſcribed as receiving impreſſions from another object.

The ſecond part of this book is deſigned as an explication of the ten diviſions, into which the Author has diſtributed all the words that are to be taken into his diſcourſe concerning all languages. As this forms the baſis of every thing that conſtitutes grammar, the ſubject is more minutely canvaſſed, and takes up a conſiderable part of the volume.

It is, indeed, and without a compliment, a very curious book. At the beginning the noun is conſidered; its uſe and different ſpecies are deſcribed; its etymology, as high even as the primitive language; the manner in which it unites the dif-

ferent

ferent parts that compoſe the verbal picture. We are informed how Nature herſelf has ſuggeſted PROPER NAMES for beings that ſtand diſtinct in their ſpecies; and to APPELLATIVES for beings whoſe individuals are more multiplied. We are inſtructed in the origin of the genders of nouns, and why ſome, as thoſe of the SUN and TIME, [the Author muſt refer to the Greek noun,] are maſculine, while others, ſuch as the *Earth*, *Virtue*, *Beauty*, are feminine. The advantages that reſult from this diſtinction of genders are explained. All words are ſhewn to be deſcended from nouns. The ſources from whence the nouns themſelves, the radicals of all languages, were drawn, are inveſtigated. An inſtance is given in the word GUR or GYR, which ſignifies a *turn*, *revolution*, or *circle*, and the article concludes with certain obſervations on diminutive, augmentative, and figurative words.

After the noun, the Author treats of its diſtinguiſhing and characteriſtic ARTICLE.

Next follow the ADJECTIVES, their origin, genders, and degrees of compariſon, their influence and effect in the verbal picture.

The pronouns are then conſidered in their different claſſes and etymology; and the very intereſting hiſtory of THOU and I makes no trifling part of this diſquiſition.

The participles come next under conſideration, and give riſe to many difficult and important diſcuſſions. The Author gives his reaſons for diſtinguiſhing them from the adjectives, to which they are ſo nearly allied, and from the verbs with which they have been generally aſſociated.

This book concludes with obſervations on the four undeclined parts of ſpeech.

The THIRD BOOK treats of the different forms the ſeveral words are to aſſume for the purpoſe of compoſition; inquires why ſome are capable of this variation, while others remain in an unvaried ſtate, and aſſigns the reaſons of that immutability. Hence we are informed why certain words have genders, numbers, and caſes allotted to them, and why others have tenſes, moods, and conjugations. The caſes, we are told, are ſupplied by nature herſelf; and that it was impoſſible the active and paſſive pronoun ſhould terminate in the ſame manner.

Theſe obſervations are followed by an important diſcuſſion concerning the preference of grammatical method, in which the different force and conſequence of a word, when placed in this or that ſituation, is inveſtigated, and the different methods of ancient and modern grammarians are conſidered.

The Author obſerves that, as all verbs take their force from the verb *eſt*, it is no way ſurpriſing that the infinitives of the Perſic, Gothic, Teutonic, Greek, and other languages derived

from theſe, ſhould end in *ein*, the infinitive of the verb *eſt*; and yet at the ſame time that the Latin infinitives ſhould end in *ere*, ſince it was only owing to the *naſal n* being changed in *r*, a change which frequently occurs.

The FOURTH BOOK treats of the arrangement of words in general in compoſition, in order to effect an intelligible ſucceſſion of ideas. This book is divided into three parts. The firſt exhibits the rules that are to be obſerved in combining words in compoſition; and theſe rules are ſhewn to be of two claſſes, the firſt relating to the line of words in concordance leading to the ſame object; the ſecond having regard to thoſe words that are dependencies of the principal, and lead to different objects, and this is what conſtitutes SYNTAX.

The ſecond part lays down rules for the arrangement of words in ſuch a manner as to form a whole, and this is what we call conſtruction. But as languages differ in this reſpect, ſome placing on the right what others aſſign to the left, inquiry is made into the rules that ought to be obſerved in the French and Latin languages, which in their conſtruction are ſo widely different; and here we are preſented with a ſhort view of the diſputes between former grammarians on this ſubject; after which the cauſe is explained why thoſe languages differ ſo much in their conſtruction.

The *ellipſis* is then conſidered, that abridged kind of conſtruction, which in compoſition retrenches all words that are not abſolutely neceſſary.

The THIRD PART conſiſts of a grammatical analyſis of two fables, the one French, the other Latin.

Theſe four books which treat of grammar in general, independently of its application to any national language in particular, are followed by a fifth, the ſubject of which is a comparative view of grammar.

For this object, three languages, the moſt different in their ſtructure from the French, are ſelected: and theſe are the Chineſe, the Latin, and the Greek.

It appears from an abridgment which is given of the Chineſe ſyntax, that the language both in its oral and written form, differs but little from the principles of univerſal grammar, to which all its operations are perfectly analogous.

With regard to the Latin language, which is more known, the Author is more conciſe in his diſquiſitions, confining himſelf to the inveſtigation and explication of ſome of the more difficult rules. On the Greek he dwells ſtill more briefly, on account of its affinity to the Latin.

All theſe diſcuſſions are accompanied with a great number of examples, ſelected from the Latin, French, and Italian poets: and thoſe quotations are not only uſeful for the explication of theoretic

theoretic rules, but they diverſify and enliven the dry reſearches of grammar.

Such is the analyſis of the copious volume now under review, which, however, is itſelf no more than a preliminary work, an introduction to what is to follow: and as theſe metaphyſical diſquiſitions on a ſubject ſo abſtruſe as grammar in its firſt principles, are too much burdened with controverſy, and too abſtracted to be generally uſeful, the Author propoſes to give a clear and conciſe abridgment of univerſal grammar, to the execution of which the learned of every country are invited to contribute their aſſiſtance.

We are, moreover, informed, that his *Diſſertation on the Origin of Language and Writing*, will be publiſhed with as much expedition as poſſible, great part of the engravings being already finiſhed; and that the Arabic, Coptic, Ethiopic, Anglo-Saxon, and Gothic types, founded by our ingenious countryman Mr. Caſlon, are received.

We ſhall diſmiſs this article with the Author's obſervations on a defect incident to all languages, and not the leaſt conſpicuous in our own.

THE PLEONASM.

'The Pleonaſm is a redundancy, a ſuperfluity of expreſſion, wherein more words than are neceſſary are made uſe of to expreſs an idea already conveyed.

'Sometimes this redundancy is uſeful, and ſometimes it is not. However it is ſtill under the ſame appellation, it is ſtill called a Pleonaſm: but M. Bauzée has juſtly obſerved, that a beauty and a fault ought not to go by the ſame name. He would, therefore, call *that* a *Pleonaſm*, which amplifies the language to give it ſtrength; and where words are multiplied without adding to the idea, *that* he would call a *Periſſology*.

'When we ſay, *I have ſeen it with my eyes*; *I have heard it with my ears*; *I told him it himſelf*; theſe words, *with my eyes*, *with my ears*, *himſelf*, are redundant, and might have been omitted, becauſe we cannot ſee without eyes, we cannot hear without ears, and *himſelf* is already deſcribed by *him*; nevertheleſs in all theſe inſtances, there is a *Pleonaſm*, and not a *Periſſology*, a beauty, and not a defect; becauſe the expreſſion is thereby ſtrengthened, and what we advance more forcibly confirmed.

'When Phœdrus, ſpeaking of thoſe commotions in Athens, which gave Piſiſtratus the means of uſurping the government, ſays it was done *conſpiratis factionum partibus*, he falls into a Pleonaſm, for *factions* and *parties* are ſynonimous terms; yet this expreſſion is not faulty *here*, becauſe the word *factions* is only added to *parties* in an epithetical capacity, to give the idea of *factious parties*.

It

'It is on the ſame account that the noun is repeated in the Oriental languages, as in *age of ages*, *flame of flame*, *wind of wind*: the repetition ſupplies the place of the adjective, and gives the idea of time *without end*, a *prodigious* fire, an *impetuous* wind.

'This kind of *phraſe* is a remnant of the primitive language, which, while it conſiſted chiefly of nouns, frequently repeated them to give the ſenſe of the adjective.

'M. *Beauzée* proves very well againſt *Le Clerc*, the celebrated Hebræan, that the Oriental mode of expreſſion in repeating the verb at the ſame time as a circumſtance and as an action, for inſtance, *eating they did eat*, *ſleeping they did ſleep*, has its proper weight and peculiar energy; whilſt *Le Clerc* maintains the contrary. This ſhews that taſte is ſuperior to ſcience. Le Clerc denied that this form of expreſſion had any energy, as he denied that the fables of antiquity were allegorical. In both theſe inſtances he ſhewed a want of taſte.

'In ſhort, phraſes of this kind *il fut forcé*, MALGRE LUI, *des demandes reſpectives* DE PART ET D'AUTRE, *avoir mal a* SA *tete*, *je vais* ALLER, je vais L'ALLER chercher, &c. are periſſologies, faulty redundancies, becauſe the expreſſions *malgré lui*, *de part et d'autre*, *ſa*, &c. add nothing either to the ſtrength or meaning of the words they accompany.'

To theſe obſervations of the French writer we ſhall add an inſtance or two of this mode of expreſſion in our own language:

High heav'n the footſtool *of his feet* he makes.
Pope, Hom. Il.

At once the chaſer, and *at once* the prey. Ib. Wind. For.

When froſt has whiten'd all the NAKED groves,
Where doves in flocks the *leafleſs* trees o'erſhade.
Ib. Wind. For.

Here, *of his feet*, the ſecond *at once*, and *leafleſs*, are evidently periſſologies.

A legionary ſoldier having inadvertently been guilty of the *ſacrilegious* impiety of killing a cat. Hume's Diſſert.

In this place *ſacrilegious* is redundant and improper; for the ſoldier's doing the thing inadvertently ſhews that he had no intention to *ſteal* the cat.

But our poets, the beſt as well as the worſt, more frequently fall into this faulty phraſeology than our philoſophers.

ART. IV.

Hiſtoire de Maurice, Comte De Saxe, &c.—The Hiſtory of Marſhal Count Saxe. By the Baron D Eſpagnac, Governor of the Royal Hoſpital of Invalids. 12mo. 2 Vols. Utrecht. 1774.

THE name and honours of this famous general are ſo well known, that to dwell in a particular manner on them would be ſuperfluous. Suffice it then, as to his military character

racter and operations, to acquaint our Readers, that in theſe volumes they are exhibited *en detail.* The Baron D'Eſpagnac himſelf bore arms under the enſigns of Count Saxe, and was preſent in moſt of the actions he deſcribes. Hence, his narratives are marked, indeed, with the partiality of friendſhip; but with the accuracy of experience too. On that account we ſhall recommend them to men of military talents and ſtudies, whilſt we pay a ſhort attention to that part of this great man's life which is leſs known, his conduct in retirement, and to his general character, as drawn up by the Author.

'Marſhal Saxe in his retirement lived in a manner the moſt agreeable to his inclinations. His regiment of cavalry at Chambord went through the ſame exerciſes they would have gone through if they had been in actual ſervice in the field, and were kept in the moſt exact diſcipline. The General himſelf was frequently preſent at their evolutions, and rewarded thoſe who diſtinguiſhed themſelves moſt. At Chambord he had a fine ſtud, and a menagerie. He applied himſelf to all ſorts of mechanical works that ſtruck his imagination. The principal entrance to the caſtle of Chambord was adorned with ſix pieces of cannon, which he had taken from the enemies of France. Fifty men of his regiment, with a ſtandard, mounted guard at this firſt gate. The walls on the right and left of the antichamber were decorated with ſixteen ſtandards or colours which he had taken from different nations, with whom he had fought. Theſe colours and ſtandards were crowned with two pair of kettle-drums, taken from the Engliſh and Dutch. His amuſements were hunting, excurſions on the water, plays, and muſic; and he went ſometimes to the Grange, and to Pipes, country houſes which he had near Paris. Eſteemed by foreigners, beloved by the French, loaded with the royal favours, and honoured with marks of diſtinction, whenever he appeared at court; at the ſummit of grandeur, beyond which nothing was left to deſire, and ſurrounded with every amuſement that could invite fancy or indulge inclination, with unbroken health and a firm conſtitution, he had the faireſt proſpect of a long enjoyment of his fortunes and his glory;—when a putrid fever carried him off on the 30th of November, 1750, after an illneſs of nine days, in the fifty-fifth year of his age. He met death with that fortitude and firmneſs he had ſo often teſtified on occaſions of danger. The King ſent M. De Senac, his firſt phyſician, to attend him, who was greatly attached to the Marſhal, and had followed him in four campaigns. *Doctor,* ſaid the Count, a moment before his death, *life is but a dream; mine has been a fine one, but it has been ſhort.*

'The

'The King was greatly affected when he heard of the Marſhal's death, and ſpoke publickly of the great loſs he had ſuſtained.

'Marſhal Saxe was of a large ſize, had blue eyes, a well formed noſe, and a noble martial air. An agreeable and gracious ſmile took off from that roughneſs of aſpect occaſioned by a tawney complexion and thick dark eyebrows. Naturally warm, he was impatient of contradiction, but eaſy to be reconciled, and as incapable of entertaining hatred long, as he was of doing any one an injury. He was remarkable for ſtrength and dexterity. He would pull a common horſeſhoe aſunder with his hands, and twiſt with the mere ſtrength of his fingers a large nail into the form of a corkſcrew. He had once, in London, a diſpute with a ſcavenger which was about to terminate in blows, when taking the gentleman of the ſhovel by the breech, he toſſed him up into the air with ſo much dexterity, that he dropped into his own cart full of liquid mud. Once upon the chace at Chantilly he plunged his hunting knife with ſo much adroitneſs into a boar, that the ſavage fell dead upon the ſpot.

'Poſſeſſed of the profoundeſt judgment, and directed by long experience, his projects were the reſult of the matureſt deliberation, and diſpoſed with the greateſt happineſs. The ſudden ſtroke, ſecrecy, and vigilance were the reſources that enſured the execution. His converſation was plain and unadorned, and his talents never appeared except when he choſe to give them ſcope. A connoiſſeur in men, he knew how to form a right eſtimate of their characters. I ſuſpect thoſe officers, ſaid he, who are continually aſking for detachments to go againſt the enemy. They are generally like an equeſtrian ſtatue that has always one foot lifted up to march, and never moves.

'Affable to all the world, attentive to the wants of his ſoldiers, but rigid in point of diſcipline, he was both feared and adored by his men. Carrying always a countenance of ſatisfaction himſelf, he inſpired others with that confidence, without which no general can ſucceed. If in his zeal for diſcipline, and in the auſterity of his principles of a military education, he might be thought, at the commencement of his power, to hold too rigid a hand over the more effeminate and more indolent officers, he made amends for that ſeverity by the politeneſs of his attention to them. Every one knows that at the battle of Bramahoff, a Captain of foot being deſirous of giving up his commiſſion, becauſe he underwent ſome military reprehenſion in his preſence, the General not only publickly excuſed himſelf from accepting it, but continued to give him proofs of his friendſhip.

'Naturally

'Naturally generous and humane, he never put to death either ſpies or marauders. He choſe rather to keep them priſoners to the end of the campaign. In his diſpoſition he was open and communicative, and he commonly acquainted his officers with what he knew of the enemy's projects, and with the means by which he intended to defeat them.

'The avowed patron of merit, he paſſed encomiums on every officer who diſtinguiſhed himſelf; he viſited them when they were wounded, and ſolicited the favours due to their ſervices.

'Above all meanneſs, and wholly devoted to the diſcharge of his duty, he was never known to ſacrifice the public utility through any partiality to rank or favour, nor even through the fear of making himſelf enemies. If there were any queſtion of choice, with reſpect to extraordinary expeditions, he would always give the preference to knowledge and experience. Inflexible as to rules, he would not excuſe in his beſt friends the leaſt default of diſcipline. His only object was the ſucceſs of his operations, and he attended with pleaſure to any expedient that might promote it.

'Indefatigably active, and of uncommon valour, he was, as much as poſſible, at the head of every action, and almoſt always on horſeback. In the more vigorous and important engagements, his object was to ſeize the deciſive moment;—in critical exigencies to reanimate the declining ſpirits of his troops by his preſence. Never was general a greater œconomiſt of blood. When, in ſieges, vigorous attacks and violent meaſures were propoſed, he ſcarce ever had recourſe to them but in caſes of neceſſity. He had rather, he ſaid, put it off a few days longer, than loſe one grenadier.

'Of military arts he was a perfect maſter. Skilful in the choice of poſts and camps, he kept the enemy in continual alarm, while his own army enjoyed the moſt perfect tranquillity.

'Of conſummate knowledge in the art of war, he has left us a work [*Reveries* *] replete with the nobleſt inſtructions: his ſtyle ſhews that he was a maſter of the French language, and he ſpoke it with great propriety and facility.

'Valuing himſelf on a greatneſs of ſoul worthy of his birth, he always entertained the moſt diſtinguiſhed reſpect for the troops of the enemy; and made war with a politeneſs becoming poliſhed nations. Of courſe, he obtained every requiſition he made from the adverſary's generals. Nothing could be more flattering than the letters he received from the generals of the allied army, when, after the ſurrender of Maeſtricht, the Stadtholder wrote to him, that he embraced with pleaſure the oppor-

* See an account of this work in our Review, vol. xvi. p. 336. Alſo of an Engliſh tranſlation of it, ibid. p. 527.

tunity

tunity of teſtifying to him the particular reſpect he entertained for his great talents, and his admiration of his conduct and performances. The Duke of Cumberland, the Prince of Waldeck, and Marſhal Konigſeg, when they ſpoke of him, expreſſed the ſame ſentiments. Count Turpin dining with ſeveral general officers of the Allies, at Aix-la-Chapelle, aſked them what was their opinion of Marſhal Saxe. Their anſwer was, "He commands *us* as well as you." On this compliment the Marſhal made a very pertinent remark, viz. that the beſt way of being well with your enemies, is to teach them to reſpect you.

'So zealous and ſo reſpectful was his attachment to the King, that the moſt advantageous favours he received from him never flattered him ſo much as the leaſt teſtimony of the confidence he placed in him; his ſole ambition was to pleaſe him.

'When Prince Lichtenſtein dined with him, on a certain occaſion, at the Elector Palatine's, at Manheim, he preſſed him to enter into the ſervice of the Emperor, where he would find, in Prince Eugene, a ready friend; whereas, in France, where he was a ſtranger, he would find it difficult to advance himſelf. I hope, anſwered the Count, to conduct myſelf in ſuch a manner as to merit the eſteem of the French nation, and if I ſucceed in that, I ſhall make my way with greater facility than elſewhere.

'To every conſtitution of the political government of France he was inflexibly attached; ſo that, when the Calviniſts of a certain province in France tranſmitted to him a memorial, entreating him to ſolicit the free exerciſe of their religion, he threw their petition into the fire. If the King, ſaid he to the Author of theſe Memoirs, ſhould appoint me to the command of a province inhabited by Proteſtants, who ſhould convene themſelves contrary to his edicts, I would puniſh them more ſeverely than another, convinced that the firſt duty of a ſubject is obedience to the laws.

'He had a foible common to moſt great men. He was paſſionately fond of women. But, though poſſeſſed of qualities that might have engaged their affections, they were attached to him more from vanity than from inclination, and ſometimes uſed him but very indifferently.

'Marſhal Saxe died in the Lutheran religion, wherein he was born. And it was on this account that a Princeſs*, whoſe memory will always be dear to the French nation, prettily obſerved, that it was hard the poor Marſhal ſhould not have one *De Profundis* †, who had ſo often made them ſing *Te Deum*.'

* The late Queen of France.

† A funeral anthem in the Popiſh ſervice.

We

We ſhall only add what, perhaps, few are unacquainted with, that this great man was the ſon of Auguſtus II. Elector of Saxony, afterwards King of Poland, by Aurora, Counteſs of Konigſmark. He was born at Dreſden in 1696. His mother, the Counteſs of Konigſmark, was deſcended from one of the moſt illuſtrious families in Sweden. She came to Dreſden to ſolicit protection from the Elector againſt the Hamburghers, with reſpect to her brother's ſucceſſion. She was a woman of talents as well as beauty, and was entruſted with the education of her ſon. The young Count's paſſion for glory ſoon ſhewed itſelf; for, when twelve years old, he eloped from his mother, and marched on foot from Dreſden to join the army of the Allies before Liſle. In ſhort, this hiſtory of a modern hero, is, in our idea, altogether as intereſting as many of thoſe that ſtand upon the annals of antiquity.

ART. V.

Hiſtoire Naturelle, generale et particuliere, &c.—M. de Buffon's Natural Hiſtory; being an Appendix to the Theory of the Earth, and an Introduction to the Hiſtory of Minerals. Supplement, Vol. I. 4to. Paris. 1774.

EVER ſince the firſt publication of this celebrated work, the learned Author informs us that he has had the ſatisfaction of having his ideas concerning the theory of the earth, and the nature of the mineral ſubſtances of which it is compoſed, abundantly confirmed by the unanimous teſtimonies of navigators, as well as by new obſervations which he has collected relative to theſe ſubjects. In this long interval of time ſome new ideas have likewiſe occurred, the juſtice of which he endeavoured to aſcertain by experiments. The reſults of theſe experiments have in their turn given riſe to new obſervations intimately connected with his general theory.

Nevertheleſs, in the numerous editions through which the Author's *Natural Hiſtory* has paſſed, he has, for the ſake of the purchaſers of the firſt edition of that voluminous and expenſive work, conſtantly refrained from making the moſt minute additions to the text, or inſerting any corrections or explanations; having formed the reſolution, which he has begun to execute in the volume before us, of publiſhing a ſupplement that ſhould conſiſt of two or three volumes, which ſhould contain all ſuch additions, corrections, and explanations as he might judge neceſſary to the further elucidation of the ſubjects on which he had before treated.

The preſent, which is the firſt of theſe ſupplemental volumes, is partly theoretical, and in part experimental. It is not, however, ſtrictly a methodical or connected work; the greater part of it conſiſting of ſeveral memoirs or detached articles, two or three

three of which have been before printed in the Memoirs of the Royal Academy of Sciences, and elſewhere. Theſe, together with the other memoirs now firſt publiſhed, are here arranged according to the reſpective natures of the ſubjects; ſome of which however bear a very diſtant relation to mineralogy. Theſe form the experimental, and largeſt, as well as the more valuable part of this publication. The theoretical part, with which it commences, conſiſts of two diſcourſes, in which the Author reaſons and conjectures by turns on what are called the elements of bodies; treating, in the firſt of theſe diſſertations, of '*Light*, *Heat*, and *Fire*;' and of *Air*, *Water*, and *Earth*, in the ſecond; but in a manner which will not be much reliſhed by thoſe ſober and circumſpect philoſophers who found their inquiries into the cauſes of natural phenomena on actual experiments, and legitimate concluſions from them. The Reader may form ſome judgment of the ingenious Author's ſtyle and manner of philoſophiſing, from his very firſt paragraph:

'The powers of Nature, ſays the Author, as far as they are known to us, may be reduced to two primitive *forces*; that which cauſes *gravity*, and that which produces *heat*. The force of *impulſe* is ſubordinate to theſe. It depends on the firſt for its particular effects, and on the ſecond for the general effect. As impulſe cannot act but by means of the elaſtic power in bodies, and as the latter cannot exert itſelf but in conſequence of the force which brings together the parts which had before been removed from each other; it is evident that impulſe, in order to produce an effect, requires the concourſe of attraction: for if the particles of matter ceaſed to attract each other, if they loſt their mutual coheſion, would not elaſticity be totally deſtroyed, all communication of motion be intercepted, and impulſe be annihilated? Since in fact motion is not communicated, nor is capable of being tranſmitted from one body to another, except by means of elaſticity. In fine, it may be demonſtrated that a body perfectly hard, that is to ſay, abſolutely inflexible, would at the ſame time be abſolutely immovable.'

In peruſing this ſhort ſpecimen the Reader will fancy himſelf tranſported back to the age of Ariſtotle, or the ſchoolmen, when words ſtood for things, and when every philoſophical difficulty was at once readily ſolved by the dextrous application of powers and qualities. The two forces abovementioned form the baſis of the Author's ſyſtem, in the developement of which he proceeds to aſſign the diſtinct offices and energies of the two powers. 'On attraction alone, ſays he, depend all the effects of inanimate matter; and from the ſame force of attraction, joined to that of *heat*, proceed all the phenomena of living matter.'—[Under the denomination of *living matter* the Author comprehends

comprehends not only all animals and vegetables, while in a ſtate of life or vegetation, but likewiſe light, fire, heat,' and his own *organical molecules*;—in ſhort, 'every ſubſtance which appears to us to be active in itſelf.'] 'This living matter,' he adds, 'always tends from the center to the circumference; whereas inanimate matter tends, on the contrary, from the circumference to the center. It is an expanſive force that animates living matter; and it is an attractive force that rules inanimate matter. Although the directions of theſe two forces are diametrically oppoſite to each other, each of them nevertheleſs exerts its proper action; they counterbalance, without ever deſtroying, each other, and from the combination of theſe two powers, equally active, reſult *all* the phenomena of the univerſe.

Partial as we are to the great and acknowledged talents of the Author, we could not avoid giving theſe ſpecimens of the figurative and licentious mode of treating philoſophical matters, which runs through the greater part of theſe two diſſertations. We ſhall only add another ſpecimen, which we have ſelected merely as it gives us occaſion to exhibit a proper contraſt between the philoſophy that plays on the imagination, and ſeems to have ſcarce any other foundation; and that which is founded on the exerciſe of the judgment, enlightened by actual and appropriate experiments:—in ſhort, between the *reveries* of the cloſet and the philoſophy of the elaboratory.

'Air,' ſays the Author, 'approaches nearly to the nature of fire, the principal property of which conſiſts in an *expanſive motion*; and although air is not poſſeſſed of this motion in itſelf, yet, as the minuteſt particle of heat, or fire, is ſufficient to communicate it to it, we can be no longer ſurpriſed to find that air increaſes in ſo high a degree the activity of fire, and that it is ſo neceſſary to its ſubſiſtence. The air being of all ſubſtances, that which is moſt adapted to acquire the expanſive motion, fire will lay hold of it in preference to every other ſubſtance, and will appropriate it to itſelf in the moſt intimate manner, *as being of a nature the moſt nearly approaching to its own*; conſequently air muſt be the moſt powerful aſſiſtant of fire, the moſt proper aliment, and the moſt intimate and neceſſary friend.'—'*L'ami le plus intime et le plus neceſſaire.*'

To the foregoing fanciful ſpeculations of the Author, ſo far as they relate to the queſtion, why air is neceſſary to the ſupport of fire, we may very properly oppoſe the late ſober and ſubſtantial concluſions of a philoſopher of our own country, deduced from direct experiments *. From theſe it appears, that

* See *Dr. Prieſtley's Experiments and Obſervations on Air*; or our Review for Auguſt laſt, p. 139.

the ſucceſſive acceſs of air is neceſſary to the ſupport of fire, becauſe air is a menſtruum for the phlogiſton neceſſarily emitted by burning bodies, which muſt ceaſe to burn when that menſtruum is ſaturated with it. We muſt acknowledge, however, that the fancy is more highly gratified by a ready acquieſcence in the Author's more figurative account of the matter; and by conſidering fire and air as two very near relations, and ſuch intimate friends, that they cannot poſſibly live a moment without each other.

The experimental part of this work conſiſts of ſeven memoirs, in which the Author appears to much greater advantage; diveſting himſelf, in a great meaſure, of viſionary theory, and aſſuming the character of an induſtrious and even laborious experimentaliſt. The two firſt memoirs contain the whole detail of an immenſe number of experiments, diverſified ſeemingly beyond what was neceſſary, and proſecuted, at intervals, through the ſpace of ſix years. His view in theſe experiments was, to aſcertain the *progreſs of heat in bodies*, by marking the times in which different bodies acquired or loſt equal degrees of heat; and from theſe obſervations endeavouring to diſcover, on what particular quality the different affinity of various bodies to heat depended.

For this purpoſe he firſt prepared a number of iron bullets, or balls, of different diameters, from half an inch to five inches, to all which he gave a white heat; marking the times ſpent in their acquiring that heat. He then carried them into an apartment where the thermometer conſtantly ſtood at *temperate*, and noted two periods, or intervals of time, during their cooling: the firſt, when he could handle them during a ſecond, without burning himſelf; and the ſecond, when they were cooled to the common temperature of the air. This laſt period he endeavoured to aſcertain by comparing them with other balls of ſimilar diameters, conſtantly kept in the ſame place, and which had not been heated. Though this method ſeems not to be ſo accurate or convenient as might be wiſhed, it appears to have been the beſt expedient that occurred towards forming his eſtimate of the progreſs of heat in bodies.

The Author afterwards cauſed a great number of balls to be made, all of one inch in diameter, and formed of all the different metals, as well as of various ſemi-metals, marbles, and other ſtones and earths, cryſtal, glaſs, porcelain, &c. to the number of twenty-four. Without deſcribing the precautions that he took in order to give them the ſame degree of heat, or entering into the numberleſs combinations and calculations reſulting from the comparing theſe globes with each other, with reſpect to their different times of cooling, we ſhall only give ſome of the

the principal reſults, or the concluſions that he draws from theſe experiments.

It was formerly almoſt univerſally ſuppoſed, that bodies received and loſt heat more ſlowly or readily, in proportion as they were more or leſs denſe. Mercury however furniſhed a remarkable exception to this hypotheſis, when it was found that this fluid, which is about fourteen times denſer than water, acquired and loſt heat much more quickly than water, or even the lighteſt known fluids. From the Author's experiments on metals it appears, that their reſpective *ſuſceptibilities*, with regard to the receiving and loſing heat, are ſo far from depending on their denſities, that, except in one inſtance, they very nearly follow a directly contrary ratio.

The metal which is the ſubject of this exception is tin, which is the lighteſt of all the metals, and at the ſame time acquires and loſes heat the quickeſt: but with reſpect to the reſt, the order of their denſities, or ſpecific gravities, beginning with the lighteſt, is iron, copper, ſilver, lead, gold. Now gold, the laſt or denſeſt of theſe bodies, which is $2\frac{1}{2}$ times ſpecifically heavier than iron, or the firſt and lighteſt of them, loſes and acquires heat more quickly than the laſt mentioned metal, or by one ſixth of the time. The ſame may nearly be affirmed with reſpect to lead, ſilver, and copper, in the foregoing ſeries, which are all denſer than iron, and which, like gold, grow hot, and loſe the heat they have acquired, more quickly than this lighter metal.

The quality on which the Author diſcovered that the ſpeedy acquiſition and loſs of heat depended, in metals, as well as in ſemi-metals, and other metallic mineral ſubſtances, is *fuſibility*, or their greater facility of being melted, or reduced to a *fluid* ſtate. Another general principle deduced from his experiments is, that the moſt denſe *fluid* body is more quickly heated or cooled, than even the rareſt *ſolid* body. With reſpect to the metals, if we rank them according to their fuſibility, beginning with the moſt fuſible, they will ſtand in the following order,—tin, lead, ſilver, gold, copper, iron; and this is the very order in which, according to the Author's many experiments here recited, they receive and tranſmit heat.

Calcareous and vitreſcible earths furniſh exceptions to the foregoing rule; the progreſs of heat in theſe ſubſtances not being in proportion to their reſpective fuſibilities, but to their denſities. The Author endeavours to account for theſe exceptions, and to eſtabliſh a general rule with reſpect to calcinable and vitreſcible earths; according to which he infers, that when an intenſe heat is requiſite for the calcination or fuſion of theſe ſubſtances, and when equal difficulty attends theſe proceſſes in

any of them, the progreſs of heat generally follows the order of their denſities.

The third memoir contains ſome curious obſervations relating to that ſingular metal, or metallic ſubſtance, *Platina*; the true nature of which ſtill ſeems not to be thoroughly known. The Author's Experiments on this ſubject furniſh reſults which differ in ſome very obſervable particulars from thoſe of the firſt chemiſts of this age, who have endeavoured to inveſtigate the nature of this ſingular production. It comes to us generally in ſmall whitiſh grains, the corners of which are ſomewhat rounded, intermixed with a ferrugineous coarſe powder, and with particles of ſpar, quartz, &c. That which has been ſeen in lumps, or formed into toys, is not pure, but has evidently been mixed with metallic ſubſtances, added to it to promote its fuſion. The Author ſays, however, that a perſon of credit had aſſured him, that platina is ſometimes found in large maſſes; and that he had ſeen a lump of it weighing no leſs than twenty pounds, which had not been melted, but had been taken in that ſtate out of the mine.

Almoſt all the chemiſts who have inquired into the nature of this ſubſtance agree in calling it a *perfect* metal. They affirm, that its ſpecific gravity is nearly equal to that of gold; and ſome even have declared that it is greater. Like the two perfect metals, it is incapable of acquiring ruſt, and is perfectly indeſtructible in the fire. Like gold it has been found to reſiſt the action of every one of the three mineral acids ſingly. When it is diſſolved in *aqua regia*, æther, according to M. Macquer, ſeparates it in the ſame manner as it does gold, from the ſolution*. Finally, the pure grains of platina are capable, as M. de Buffon himſelf acknowledges, of being extended to a certain degree under the hammer; and though not perhaps perfectly fuſible in our furnaces, Meſſrs. Macquer and Baumé have ſucceeded in melting ſmall portions of it, by means of the ſolar heat collected in the focus of a concave mirror. We could add many more circumſtances from Margraaf, Scheffer, Macquer, Baumé, and Dr. Lewis, which ſeem to prove that pure platina is a true, ſimple, and perfect metal, *ſui generis*, or that it differs from every other body of that claſs.

M. de Buffon, on the other hand, is led by his experiments, to deny that it is a metal, as it wants, he affirms, two of the eſſential qualities of a metal, ductility and fuſibility. His opinion is, that it is only a mixture of gold and iron, combined

* We ſhould obſerve, however, that Dr. Lewis, in his ſcientific and accurate analyſis of this ſubſtance, affirms, that platina is not taken up from its ſolution in *aqua regia* by æther.

together

together by nature in the bowels of the earth, in a manner which cannot be imitated by art; and that the peculiar qualities of the ſuppoſed compound reſult from the intimate combination of the particles of theſe two metals. Out of more than eight ounces of platina, conſiſting of grains as uſual, he affirms, that near ſeven ounces were gradually drawn away from the heap by a ſtrong magnet; and that he does not doubt but that the whole of the remainder might likewiſe have been taken up by the magnet, had he had patience to proſecute the experiment to the end. It is evident, therefore, he obſerves, that a large quantity of iron is contained in this ſubſtance; not ſimply intermixed with it, as a foreign matter, but moſt intimately united with it, and conſtituting a part of its proper ſubſtance; unleſs we recur to this violent ſuppoſition, that there exiſts in nature another ſubſtance, beſides iron, that poſſeſſes the property of being attracted by the loadſtone.

From ſome chemical experiments, made by the Count de Milly, which are related in this memoir, it is likewiſe inferred, that iron is contained in platina; and it is affirmed, that the nitrous acid alone really acts upon this metallic ſubſtance, though without any ſenſible effervescence. That gentleman took a ſmall quantity of platina, from which all the particles attracted by the magnet had been ſeparated, and added to it ſome ſtrong ſpirit of nitre. No effervescence could be perceived, even with a magnifying lens; but on adding ſome diſtilled water, and afterwards a few drops of *phlogiſticated alcali*, or alcali ſaturated with the colouring matter of Pruſſian blue, a precipitate was formed, which was found to be a true Pruſſian blue; of which ſubſtance iron is known to be a neceſſarily conſtituent part.

M. Margraaf, we believe, had before made the ſame obſervation; but perhaps the experiments of theſe two gentlemen, in ſtrictneſs only proves that their platina was impure. It appears too, from a ſubſequent courſe of experiments made by M. de Morveau, in September 1773, on ſome of the above-mentioned platina given him by the Author, that on treating it in the manner above deſcribed, no Pruſſian blue was formed on the addition of phlogiſticated alcali, if the experiment was made with thoſe particles of the platina that were inſenſible to the magnet. We ſhould add, however, the reſult of another experiment of M. Morveau's, that favours the Author's opinion.

This gentleman ſeems, by dint of repeated cupellations, to have ſucceeded in working off, to a ſingle grain, all the lead that he had mixed with a ſmall quantity of platina; which appeared to have been at length brought to a ſtate of perfect fuſion and purity. The entire little bead was compact, and of a cloſer and finer grain than that of the beſt ſteel, after it has been

highly tempered. It bore a certain degree of extenſion under the hammer, but at length cracked. On being beaten into pieces, not one of them ſhewed the leaſt ſenſibility on the application of a magnet. Nevertheleſs, we are told that theſe very pieces of perfectly cupelled, and ſeemingly pure platina, being reduced to a ſtill finer powder in an agate mortar, ſome of the lighteſt particles ſhewed ſymptoms that the button had ſtill contained iron, by their being attracted by a magnetic bar applied to them. And leſt it ſhould be ſuppoſed that this effect might be owing to adheſion, or ſome other cauſe foreign to magnetiſm, it is obſerved, that on bringing a bar of the ſame kind, but not magnetical, into contact with the powder, not a ſingle particle was taken up by it.

Among the other reaſons that determine the Author to believe that platina is an intimate natural combination of gold with iron, are the following. He affirms, that the ſpecific gravity of this metallic body is leſs than has been ſuppoſed; that according to experiments made by M. Tillet and himſelf, it is ſpecifically lighter than gold by at leaſt an eleventh or twelfth part; and that its denſity is a mean between that of gold and iron; or ſuch as would reſult from a combination of theſe two metals, united together in the proportion of three-fourths of the former to one-fourth of the latter. He acknowledges, however, that its magnetical quality is compatible with the ſuppoſition that it contains a much ſmaller proportion of iron than this: as he has ſeen, in the poſſeſſion of M. Baumé, a button formed of a mixture of theſe two metals, weighing ſixty-ſix grains, that contained only ſix grains (that is one-eleventh part) of iron, which button was however eaſily taken up by a good magnet; ſo that platina, notwithſtanding its magnetic quality, may contain only one-eleventh part of iron. He inclines nevertheleſs to the opinion that one-fourth of it is iron; as gold, allayed with an eleventh part of that metal, ſtill partly retains the colour of gold, and is much yellower than even the higheſt coloured platina; whereas, when it is allayed with one-fourth part of iron, the compound perfectly reſembles platina in colour.

We cannot paſs over another obſervation of M. de Buffon's, which appears to be new, and may perhaps incline ſome to favour his opinion concerning the nature of this anomalous mineral. He affirms, that the ferrugineous ſand, which is ſo abundant in all the ſpecimens of platina, is not peculiar to that ſubſtance, or to the mines from which it is taken; for that he has found a matter of the ſame nature, though in very ſmall quantities, in ſeveral of his own iron mines. Theſe particles are ſomewhat rounded at the edges, and ſhine like freſh iron filings. They perfectly reſemble the ferrugineous ſand of platina, are as magnetical and difficult of fuſion, and equally re-

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ſiſt the action of acids, as well as that of humidity; being equally incapable of acquiring ruſt. He attributes the formation of this ſubſtance (many ſpecimens of which he has ſince found in the Royal Cabinet of Natural Hiſtory, which have been ſent from different parts of the world,) to the action of fire; by which iron has been reduced to *ſcoriæ*, that have been afterwards decompounded; and theſe particles of *pure iron*, not ſubject to ruſt or any other alteration, have been detached from it, and carried by the rains into the earth, to the depth of ſome feet.

The Author adds, that on pulveriſing the *ſcoriæ* of iron, that have been expoſed to an intenſe heat, a ſmall quantity of this *pure iron* may be found amongſt it, and 'which having reſiſted the action of the fire, equally reſiſts that of ſolvents, and is not liable to ruſt;' and that there is not any reaſon to doubt of its perfect identity with the ferrugineous powder ſo abundant in platina, from which it appears to be inſeparable after repeated cupellations, and to conſtitute an eſſential part of its ſubſtance.

Theſe are the principal circumſtances to be collected from the Author's inquiry into the nature and probable formation of the *Diabolus metallorum*, as this refractory ſubſtance has been properly enough denominated. To theſe obſervations we ſhall only add the following anecdote concerning it. The Baron de Sickengen, Miniſter of the Elector Palatine, informed the Count de Milly that he had in his poſſeſſion two memoirs preſented to him by M. Kellner, chemiſt and metallurgiſt, in the ſervice of the Prince de Berkenfeld at Manheim; wherein he makes an offer to the court of Spain to deliver nearly an equal weight of gold, in return for any quantity of platina that they ſhould put into his hands.

In the fourth memoir are contained many obſervations on 'the tenacity and decompoſition of iron,' founded on the large experience which the Author ſeems to have had in ſmelting and other operations performed on that metal. This is followed by a memoir containing an account of ſome experiments made in large furnaces, on the effects of what the Author calls '*Chaleur obſcure*,' or a cloſe and ſmothering heat, on ſtones and other bodies expoſed to it; in oppoſition to thoſe produced by the action of a violent and open fire. Theſe experiments are too numerous and complicated to admit of an abridgment.

The ſixth memoir is divided into three parts or articles, in which the Author treats of *Burning Mirrors and Lenſes*; and contains an account of numerous and diverſified experiments made by him on this curious ſubject, which could only be executed by a man of fortune, ſpirit, and ingenuity. The firſt of theſe articles only was formerly printed in the Memoirs of the Royal Academy of Sciences, and contained M. de Buffon's ac-

count of the machine invented, or at leaſt conſtructed by him, for the purpoſe of producing an intenſe heat, at conſiderable diſtances, by means of the ſolar rays reflected from a great number of *plain* mirrors, ſo diſpoſed as to throw numerous images of the ſun on the ſame ſpot. In the firſt part of this memoir, and in the ſucceeding article, which contains his ſubſequent obſervations, and anſwers to the objections made to ſome parts of his doctrine by certain philoſophers, the Author explains the theory on which this invention was founded, and which is not ſo obvious as it appears to be at firſt ſight; as according to the doctrine of Des Cartes and ſome other optical writers, the ſucceſs muſt have been impoſſible. He ſhews that this was the only method by which the ſun's rays could be made to produce an intenſe heat at great diſtances; for that, even ſuppoſing that it were practicable to form and grind a concave mirror of a very large ſize, on a ſphere of 600 feet in diameter, for inſtance—in which caſe its focus would be at the diſtance of 150 feet—ſuch a mirror, the conſtruction of which however is impracticable, would not have any conſiderable advantage over a combination of plain mirrors, of proper ſizes, and having the ſame extent of ſurface. According to his computation, the advantage of the moſt perfect concave mirror over the above-mentioned combined plain mirrors would only be in the ratio of 17 to 10 nearly.

On this part of the ſubject we ſhall only obſerve that the diminution of the effect in concave mirrors of a great focal diſtance, ſuppoſing their conſtruction practicable, proceeds from the enlarged ſize of the ſun's image in their focus. The diameter of the image muſt in all caſes be equal to the chord of an arch of 32 minutes ſuppoſed to be drawn from the *vertex* of the mirror: for ſuch is the angle under which the ſun's diſc appears to us. At great diſtances therefore the diameter of the focus will be ſo large, that it becomes impracticable to enlarge the ſurface of the mirror to ſo great a degree as to produce an intenſe heat in it; which effect depends on the ratio of the reſpective diameters of the reflecting ſurface and of the focus.

One great advantage of the Author's conſtruction is, that the focus is variable, or may be adapted to different diſtances. The moſt perfect machine of this kind which he appears to have executed, conſiſted of 360 plain mirrors, each eight inches long, and ſix in breadth, mounted on a frame eight feet high and ſeven feet in breadth. Every one of theſe mirrors was capable of being moved in all directions by means of ſcrews, by the turning of which all the reflected images were made to coincide at any given diſtance.—With regard to its effects—when twelve of them only were uſed, light combuſtible matters were kindled when the focus was fixed to the ſmall diſtance of 20 feet.

feet. At the ſame diſtance, a large tin veſſel was melted by 45 of theſe mirrors, and a thin piece of ſilver with 117. With the entire machine all the metals and metallic minerals were melted, at the diſtance of 25, and even 40 feet. At the diſtance of 50 feet the focus, or ſpace in which all the images coincide, is about ſeven inches broad; ſo that metals may thus be aſſayed, and other curious experiments be made in the large way, with the pure ſolar fire, which it is impoſſible to execute with concave mirrors; in which the focus is inconveniently near, or weak, and generally a hundred times leſs than that produced by this machine.

Wood was kindled by it, when the ſky was clear, at the diſtance of 210 feet. The diminution of power on increaſing the diſtance of the focus, does not, as might be ſuppoſed, proceed from an abatement of the ſolar heat, in conſequence of the paſſage of the rays through a greater portion of air. The Author never could obſerve any ſenſible loſs of light ariſing from this cauſe, even at ſtill greater diſtances. The diminution is ſolely to be attributed to the neceſſary enlargement of the focus as the diſtance increaſes, in conſequence of the angle made by the rays proceeding from the oppoſite ſide of the ſun's diſc. On this account, at the diſtance of 240 feet, the focus of the combined mirrors is about two feet in diameter, that is, dilated into about four times the ſpace which it occupied when it was at the diſtance of 40 or 50 feet, and was capable of melting metals.

A machine of this kind would be uſeful to an experimental philoſopher, who might apply it to many curious purpoſes. Of the ſeveral uſes which the Author indicates, we ſhall only particularize the following.

We have already mentioned the aſſaying of metals, by means of the pure ſolar fire. In treating of this ſubject the Author affirms that plates of pure ſilver, expoſed to a focus formed by 224 mirrors, ſent forth copious fumes, which ſometimes continued to riſe during eight or ten minutes before the fuſion of the metal, and which were ſo ſenſible as to caſt a ſhadow upon the ground. He regrets that his other occupations prevented him from executing a project which he had formed, of thus volatiliſing the fixed or perfect metals, gold and ſilver; and of condenſing and collecting the parts thus rendered volatile, by means of a proper apparatus. He recommends the proſecution of this 'important experiment' to chemiſts and philoſophers, on an expectation that by thus collecting the pure vapours of the different metals, they may be more cloſely combined with each other, and may poſſibly form compounds more intimately mixed than by ſimple fuſion.

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This appears to us to be one of thoſe projects which the Author ingenuouſly enough, and perhaps not very improperly, terms his *Reveries*. We think at leaſt that we are not very ſevere when we qualify with that title a propoſal which the Author annexes to the preceding, and which occurred to him on reflecting upon the apparatus that might be proper to collect the metallic vapours abovementioned.

He ſuppoſes that by thus raiſing mercury into vapours, it may be frozen, while in this ſtate, even in our climate, by a degree of artificial cold much inferior to that in which it was congealed, in the bulb of a thermometer, by the Ruſſian philoſophers at Peterſburgh and in Siberia. This idea, the Author obſerves, was received with approbation by ſome intelligent chemiſts to whom he communicated it. We cannot conceive however by what artifice mercury can be retained in a ſtate of vapour till it reaches the ſpot where it is to undergo the action of the frigorific mixture; or how the propoſed artificial cold can be maintained and applied in the near neighbourhood of the heat ſufficient to raiſe that fluid into vapour. Mercury is known to condenſe into ſmall globules in a heat ſufficient to burn the finger; and while it is in vapour, and conſequently hot, it is in a very diſadvantageous ſtate to try the effects of a frigorific mixture upon it.—Theſe are only a few of the many objections that may be made to the ſcheme of freezing mercury, by ſeizing the opportunity of laying hold of it for that purpoſe, while it is in a ſtate of vapour.

The Author is of opinion that this invention may be applied with advantage in the manufacture of ſalt, by producing a quick evaporation of the ſalt-water without the expence of fuel. An aſſemblage of 12 mirrors, each a foot ſquare, will be more than ſufficient to give a boiling heat to the liquor contained in ſhallow pans conſtructed for this purpoſe; a ſecond or third machine being added, and placed at proper diſtances, if the quantity of water is great, or extended over a large ſurface. He even propoſes to apply this machine to the calcination of lime-ſtones, &c.

The Author terminates the ſecond article with ſome obſervations relative to the Achromatic teleſcope, which are ſucceeded by ſome ſingular propoſals to form ſhort teleſcopes of *ſolid* glaſs, in order to correct the aberration cauſed by the different refrangibility of the rays of light; and to conſtruct others of very conſiderable lengths, in which the whole interval or cavity between the object-glaſs and eye-glaſs is propoſed to be filled with *water*. We ſhew our reſpect for the Author by abſtaining from all criticiſm on the ſubjects of theſe reveries.

The third article contains an account of the Author's numerous and laborious attempts to improve and facilitate the conſtruction

conſtruction of large concave burning mirrors, and convex lenſes, intended to burn at ſmaller diſtances. In theſe attempts M. de Buffon ſeems to have ſpared neither labour nor expence, nor to have been deterred from the proſecution of his coſtly experiments by frequent and ſometimes unexpected miſcarriages. As few philoſophers are in a ſituation to realize ſchemes of this kind, we ſhall give the reſults of the Author's principal trials, and the views in which they were founded.

Obſerving that glaſs would bend to a certain degree without breaking, the Author firſt endeavoured to form large burning concaves by giving common mirrors, firſt cut into a circular form, a certain degree of concavity, by means of preſſure. The force employed for this purpoſe was a ſcrew, which paſſing through a ſmall hole made in the centre of the mirror, entered into a female ſcrew in an iron bar that run acroſs and behind the mirror, and which was fixed at its two extremities to a circular hoop of iron that ſerved as a frame to the glaſs. By theſe means the Author ſucceeded in forming burning concaves, the *foci* of which were variable, according to the force applied. Thoſe of three feet in diameter would burn from 50 to 30 feet diſtance: but on endeavouring to bend them ſo far as to reduce the focus to the diſtance of 20 feet, they broke. The ſame accident befel thoſe of two feet in diameter; ſo that at length only one of 18 inches in diameter was preſerved whole, which burns at 25 feet, and which the Author keeps by him as a model of this ſpecies of concaves.

Finding that theſe mirrors were broken in conſequence of the ſolution of continuity made in the glaſs, by the hole in its centre, the Author imagined a conſtruction in which this inconvenience was obviated, by employing the uniform preſſure of the atmoſphere in the bending of the glaſs into a regular concave form. For this purpoſe, the circular plain mirror is to be fixed into a kind of *tambour*, or cylinder of iron or copper; and part of the air contained in the cavity of this machine is to be extracted by means of a ſmall pump adapted to it. In conſequence of, and in proportion to, the degree of exhauſtion, the glaſs mirror will be bent by the preſſure of the external air, into a concave form of a greater or ſmaller radius. Such are the general outlines of the Author's ſcheme, who has given figures of all the parts of this machine; but it does not clearly appear whether it was ever executed.

A more ſingular and whimſical method of forming a concave by *diminiſhing* the air in the cavity of the *tambour*, is likewiſe propoſed, accompanied with figures; but which, we are confident, never could be ſucceſsful. The Author propoſes to take off the quickſilver from a ſmall circular ſpace round the centre of a plain mirror, and to grind that part of it to the figure

figure of a burning lens of an inch focus. A brimſtone match is to be incloſed, and ſo placed, within the *tambour*, that, on expoſing the mirror to the ſun, it may be ſet on fire by the lens. The Author takes for granted that the burning match will abſorb a ſufficient quantity of air, ſo as to enable the preſſure of the atmoſphere to give the glaſs a proper degree of concavity.

'This burning mirror, ſays the Author, would be of a very ſingular kind, as it would bend, and, as it were *ſpontaneouſly*, become a burning glaſs, merely on being expoſed to the ſun.' He acknowledges, however, that 'though it is conceived with ſufficient ingenuity to deſerve a place in a philoſophical apparatus, it is rather curious than uſeful, as ſome difficulty would attend the management of it.—We grant that the idea is ſufficiently ingenious; but we apprehend that the whole ſcheme would prove ideal in the execution, through the defection of the brimſtone match, which would aſſuredly be incapable of effecting ſuch a diminution of the air included with it, as the Author expects, or as is neceſſary to convert the plain mirror into a burning concave.

M. de Buffon's ſubſequent attempts to convert plain into concave mirrors, by the application of a particular degree of heat, were more ſucceſsful. He conſtructed furnaces for this purpoſe, in which plain mirrors of ſtill greater dimenſions than thoſe abovementioned, and ſome of which were four feet eight inches in diameter, were expoſed to a heat juſt ſufficient to ſoften the glaſs, ſo as to make it conform itſelf to the ſpherical figure of the mould on which it reſted, without ſuffering any conſiderable diminution of the poliſh. Simple as this method appears, many difficulties attend the execution. The glaſs in particular is ſubject to crack or break, notwithſtanding the greateſt precautions taken in the annealing of it, as well as in conſequence of the ſubſequent operations that may be neceſſary to give it a perfect figure and poliſh. Out of 24 mirrors treated by the Author in this manner, of which the leaſt were above three feet in diameter, three only now remain. Two of theſe are 37 inches in diameter, and the other 46 inches. The laſt of theſe, having been tinfoiled, was preſented to the King, 'and is certainly the moſt powerful burning mirror in Europe.' It burns at the diſtance of ſix feet, and the Author affirms that the heat in its focus, even after being diminiſhed one half by its receiving the ſun's rays reflected upon it from a plain mirror, in order that it may burn downwards, is ſtill greater than that in the focus of Tochirnhauſen's celebrated burning lens, which is one of the moſt powerful that is known.

The Author tried the effects of the moon's light reflected from this powerful concave on a thermometer placed in the focus; but without finding that it produced any ſenſible dila-

tation

tation of the included fluid. On this occaſion he makes the following very ſingular obſervation: 'I know not, ſays he, whether any ſenſible degree of heat would be produced by the light of the moon reflected from ſeveral concave mirrors, their foci being made to unite on the bulb of a thermometer of a flattened form, and painted black:—for *poſſibly the moon may tranſmit cold to us, rather than heat*, as we ſhall explain hereafter.' This ſtrange propoſition ſurpaſſes our comprehenſion, and we ſhall wait with ſome impatience for the ingenious Author's promiſed explanation of it.

The Author next conſiders refraction, and propoſes to conſtruct burning lenſes of great power, by fixing two of the aforeſaid concave glaſſes together, and filling the cavity between them with water. He executed this ſcheme, making uſe of the two mirrors of 37 inches diameter abovementioned: but unfortunately, in the very firſt trial, one of them broke; probably in conſequence of the weight of the water, or of its dilatation by the heat of the ſun. He computes that the heat in its focus, at the diſtance of five feet and a half, would have been double to that in the focus of the great burning lens at the *Palais Royal*. M. Berniere has, we are told, lately undertaken to conſtruct ſome of theſe *water-lenſes*, for the uſe of the Royal Academy of Sciences.

The laſt and greateſt improvement propoſed by the Author, in the conſtruction of burning lenſes, cannot perhaps be intelligibly deſcribed without figures. It is founded on the advantage that may be derived from diminiſhing the great loſs of light that is ſuſtained by the rays paſſing through the middle part of a lens of a large diameter and ſhort focus, on account of the great thickneſs of the glaſs in that part. This loſs of light is found by the Author to be very conſiderable, and he propoſes to remedy it by conſtructing a kind of compound *graduated lens (lentille à échelons)* conſiſting of three parts, all ground to the ſame radius; or, in other words, compoſed of two circular zones or bands, ſurrounding a central or middle part, which is only one inch thick at its centre: whereas an entire lens of the ſame diameter, and a portion of the ſame ſphere, would have been three inches thick in that part. According to the Author's computation, the heat in the focus of a lens of this kind, of three feet in diameter, will be about four times greater than that produced by any burning glaſs that is yet known. He ſtrongly recommends the execution of this ſcheme, and adds, that by adapting a heliometer to this inſtrument, all the operations of chemiſtry may be performed in its focus, as commodiouſly as in the furnace of an elaboratory; elſewhere obſerving, that by means of this inſtrument, or by uniting the foci

foci of different concaves, effects may be produced of which at preſent we have not any idea.

The work is terminated by a memoir on the '*Accidental Colours*,' firſt obſerved by the Author. We have, on ſome former occaſions *, referred to this paper, which was firſt publiſhed in the Memoirs of the Paris Academy for the year 1743, and is here reprinted with ſome ſmall additions.

* See M. Review, vol. xlii. May 1770, page 399, and the Appendix to our 45th volume, page 527.

ART. VI.

L'Influence de la Religione Chrétienne ſur le bonheur de la Société Civile, démontrée en cinque Sermons, par feu M. Laget, Paſteur de l'Egliſe de Geneve. Avec des Notes Hiſtoriques.—The Influence of the Chriſtian Religion on the Welfare of civil Society; in five Sermons, by the late M. Laget, &c. with hiſtorical Notes. 8vo. Amſterdam. 1774.

THAT Chriſtianity, in its native purity and ſimplicity, as contained in the New Teſtament, is admirably calculated to promote the happineſs of ſociety, will appear with the cleareſt and fulleſt evidence to every one who has carefully attended to the genius and ſpirit of it. When debaſed and corrupted, indeed, by ſuperſtition, by the ſyſtems and doctrines of fallible men, it has too often proved the occaſion of ſtrife and animoſity, of diſorder and confuſion, and of the moſt dreadful public calamities. This, however, can never be charged, without manifeſt injuſtice, upon the Chriſtian religion, which is the moſt benevolent ſyſtem that ever appeared among men; which breathes love and charity in every precept; which has an obvious tendency to check and reſtrain every malevolent and irregular paſſion; to ſtrengthen and eſtabliſh every benevolent, every virtuous principle; to exalt and perfect our reaſonable natures; and to promote peace and good-will among men. The corruptions of Chriſtianity, which are ſtill great and many, ought to excite all its ſincere friends to endeavour, by every method that reaſon and prudence can ſuggeſt, to remove every obſtacle to its progreſs, and, notwithſtanding any difficulties and diſappointments they may meet with from bigotted ambitious prieſts, or worldly politicians, ſteadily to perſevere, and never to quit the glorious cauſe, not doubting, but that ſooner or later, their endeavours will be crowned with ſucceſs. If ever the clouds and miſts, which, at preſent, obſcure the genuine luſtre of Chriſtianity, ſhould be ſcattered, then will the happy effects of the goſpel be clearly ſeen, and religion will appear, with irreſiſtible evidence, to be the *wiſdom of God*,—our higheſt honour, and our higheſt intereſt.

But, leaving general reflections, we now proceed to the ſermons before us, which contain many juſt and pertinent obſervations on a very important ſubject; a ſubject, indeed, which well deſerves a more accurate and ample diſcuſſion than our Author has given it. He pleads the cauſe of Chriſtianity with a generous warmth and liberality of ſentiment; he appears to be well acquainted with ancient and modern hiſtory, to have carefully ſtudied the genius and ſpirit of the Chriſtian religion, and has thrown out many hints that may be of great uſe to thoſe who are deſirous of entering more fully into the ſubject. From what he has ſaid, we ſee how much more he was capable of ſaying, and only regret that he has confined himſelf within ſuch narrow limits as thoſe of five ſhort ſermons.

The words from which he diſcourſes are the following:—Matth. xii. 18.—*Behold, my ſervant whom I have choſen; my beloved, in whom my ſoul is well pleaſed: I will put my ſpirit upon him, and he ſhall ſhew judgment to the Gentiles.*

In his firſt diſcourſe from theſe words he ſhews, that the goſpel, conſidered in its fundamental maxims, has ſtrengthened the foundations of political ſocieties, by making the divine law the baſis on which the obedience of the ſubject is founded, by raiſing ſubmiſſion to the laws of ſociety to the rank of the firſt and moſt ſacred duties of conſcience. Under this head he applies very naturally what Rouſſeau ſays of religion, in his diſcourſe *ſur l'inégalité des conditions.*—'It was neceſſary, for the public tranquillity, that the divine will ſhould interpoſe in order to give a ſacred and inviolable character to ſovereign authority. Had religion done no other ſervice to mankind than this, it was a ſufficient reaſon for their cheriſhing and adopting it.'

When the goſpel, ſays our Author, eſtabliſhes laws that are equally binding upon rulers and their ſubjects, upon the great and the little, laws ſacred, permanent, irrevocable, ſuperior to every human power, does it not oppoſe a ſtrong barrier to uſurpation, cruelty, oppreſſion, and tyranny? And is it not, conſequently, the ſource of the moſt happy freedom? It is thus that religion *whoſe yoke is eaſy and whoſe burthen is light*, forming the national character, diffuſes its amiable and benign influence over all the parts of the adminiſtration of a ſtate to moderate its rigour, and to ſtrengthen its foundations.

Our modern governments, ſays Rouſſeau in his *Emile*, vol. iii. are certainly indebted to Chriſtianity for their moſt ſolid authority; and to it is likewiſe owing that their revolutions are leſs frequent: nay, it has rendered them leſs cruel and ſanguinary, as appears plainly by comparing them with ancient governments.

Monteſquieu too, in his *Spirit of Laws*, b. xxiv. ch. 3. ſays, —It is the Chriſtian religion, which, notwithſtanding the extent

tent of empire and the badneſs of the climate, has prevented deſpotiſm from being eſtabliſhed in Ethiopia, and which has carried the manners and the laws of Europe into the heart of Africa.

Such is the excellence of the Chriſtian religion, conſidered in this view, that Rouſſeau himſelf cries out, "Choſe admirable! la religion Chrétienne, qui ne ſemble avoir d'objet que la félicité de l'autre vie, fait encore notre bonheur dans celle-ci."

Our Author farther obſerves, in his firſt diſcourſe, that when we look into the hiſtory of mankind, we find a great variety of plans and ſyſtems in regard to the fundamental principle of ſocieties, civil or religious. Some have alleged that zeal for religion; others, that the love of our country; and ſome, that a blind and unlimited obedience, is the firſt of all duties. It is the goſpel alone, however, we are told, which fixes *the law of charity* as the univerſal principle, as the *primum mobile*, as what alone gives vigour and energy to all the ſprings of ſociety. This diſtinguiſhing excellence of the Chriſtian ſcheme M. Laget illuſtrates in a very beautiful manner, and concludes his firſt ſermon with obſerving, that the goſpel inſpires the love of our country, and eſtabliſhes the true foundations of this love.

Having ſhewn, in his firſt diſcourſe, the bleſſings which the goſpel has conferred upon mankind, by eſtabliſhing the grand principles of liberty, ſociability, wiſe ſubordination, and univerſal benevolence, he proceeds, in his ſecond, to conſider another eminent ſervice which it has done to ſociety, namely, its giving the ſanction of divine laws to ſocial virtues, or, in other words, transforming into divine laws, binding upon conſcience, thoſe ſocial virtues, which were formerly conſidered merely as the opinions of philoſophers, as maxims of the ſchools, to be obſerved or neglected as every one pleaſed. The whole of what he advances upon this ſubject well deſerves to be attentively conſidered.

In his third diſcourſe, he ſhews the happy influence of the Chriſtian religion upon the welfare of ſociety by its laws concerning marriage, and by its facilitating and extending the operations of commerce. Theſe are curious and intereſting topics, and, to perſons of ſerious and contemplative diſpoſitions, may afford ſtriking proofs of the excellency of that ſyſtem of religion, from which are derived ſo many and ſo great advantages.

The fourth diſcourſe is, indeed, an excellent one, and will ſtrike the generality of readers more than any of the reſt. M. Laget endeavours to prove in it, that the goſpel has aboliſhed civil ſlavery among Chriſtians, and, conſequently, reſtored to the greateſt part of the human ſpecies that liberty wherewith God hath made all men free.

Before

Before the days of our Saviour, M. Laget ſays, ſlavery prevailed among all the nations on earth without diſtinction, from weſt to eaſt, and from ſouth to north. The human race was divided into two claſſes, maſters and ſlaves. The ſlaves belonged to the maſter, in the ſame manner as the trees or cattle of his field. Subject to the moſt extenſive and abſolute authority that can be imagined, theſe poor wretches had neither property, nor time, nor life, nor honour, nor religion, nor, in a word, any thing they could call their own. Every thing depended upon the will of a deſpot, whoſe character was frequently more contemptible than that of any of his ſlaves, but to the exerciſe of whoſe power neither the government nor the laws had originally preſcribed any bounds. And here it ought carefully to be obſerved, that this unhappy claſs of men was by far the moſt numerous; it comprehended, for a long time, almoſt two thirds of the human ſpecies. This is the leaſt that can be ſaid, ſince by an account that was taken in a ſingle republic of Greece, there were at moſt thirty thouſand citizens, whereas the number of ſlaves amounted to four hundred thouſand. What then muſt have been the number of them in Italy, in Aſia, and in all thoſe countries where luxury prevailed? One maſter had ſometimes twenty thouſand ſlaves. Now every man who has the leaſt acquaintance with hiſtory, cannot but know to what horrid and barbarous treatment this ſo very conſiderable a part of the human ſpecies was expoſed. The very mention of the cruelties that were exerciſed towards thoſe unhappy victims of barbarity, muſt indeed ſhock every mind that has the leaſt tincture of humanity.—

The cuſtom of expoſing old, uſeleſs, or ſick ſlaves, in an iſland of the Tiber, there to ſtarve, appears to have been pretty common in Rome; and it is eaſy to imagine what others would practiſe, when it was the profeſſed maxim of the elder Cato, as Plutarch informs us, to ſell his ſuperannuated ſlaves for any price, rather than maintain what he eſteemed an uſeleſs burthen.

Nothing was ſo common in all trials, even of civil cauſes, as to call for the evidence of ſlaves, which was always extorted by the moſt exquiſite torments. Demoſthenes ſays, that where it was poſſible to produce, for the ſame fact, either freemen or ſlaves as witneſſes, the judges always preferred the torturing of ſlaves, as a more certain evidence.—

Thoſe horrid barbarities, thoſe enormous cruelties, our Author ſays, and what he ſays well deſerves to be remembered, were committed openly in the ages of philoſophy, by philoſophers themſelves, and amongſt the moſt civilized nations.—Such was the lot of two-thirds of the human ſpecies, when this boaſted philoſophy was the ſole oracle of the world.—

To what cauſe then is the abolition of ſlavery owing? Nothing is more certain, M. Laget tells us, than that this happy change in the condition of mankind is entirely owing to the goſpel of Chriſt, and that the ineſtimable bleſſing is enjoyed only by thoſe who have received the goſpel. Thoſe nations which have not yet received it, are ſtill ſunk in all the horrors of ſlavery.

If it be aſked, by what means was this aſtoniſhing revolution brought about, as there is no expreſs law in the goſpel for reſtoring liberty to ſlaves? It is the glory of the goſpel, our Author anſwers, that it did not produce this mighty change at once, but prepared the way for it by a wiſe and gracious inſtitution, and brought it about as it were by inſenſible degrees. It was neceſſary, at firſt, to conceal this myſtery of love and charity from *ſlaves*, and to act upon and influence the minds of *maſters*; it was from the maſters themſelves this mighty bleſſing was to be obtained. Had the founders of the church offered liberty to ſlaves, their maſters, deprived of ſo valuable a part of their property, would have exclaimed againſt it as a flagrant piece of injuſtice; the ſlaves would have committed the moſt enormous crimes; it would have been a ſignal for a general revolt; the earth would have been overwhelmed with the blood of its own inhabitants; and the goſpel of peace would have been diſhonoured by adopting the cruel maxims, and employing the weapons, of the vileſt uſurpers.

This is part of what our Author has advanced upon a very important ſubject, but we muſt refer our Readers to the ſermon itſelf, and to the hiſtorical notes annexed to it.

In the fifth ſermon, M. Laget ſhews the advantages of religious worſhip, and the inſtitution of an order of men, whoſe buſineſs it is to ſpread and preſerve the knowledge of evangelical truths.

ART. VII.

Journal de Pierre *le Grand depuis l'année* 1698, *juſqu'à la Concluſion de la Paix de Neuſtadt* — Journal of Peter the Great, from the Year 1698, to the concluſion of the Peace of Neuſtadt. Tranſlated from the Ruſſian Original, printed from the Manuſcripts corrected by the Hand of his Imperial Majeſty, &c. 4to. Pag. 501. Berlin.

THE brilliant atchievements of Peter the Great, having excited general curioſity, naturally became the ſubject of ſeveral hiſtories, written at different periods, and in different languages: but all of them, without excepting that of M. de Voltaire, have been very defective through the prejudices or miſtakes of their reſpective Authors, and their want of ſufficient information. To remedy theſe defects, her majeſty, the preſent Empreſs, commiſſioned Pr. Michel Schtſcherbatow,

Editor

Editor of the work before us, to viſit the archives in the cabinet of Peter the Great; where he found the preſent journal, written by order of that prince, and in many places corrected with his own hand. A final reviſion of the work was indeed prevented by his Majeſty's death; but the Empreſs Catharine, his conſort, appears to have directed an impreſſion of it; which was unfortunately neglected, notwithſtanding a title-page had been prepared for the purpoſe: an edition of it has however been ſince printed in the Ruſſian language, at the expence of her Majeſty the reigning Empreſs; and a copy of the work having been carried from Peterſburgh to Berlin by Prince Henry of Pruſſia, the celebrated Formey, at his deſire, engaged M. Simon de Schtſchepotieff, a young Ruſſian officer then reſiding at Berlin, to undertake the preſent *verſion*. Mr. de Formey himſelf has carefully reviſed the tranſlation, and ſuited it to the nature of the ſubject.

The *Journal* begins with an account of the motives which determined his Majeſty to return from abroad into Ruſſia, and proceeds to a relation of the cauſe, commencement, and progreſs of the Swediſh war, until its termination by the peace of Neuſtadt. It is beſides occaſionally interſperſed with accounts of ſome of the legiſlative and executive acts of government, and of ſeveral domeſtic occurrences in that interval. But in truth almoſt the whole work conſiſts of minute local deſcriptions of the different movements of the Ruſſian forces; their various ſieges, battles, and other operations; the returns of the numbers and ranks of thoſe who were killed, wounded or made priſoners, and of the quantities of arms, ammunition, and ſtores taken, on different occaſions. The narration is generally cold, tedious, and unintereſting; animated by few obſervations, ſentiments, or reflections, that can poſſibly delight or extend the imagination, excite the curioſity, or inform the judgment of a reader. But notwithſtanding theſe defects, the Journal collectively, muſt be eſteemed a valuable depoſitary of facts, to which future hiſtorians will doubtleſs recur with conſiderable advantage.

We ſhall ſelect a few particulars for the entertainment of our Readers.

'In the courſe of this year (1699) the preſs was placed on a better footing, and they began to tranſlate and print different productions, treating of ſcience, artillery, mechanics, and other arts; as well as books of hiſtory, and almanacs.

A marine academy was opened; and thoſe for other ſciences and arts began to be gradually introduced. The number of ſchools for the Latin tongue was increaſed, and ſome for the German, and other languages, were founded.

At the ſame time the Czar gave permiſſion to his ſubjects to leave their country, in order to learn the ſciences among foreigners; which had been before forbidden under pain of death: and he not only gave them permiſſion, but compelled them to do it.

The Czar judged it expedient, likewiſe, that the ancient Ruſſian habit, which reſembled the Poliſh dreſs, ſhould be laid aſide; commanding his ſubjects to cloath themſelves after the faſhion of other Europeans †, and to ſhave their beards.

When the year 1699 had elapſed, he commanded the feaſt of the new year to be celebrated on the firſt of January, and the cuſtom of beginning the year on the firſt of September was aboliſhed. The following account is given of the tranſaction which obtained for Peter the title of *Emperor*, and which alſo occaſioned an act of the Britiſh parliament for protecting ambaſſadors and their ſervants from arreſts.

At that time (1710) Mr. Whitworth * envoy extraordinary from the Queen of England to the Ruſſian court, received the title of ambaſſador extraordinary, and on the 5th of January he had a public audience, at which, by order of the Queen his miſtreſs, he employed the title of *Emperor*, in ſpeaking to his Majeſty; and in the letter which the ambaſſador delivered from the Queen, the ſame title was found, inſtead of the ancient one of *Czar*. The cauſe of this embaſſy was to excuſe the affront which had been offered to the Ruſſian ambaſſador, M. Matheow, in England, as having been occaſioned by a popular commotion in favour of a merchant. The fact is as follows. When, in 1708, this ambaſſador was directed by his court to quit London, and proceed to Holland, he gave notice to his creditors to make their ſeveral demands, which he immediately diſcharged; excepting a certain intricate and exorbitant account of goods which were charged ſeveral hundred pounds ſterling above their worth; this he referred to ſome of his people, directing them to examine the goods, and eſtimate their true value. The merchant, however, not conſidering M. Matheow as an ambaſſador, but treating him as a private gentleman, and without waiting for the reſult of the examination, or the conſequent anſwer, cauſed him to be arreſted in his coach, in the midſt of the city, and carried to priſon. Some hours after, when the foreign miniſters were informed of this tranſaction, they made complaints to the court, treating this attack as a common outrage, in which they were all concerned. The am-

† Particularly the *Engliſh*; as we are told by all the hiſtorians.

* Afterward Lord Whitworth. See his *Account of Ruſſia*, Review, vol. xix. p. 439.

baſſador

baſſador was conſequently ſoon releaſed, and complained highly of this treatment to the Queen; but without waiting for her anſwer, or even for an audience of leave, he ſet out for Holland, agreeable to his former inſtructions.'

Beſide the apologies made by the Queen, in the letter written by her Majeſty, the ambaſſador added others in the ſpeech which he made in preſence of all the foreign miniſters, and of a very numerous audience; declaring at the ſame time, that he made theſe excuſes by her majeſty's command, and that they ought to be conſidered as if pronounced by herſelf.

After this audience, the Engliſh ambaſſador had ſeveral conferences with the Ruſſian miniſters, at which the difference in queſtion was terminated to the ſatisfaction of both parties; and inſtead of the diſcord which had nearly ariſen between the two courts, the ancient friendſhip and harmony were fully re-eſtabliſhed.

It is ſcarce neceſſary to obſerve that ſeveral particulars relating to this tranſaction which have been mentioned by Engliſh writers, are *not confirmed* in the preceding account, but that it very nearly agrees with Mr. Whitworth's narrative, which may be ſeen in the volume of our Review above referred to, or in the ambaſſador's book, at large.

The journal contains a very particular relation of the memorable engagement at the river *Pruth*, with its conſequences; of which we ſhall give the following extract:

'At length (June 1711) a council of war was held to determine the operations of the campaign, and the means of obtaining proviſions; for in a country ruined like *Walachia*, ſcarce any thing could be had. For this reaſon it was determined to keep the troops near *Jaſſi*, and to eſtabliſh magazines. Nevertheleſs being informed that the Turks had not yet all paſſed the *Danube*, the *Hoſpodar* and chief of Wallachia intreated his Majeſty to ſtop the enemy at that River; repreſenting at the ſame time, that on the other ſide of the river of *Ciret* there were large magazines, which the Turks had amaſſed in the country of *Multianck*, in the villages near *Brailow*, without having provided for their defence. This was confirmed by *Caſtriot*, envoy of the Hoſpodar of Multianck, and by count *Thomas Cantacuzene*.

Notwithſtanding the hazard of following this advice, his Majeſty, unwilling to diſcourage theſe chriſtians, who had implored his aid, conſented to this dangerous enterprize; hoping thereby to obtain proviſions; and, after ſeveral conſultations, he convinced himſelf of the practicability of preventing the enemy from paſſing the Danube: in conſequence of which it was reſolved to march all the troops to the right of the *Pruth*, keeping the river always between ourſelves and the Turks, until we

ſhould come to a place called *Faltzi*; the enemy being unable to paſs from the other ſide, on account of the great marſhes lying below that place. From thence it was intended that General *Renn*, with half the cavalry, ſhould paſs through the woods, and approach the river *Ciret*, to ſeize the magazines before mentioned; and after rejoining the main army near *Galatia*, and eſtabliſhing a magazine, to march towards the enemy. According to this plan, our march was continued until the 7th of July in the evening, when advice was unexpectedly brought from General *Janus*, who with the cavalry had preceded the infantry ſeveral miles, importing that the enemy had already paſſed the *Pruth*; in conſequence of which he was ordered to retreat toward the infantry. We afterwards found this intelligence to have been falſe, for the Turks at that time had not paſſed the river, but were ſtill on the oppoſite ſide; and Janus, had he done his duty, might have prevented their paſſage. Nevertheleſs he retired towards the infantry, and thereby encouraged the Turks; who after paſſing the Pruth, purſued him with their light troops and ſelect cavalry: but when his Majeſty in perſon advanced with a party of infantry to meet General *Janus*, the Turks retreated, and thereby afforded him an opportunity of joining the reſt of the forces without any loſs. Thus the enemy prevented our deſign of ſeizing *Faltzi*, and paſſed the *Pruth* with all their forces; thereby cutting off all communication between the main body and the detachment under General *Renn*; in conſequence of which his Majeſty reſolved to march directly towards *Ciret*; but on account of the high intervening mountains, and the want of water, this deſign could not be executed. Beſides, all the horſes in the army were greatly weakened through the want of forage, as all the graſs of the fields had been deſtroyed, even to the roots, by graſshoppers. The diviſions of the generals *Weid* and *Repnin* were ſtill in the rear; for which reaſon it was determined, at a council of war, to retreat until all the forces ſhould have rejoined each other in a place proper to engage the enemy. The ſame evening, firſt the baggage, and then the different regiments were put in motion, and reached the diviſions of the Generals *Weid* and *Repnin* before morning.

The 9th in the morning, the Turks fell upon our rear-guard with their cavalry and infantry: this guard conſiſted only of the regiment of *Préobragenſki*, which in retreating, ſuſtained an attack of near five hours, and preſerved themſelves from being cut off from the main army. Afterwards all the forces began their march, and the Turks, always increaſing in number, continued their purſuit.

The ſame day, at noon, on account of the exceſſive heat and fatigue which the troops ſuffered, and particularly the regiment

of

of Preobragenſki, being continually harraſſed by the enemy, it became neceſſary to halt with all the forces near the *Pruth*, to obtain water and reſt. A conſiderable number of Wallachians were preſent, who kept themſelves in the center of the baggage for ſafety, and contributed only to increaſe the embarraſſment and confuſion; as did alſo the Circaſſians or *Ukranian Coſſacks*. The Turks at this time had collected their whole army, with the addition of ſome Swediſh and Poliſh troops, as well as Coſſacks, from *Bender*: whereupon the Swediſh generals Sparre and Poniatowſki enquired of the *Viſir Mahomet-Pacha*, how he intended to proceed? and being anſwered, that he propoſed to attack the flying enemy, they intreated him to alter his deſign; adviſing him only to haraſs the Ruſſians on all ſides, and to ſtop all the channels of retreat, by which he might make priſoners, at diſcretion, an exhauſted and ſtarving army. The Viſir replied, that he ſaw no cauſe for ſuch dilatory proceedings; and that as the Ruſſians were few in number, they might be eaſily vanquiſhed: the generals obſerved, however, that though few, they were regular troops; and that the Turks might not withſtand their fire.

The Viſir, enraged at this oppoſition, ſharply rejected their advice; and immediately aſſembled the janiſſaries, and all the infantry, amounting to near one hundred thouſand men, together with the cavalry, conſiſting of one hundred and twenty thouſand; beſides the Tartars; and with this formidable army, he furiouſly fell upon the Ruſſians, three hours before ſun-riſe. The attack was made in this manner; the front of the firſt rank of infantry conſiſted of but three or four hundred men, but the depth of this column extended near a league, without any order; nevertheleſs they advanced within thirty toiſes, and the fire continued until evening. This angle fell upon the diviſion of General *Allart*; and the cavalry, diſperſed like graſshoppers, attacked us on every ſide; but without approaching near. However the Turkiſh infantry, though in diſorder, fought bravely, and being numerous, had the attack been made in front, and in other quarters, our danger would have been great; for our troops conſiſted of no more than 31,554 infantry, and 6692 regular cavalry; of which the greateſt part was diſmounted. But being attacked only in a ſingle quarter, we were able to ſupport it by freſh reinforcements. Beſide, eight pieces of cannon and ſome field pieces were planted and briſkly fired againſt the enemy, loaded with double cartridges; which joined to the fire of the muſquetry, made a terrible havock in the *angle*, where the men were ſo cloſely compreſſed, that the moſt indifferent gunner, could not fail of execution: and the Turks themſelves afterwards confeſſed that about 7000 of their troops were killed in this action. Thus by divine goodneſs,

the enemy were repulſed, and had our ſituation allowed us to purſue them, we ſhould have obtained a complete victory. The 10th in the morning, the Viſir gave orders for renewing the attack; but the janiſſaries, intimidated by the fire of the preceding day, refuſed obedience; and therefore a briſk cannonade, only, took place.'

Whilſt things were in this ſituation his Majeſty, we are told, ſent an officer to the Viſir, reminding him of the overtures of peace which had been before made, through the mediation of England and Holland, and by the commiſſion of *Caſtriot*; and informed him, that if the ſame diſpoſition ſtill ſubſiſted, he might manifeſt it on the preſent occaſion. The enemy's cannonade, however, not only ſtill continued, but increaſed; and it being impoſſible either to retreat or continue in the ſame ſituation, having neither proviſions or forage, it became, we are told, 'neceſſary either to conquer or die.' No anſwer having been given to the propoſal of peace, a meſſenger was ſent to demand the Viſir's immediate determination; but this being alſo ineffectual, the ſeveral regiments were ordered to march out and form themſelves, which being done, and having advanced a little toward the enemy, the Turks ſent a requeſt that the troops might halt, for that they accepted the propoſal of peace. And in conſequence thereof, a ſuſpenſion of arms and a treaty of peace took place, with no other conceſſion from the Czar than that of reſtoring Aſoph, which he had formerly taken from the Turks.

We are told likewiſe, that after the treaty had been concluded, Charles XII arrived from Bender, and reproached the Viſir for having made peace with the Ruſſians in his abſence; alleging that the Sultan had begun the war only in his behalf: the Viſir replied, that he had been commanded to make war for the intereſts of the PORTE, which he had followed on that occaſion. Charles appears, however, to have been deſirous of breaking the treaty, and requeſted the Viſir to give him the command of the Turkiſh troops, engaging to fight and conquer the Ruſſian army: to this the Viſir anſwered, 'We have fought them already; if you chuſe to engage them, you may do it with your own forces; for us, we will not violate the peace already concluded.' After ſome ſharp altercation, Charles withdrew, and went to the Chan of the *Crimea*; after which the two armies ſeparated.

This raſh adventure againſt the Turks, is here ſaid to have been occaſioned principally from a deſire of ſatisfying the *Hoſpodar* of Moldavia, who profeſſed great zeal for Chriſtianity, and promiſed his Majeſty the aſſiſtance, not only of his own ſubjects, but alſo that of the troops of *Servia* and other countries; and engaged to furniſh the Ruſſians with ſufficient proviſions.

visions. 'Nevertheless all his promises and intreaties which seemed to proceed from a true Christian zeal, were like the words of *Judas*; for he betrayed all the secrets entrusted with him, to the Turks, and laid snares for our destruction. But divine justice may be truly said to have wrought a miracle on this occasion, by delivering us from the ruin which would have been otherwise inevitable, and into which we had not been seduced, but from a sincere desire for the deliverance and prosperity of those Christians. By an effect of the same divine justice, all these traitors came to an unhappy end.'

We shall dismiss this journal with observing, that it makes no mention of the important part which, according to other historians, the Empress Catherine acted in terminating the campaign of the Pruth; in which she, and the ladies of her court, had accompanied the Czar.

ART. VIII.

Memoires de Mathematique & de Physique, &c.—Mathematical and Physical Memoirs presented to the Royal Academy of Sciences, and read at their Assemblies, &c. Vol. VI. 4to. Paris. 1774.

BESIDE the memoirs written by the members of the Royal Academy of Sciences at Paris, which are annually published by that learned body, such other papers as have been presented to them by their correspondents, and have been judged worthy of publication, but which could not regularly be admitted into their collection, have at different times been selected and published, under the present title, as an Appendix to their Memoirs, and in the same form. In giving an account of the volume before us, which is the sixth in the series, we shall adopt the method which we have long followed with regard to the Memoirs of the Academy: arranging the different papers under their proper classes, and selecting such articles for more particular consideration, as appear to be most curious and interesting.

CHEMISTRY.

Memoir I. *Discoveries relating to* Marine Æther, *produced by means of Zinc.* By M. le Baron de Bormes.

Notwithstanding the facility with which *æther* has been procured, by a combination of inflammable spirits with the vitriolic and nitrous acids, and even with the acid of vinegar, the discovery of which last process was, we believe, made by the Count de Lauraguais; the method of producing a similar ætherial fluid, by means of the *marine* acid, has been attended with considerable difficulties. These subsisted till the Marquis de Courtanvaux not long ago succeeded in making a marine æther, by employing for this purpose the *smoaking spirit of Libavius*; in which the marine acid is obtained, in a highly concentrated state, by being

being diſtilled from corroſive ſublimate, from which it is expelled by means of tin.

The Author of the preſent memoir ſeems greatly to have improved upon his predeceſſor, by employing *zinc* as a medium to concentrate the marine acid, which in its common or ſimple ſtate, however highly concentrated, appears incapable of anſwering the preſent purpoſe: though M. Beaumé, in his diſſertation on Æther, has affirmed that he had procured a marine æther, but in a very ſmall quantity, by its means. Our Author's proceſs is attended with ſome curious phenomena, and is preferable to that abovementioned, as the produce of æther is ſaid to be more abundant, and as it is obtained with much leſs trouble. An abridgment of his proceſs cannot fail of being acceptable to the curious.

He takes twelve pounds of the common ſpirit of ſea ſalt, and adds to it, by degrees, as much of the flowers of zinc as it will entirely diſſolve. He filters the ſolution, and puts it into a glaſs retort which he places in a ſand bath. With a moderate heat he draws off all the phlegm, which riſes firſt, as the zinc obſtinately retains the acid. The intention of this preliminary operation is merely to concentrate, in the moſt perfect manner, the marine acid.

In conſequence of this diſtillation, the ſolution appears of a deep golden colour, is tranſparent, and is reduced to about a fourth of its former bulk. It is now ſuffered to cool, when it becomes thick, and appears of a fatty conſiſtence. Six pounds of pure and highly rectified ſpirit of wine are now to be added to it by degrees, and the whole ſuffered to remain in digeſtion, in the ſand bath, during eight days, in a degree of heat nearly equal to that which is produced by the admixture, or till the matter in the retort is diſſolved.

The liquor is to be once more filtered, and put into a retort perfectly dry, to which a large receiver is to be adapted, but without luting the junctures. The fire is to be gradually increaſed till the liquor boils. The phlegm will firſt paſs over, in a quantity equal to half that of the inflammable ſpirit employed. *Striæ* will now appear in the neck of the retort, and an agreeable ſmell will be perceived. The phlegm is now to be thrown away, and the receiver accurately luted.

The ſame degree of heat being continued, an *aromatiſed ſpirit* of wine will come over. When this has all paſſed, the matter in the retort will have the appearance of *melted wax*. The æther is now formed, and begins to come into the receiver. The fire is to be kept up to the ſame height, till it has all paſſed; at which time the matter in the retort will appear a dry maſs. The fire is now to be puſhed to the greateſt degree, when this ſubſtance will yield a light oil, which ſwims on the æther, and reſembles

resembles the finest essence of citron. It surpasses, the Author affirms, the most aromatic essences both in fragrance and subtlety; and he believes it to be the true essential oil of wine, depurated as much as possible. The fire is now suffered to go out, and the æther with the aromatic spirit are to be separated from the oil, by means of a tunnel.

To render the æther perfectly pure, it is to be rectified by distilling it from the aromatic spirit, with the gentle heat of a lamp. The aromatic spirit being then returned back on the *residuum* left in the retort, more æther and oil will be procured. The same process may be repeated, several times, after each rectification, and additional quantities both of æther and essential oil may be thus obtained. If the entire process has been properly conducted, in every respect, we are told that about two pounds of æther may be procured, and four ounces of the light fragrant oil above described.

A very curious and singular *phenomenon* attends this process, and which, as the Author observes, *tient presque du prodige*. The dry mass, it seems, or *caput mortuum*, which is left in the retort after the distillation of the æther and aromatic oil, has the power of concentrating fresh parcels of marine acid, *ad infinitum*; or 'will serve eternally, if the expression may be allowed, for the same purpose.' Accordingly, there is never any occasion to use fresh flowers of zinc in future processes for the production of marine æther. For this purpose it is only necessary to dissolve the old *caput mortuum* in spirit of salt; to which rectified spirit is to be afterwards added, and the process to be conducted in the manner above related.

Memoir II. *On the different Methods of combining* Mercury *intimately with* Iron, *and of rendering the former soluble in Water, &c. with some Reflections on the Effects of these Preparations in different Diseases.* By M. Navier.

The difficulty, or perhaps rather the impossibility, of amalgamating mercury with iron, in their metallic forms, is well known to chemists. In the present memoir the Author describes the various processes, by means of which he has succeeded in his attempts to unite these two metals with each other, when in a state of solution, in the most intimate manner, and in the form of a salt resembling sedative salt, or in that of a mercurio-martial precipitate. Out of the several processes here related we shall select the ninth, the substance of which is as follows:

Having made strong solutions of iron and of mercury separately in distilled vinegar, the Author put equal quantities of each into a matrass, which he placed in *balneo mariæ*. As soon as the liquor became very hot, there began to be formed on its surface, and within it, an extremely light, fine, white sub-

stance

ſtance reſembling ſnow; which, as appears from experiments made with it, that we need not here repeat, evidently contains mercury and iron, in a ſaline form, intimately united with each other. Paſſing the liquor through a filtre, this ſnowy ſubſtance being left upon it, and there waſhed, and afterwards dried, preſents the appearance of a ſilver-like maſs, made by the union of innumerable chryſtals in the form of thin plates. It has no degree of acidity, and is perfectly free from actimony.

It is very ſingular that, on putting ſome of this ſnow-like ſalt *(Sel Neigeux)* into a ſolution of mineral alcali, though a briſk efferveſcence is immediately excited, and the metallic ſalt undergoes ſome change; yet it is not decompounded, but the liquor is ſtill found to contain the combined metals, although the alcali ſhould be made ſenſibly to predominate. This ſingular *phenamenon*, which is not however an *Unique*, affords an exception to the eſtabliſhed law of chemical affinities; as, in the preſent caſe, the acid will not quit either of the two metallic bodies with which it is united, though even a pure alcali is preſented to it:—a ſtrong proof, as the Author obſerves, of the intimate combination of the principles that conſtitute this metallic ſalt.

The Author ſuppoſes that Keiſar's celebrated pills are probably formed by a proceſs not very different from that above given; if they really conſiſt of a combination of mercury and iron with a vegetable acid, as was judged by the commiſſaries of the Academy who analyſed them.

Though the Author had uſed many of theſe mercario-martial preparations with ſucceſs, in ſeveral chronic diſorders; he was deſirous of diſcovering a mild but active preparation of mercury, in which it is not combined with acids; all of which, not excepting even the vegetable, render the compound too acrimonious, in particular caſes, or in ſome delicate conſtitutions. The latter part of this memoir contains an account of his ſucceſs in diſcovering a method of rendering mercury ſoluble in water, without the aſſiſtance of an acid.

He was led to this diſcovery, by reflecting that even gold was rendered ſoluble in water, by means of the *liver of ſulphur*; and did not doubt but that this powerful ſolvent would produce the ſame effect on mercury, if the heat requiſite for the completion of the proceſs did not diſſipate this volatile ſemi-metal. To avoid this inconvenience, he at firſt thought it neceſſary to proceed by the *Via humida*, as it is called; mixing two drachms of the *lixivium tartari* with an equal quantity of the flowers of ſulphur, in a ſmall matraſs placed in a ſand bath. After boiling the ingredients ſome time, and then adding water to them, he poured in two drachms of mercury. On agitating the mixture, the mercury was ſpeedily, and almoſt wholly, united with the

the *hepar* into a black maſs; to which three or four ounces of water being added, and made to boil a few minutes, it was evident, from ſubſequent experiments, that a ſenſible portion of the mercury was taken up into the water, and retained in it, in a ſtate of ſolution.

The Author afterwards ſucceeded in forming a combination of the ſame kind, in the *dry way*. He is of opinion that in theſe proceſſes the mercury is combined with *phlogiſton*; and that being likewiſe incorporated with the alcali, a ſaponaceous compound is formed, which has the property of rendering mercury ſoluble in water, in the ſame manner as it does gold, and a variety of other ſubſtances. He recommends this mild mercurial preparation, as extremely penetrating, and well adapted to the cure of thoſe diſorders in which mercury is uſually employed; and has himſelf uſed it with conſiderable ſucceſs in various inveterate diſorders of the ſkin, as well as in the moſt obſtinate ſcrophulous diſeaſes. He adds however no particulars concerning its doſe, or mode of operation.

Memoir III. *Experiments on the Decompoſition of vitriolated Tartar, by the Nitrous Acid alone.* By M. Baumé.

Stahl's celebrated problem, in which he propoſed to the chemiſts to decompound vitriolated tartar, or to ſeparate the vitriolic acid from it ſpeedily and in the palm of the hand, is here ſolved in a more ſimple and unexpected manner, than by any of the proceſſes which had before been invented by Geoffroy and others; in which the ſolution of it was generally effected by means of a double elective attraction. The Author's experiments exhibit likewiſe a ſingular and new exception to the common table of chemical affinities.

It is well known that the vitriolic acid ſpeedily decompoſes nitre; expelling its acid, and uniting with its fixed alcali, with which it forms vitriolated tartar. M. Baumé however has diſcovered, and ſhews in the preſent memoir, that if vitriolated tartar be diſſolved in water, and ſome ſpirit of nitre be added, the latter will in its turn diſlodge the vitriolic acid, take poſſeſſion of the alcali with which it was united, and form with it a real nitre.

Other remarkable phenomena attend this experiment. If the veſſel in which theſe ſubſtances are contained be expoſed for a conſiderable time to the open air, the nitre will in its turn be decompounded by the vitriolic acid remaining in the veſſel, and which had before been expelled from the alcali by the nitrous acid. At the beginning of this decompoſition the nitrous chryſtals exhibit the appearance of many beautiful ramifications: the vitriolic acid riſes up through the capillary tubes of theſe branches, and at length takes entire poſſeſſion of the alcali: while the nitrous acid, thus diſengaged, is, after a conſiderable time,

time, almoſt entirely diſſipated, in conſequence of its volatility; leaving behind it a vitriolated tartar, capable of being again decompounded as before.

Theſe are the moſt curious articles relating to chemiſtry, contained in this collection. The remaining papers are, '*Obſervations on the Chryſtalliſation of the Neutral Salts*,' by M. Baumé: A minute and laborious '*Analyſis of the Mineral Waters of Saint Remy*,' by M. Marigues; and an account of ſome experiments made by M. de Coſſigni, relative to the method formerly propoſed by Dr. Hales, of preventing the water provided for drinking on board of ſhips from becoming putrid, by adding to it a ſmall quantity of the vitriolic acid.

MINERALOGY.

The papers reducible to this claſs are, ſome obſervations on the formation of *Stalactites*, in the neighbourhood of Rome, by the Abbé Mazeas; and three other memoirs containing various details relating to the natural hiſtory of the mineral waters at Montmorenci and Bagneres; and particularly a full account of ſome experiments, made at the latter place by M. Marcorelli, to aſcertain the ſpecific gravity and heat of the various ſources of the baths.

BOTANY *and* ZOOLOGY.

In the ſingle memoir which occurs relative to the firſt of theſe claſſes, M. Gerard undertakes to diſtinguiſh the different ſpecies of the *caucalis*, which have hitherto been deſcribed by botaniſts with much ambiguity. In two ſucceeding memoirs, M. le Preſident de Joubert deſcribes a ſpecies of ſhell-fiſh, called *pouletes*, lately diſcovered in the Mediterranean, which ſeem to be analagous to the foſſil ſhells deſigned by naturaliſts under the title of *cauchæ anomiæ*.

Some curious particulars relating to the organs of hearing, in fiſhes, are contained in a following article; in which M. Camper not only ſhews that fiſhes are endowed with this ſenſation, but likewiſe deſcribes the organs adapted to this purpoſe, in ſome particular ſpecies; illuſtrating his anatomical deſcription of them with three plates.

That water is at leaſt capable of receiving and tranſmitting, to the animals contained in it, thoſe peculiar impreſſions that conſtitute ſound, ſeems to have been completely evinced by the late Abbé Nollet, who dived under water on purpoſe in order to aſcertain this fact, which had before been doubted of. An account of the experiments which he made for this purpoſe may be ſeen in the Mem. de l'Acad. Année 1743, p. 279, Amſterdam edition.

A ſubſequent memoir contains an account of an epidemical diſorder, fatal among the dogs, in the year 1764, and of the obſervations made on diſſection by M. Braſdor, at the command

mand of the Duke of Orleans, on those who died of this distemper. In the greatest part of those which he dissected, one or more worms, sometimes three or four inches long, were found in the cavity of the nostrils. The Author considering these insects as the probable cause of the disorder, recommends the exhibition of injections and fumigations.

In the remaining memoir of this class, M. Muller describes with minuteness a non-descript butterfly, and gives the history of its discovery. We could almost envy this fortunate naturalist the pleasurable emotions he appears to have felt on this event; to which he gives a certain degree of dignity by the air of circumstance and solemnity with which he relates it.

'Taking a walk,' says he, 'on the 28th of June, to seek some amusement in the productions of nature, I perceived a butterfly quietly sitting on a branch of the plant named *epilobium montanum*.'—But what butterfly can elude the discriminating ken of the sagacious hunter and collector, if it has the misfortune to differ from other butterflies?—'I seized it,' continued he, 'with precaution, and having no other method of securing it, I pierced it with a pin, and thus made an addition to my collection of insects. Its wings gave me reason to think that it was of a new species; but on returning home, and examining it more accurately, what was my surprise to find that it had no *antennæ*, &c.?'—In short, the happy discoverer of this butterfly proceeds to inform us, that its head differed from that of every other butterfly, and perfectly resembled that of a caterpillar.

During the space of a week,—for either through design or accident, the pin had not touched any vital part of the anomalous straggler,—it layed several eggs, of a green colour, and then died—but in a virgin state, for time shewed that these eggs had not been fecundated: accordingly, it may still remain problematical, whether the *pseudo-phalena*, as it is here denominated, is an individual of a new and regular species, or a monster; or whether this *unique* might not owe its uncommon head-piece, to its having neglected to leave its old head behind it, on its hasty transformation from the state of a chrysalis to that of a butterfly.

ANATOMY.

Of five observations presented by M. Marcorelli, the first contains an account of an involuntary abstinence, during the space of eighteen days, sustained by a young man who fell into a well, and had no other sustenance than water. Among the symptoms occasioned by this long abstinence, the principal and most singular was the total loss of his understanding, which was not completely restored till some time after his bodily health had been re-established.—The second contains the history of a singular

gular tympany; and the third, that of a compound fracture of the arm. In the fourth, is related the caſe of a man who lived twelve years without being able to ſwallow the leaſt particle of ſolid nouriſhment. On diſſection, the diſorder was found to have been cauſed by a cartilaginous and nearly ſolid ring, which almoſt entirely ſtopped up the paſſage of the œſophagus. The fifth contains a ſingularity found on the diſſection of a body, in which two ureters were found on the right ſide, perfectly diſtinct from each other, from their origin in the kidneys to their entrance into the bladder.

METEOROLOGY.

The two firſt articles, relating to this ſubject, which occur in this volume, contain obſervations on a remarkable *aurora borealis*. In the firſt of them, M. Meſſier makes a remark which, we believe, has hitherto eſcaped the moſt attentive obſervers of this phenomenon. He declares, that the flaſhes which parted from the horizon, toward the latter part of the appearances here deſcribed, were followed by a *dull murmuring ſound*. The calmneſs of the air, and the ſtillneſs of the place where he made the obſervation, as well as the particular attention that he paid to this circumſtance, as ſoon as he firſt perceived it, left him not the leaſt room to doubt that the ſound proceeded from the flaſhes; and he could not compare it more aptly than to that 'which is produced by the effect of electricity;' by which we ſuppoſe he means that of the atmoſphere, or thunder.

The third article contains a ſet of meteorological obſervations, regularly kept at Pekin, by Father Amiot, a Jeſuit, during the ſpace of ſix years. On looking over this journal, we are ſurpriſed to find the cold ſo much more intenſe and conſtant at Pekin, during the winter, than it is with us; though that city is at leaſt eleven degrees to the ſouthward of London. In four years out of the ſix, the thermometer has repeatedly ſunk to eight and even ſix degrees, of Fahrenheit's ſcale*. During ſeveral months he obſerved the mercury to have been almoſt conſtantly below the freezing point. In one year, for inſtance, we find only four days, in the interval between November and the end of the following March, in which the thermometer ever ſtood higher than that point; and on theſe days it roſe only four or five degrees above it.

ASTRONOMY, GEOMETRY, *and* ANALYSIS.

None of the articles on theſe ſubjects will admit of abridgment. Under the firſt of theſe claſſes are comprehended, two

* The Author's obſervations are ſaid to have been made with a mercurial thermometer graduated according to Reaumur's ſcale; but we have reduced the numbers to Fahrenheit's graduation.

diſſertations

diſſertations by the Abbé Boſcovick, on a method of determining the orbit of a comet;—a method propoſed by the Abbé Pezenas, of aſcertaining the preciſe time of the ſun's revolution, and the poſition of his axis, by means of three obſervations of a ſolar ſpot;—ſome obſervations of the tranſit of Venus in 1761;—together with ſeveral other particular obſervations of eclipſes, &c.

In a ſhort memoir, M. Bourrand demonſtrates the quadrature of a certain portion of a circle, of a ſimilar kind with the *lunulæ* of Hippocrates: and in two other memoirs, M. de la Place treats of recurrent and *recurro-recurrent* ſeries; which he afterwards applies to the doctrine of chances.

MISCELLANEOUS ARTICLES.

Obſervations on the Method of grinding and poliſhing the Object Glaſſes of Teleſcopes; by M. Antheaulme.

The theory of the achromatic teleſcope has been carried to ſo great a degree of perfection, that little now remains but to improve the art of forming lenſes preciſely to the figures required by the geometrician. It is certain however that this art has been far from keeping pace with the improvements in theory; and there is even reaſon perhaps to regret that Campani, an artiſt of the laſt century, is not in being, to realiſe the new *formulæ* of the ſpeculative optician †. This memoir contains ſome practical obſervations on this art, derived from the Author's experience; by an attention to which, he believes that glaſſes may be formed as accurately figured as thoſe that came out of the hands of that celebrated optician.

One neceſſary circumſtance, and of which we took notice in the article above referred to, is a ſcrupulous attention to the fineneſs and evenneſs of the paper, with which the baſons ſhould be lined on which the lenſes are to be poliſhed, after they have received the proper figure. But the moſt material obſervation made by the Author relates to the change of figure, which he has found that an accurately formed lens, particularly one of a long focus, undergoes, in conſequence of the particular kind of motion given to it in the poliſhing. The lens is poliſhed, it ſeems, by puſhing it forwards, or from the operator, in a ſtrait line. The conſequence is, that the hinder part of the glaſs undergoes a greater degree of preſſure, and conſequently more friction, than the fore-part: and as the workmen generally keep turning the lens round, during the operation, it neceſſarily acquires a conical figure, as he has experienced.

† Some anecdotes relative to the manœuvres of Campani, by which he acquired ſo high a degree of reputation in his art, may be ſeen in our xlth volume, June 1769, p. 500.

The Author is of opinion, that Campani's principal ſecret conſiſted in an attention to this ſeemingly minute but important circumſtance; and that he poliſhed his lenſes by giving them the ſame rotatory motion round the baſon, that was uſed in the grinding them. He was led to this obſervation, by having had the figure of an object lens, intended for an achromatic teleſcope, altered by poliſhing it in the common manner: and the juſtice of his ſuſpicions, concerning the cauſe of this alteration, was confirmed by his ſucceſs in reſtoring the lens to a perfect figure, on his poliſhing it with a circular motion;— a practice which, he ſuppoſes, the workmen have been tempted to neglect, on a ſuppoſition that the change was of no conſequence, and becauſe the preſent method is more eaſy and expeditious.

We ſhall not dwell particularly on the contents of three memoirs written by M. du Tour; two of which are the ſequels of articles begun in the former volumes of this collection. In one of them, the Author treats of the cauſe of ſquinting. The ſubject of the ſecond is the *inflection* of the rays of light, in their paſſage near bodies; the cauſe of which the Author attributes to certain *atmoſpheres* ſurrounding bodies, and the refractive power of which he ſuppoſes to be leſs than that of the ambient medium, or the air. On this hypotheſis he explains the various phenomena relative to this ſubject, obſerved by Sir Iſaac Newton, Dr. Jurin, and others. In the third, he endeavours to eſtabliſh the truth of the principle, that each viſible point of an object is ſeen in the direction of a ray proceeding from that point to the eye.

In the laſt article of this collection, according to our arrangement of the memoirs, are contained ſome ingenious obſervations, by M. D'Antic, on the manufacture of delft-ware; which ſeem to be founded on the principles of chemiſtry, and a practical knowledge of the art.

ART. IX.

Vermium Terreſtrium & Fluviatilium, &c. Succincta Hiſtoria, &c.— A ſuccinct Hiſtory of Animalcules, Worms, and teſtaceous Animals, not inhabitants of the Sea. By Otho Frederick Müller, Correſpondent of the Royal Academy of Sciences, &c. 4to. 2 Vols, Leipſic, &c. 1774.

IN this performance the learned and induſtrious Author has executed the difficult taſk of arranging all the numerous ſubjects of the *animalcular* kingdom, under different *genera*, and of deſcribing each diſtinct ſpecies; ſo as to form this new branch of zoology into a regular ſyſtem. He next proceeds to claſs and deſcribe, in a ſimilar manner, all thoſe other animals, which

which, together with the animalcules above mentioned, he comprehends under the general denomination of *Vermes:* including in that term, not only *worms*, properly ſo called, leaches, polypes, &c.; but likewiſe teſtaceous animals, ſnails, &c. In our next number we propoſe to give a fuller account of the plan and contents of this work.

ART. X.

Hiſtoire et Memoires, &c.—The Hiſtory and Memoirs of the Society formed at Amſterdam, for the Recovery of Perſons that have been drowned. Vol. II. Part I. 8vo. Amſterdam. 1774.

THIS ſecond volume of the hiſtory of the Amſterdam ſociety *, contains fifty-eight caſes of drowned perſons, reputed dead, who had been reſtored to life, through the means indicated by this benevolent aſſociation.

The moſt remarkable of theſe hiſtories is the 36th, in which is related the caſe of a perſon, who, in the middle of January, and in a ſtate of drunkenneſs, fell into the water, from which it appears that he was not taken out, till an hour and a quarter after the accident. All his limbs and joints were become rigid and inflexible; ſo that his arm could not, without great violence, be detached from the ſide of his body, to which it was fixed, when the ſurgeon firſt attempted to bleed him. In conſequence of the zeal and perſeverance of the aſſiſtants, ſome faint appearances of life were perceived in about two hours; and by continuing their efforts near two hours longer, the patient was ſo far recovered, as to be in a capacity to walk home.

The preſent volume contains likewiſe an abridged account of the regulations lately made at Paris †, and in other places, relative to this object; and of the ſucceſs which has attended the execution of them in the above mentioned city. From this abſtract it appears that, in the ſpace of nine months, twenty-three drowned perſons had been recovered; one of whom had been above three quarters of an hour under water.

* See the Appendixes to our 45th and 47th volumes.

† See a detail of the Succeſs of the Pariſian Society, Review, Feb. 1774, p. 150.

ART. XI.

Cinquieme Lettre à Monſieur de Voltaire, &c. Par M. Clement.— Clement's fifth Letter, &c. to Voltaire. 8vo. Paris. 1774.

IN our laſt Appendix we gave an account of M. Clement's fourth Letter to Voltaire; we have now the fifth and ſixth before us. They are written in a manner no leſs ſprightly and entertaining than the preceding, and do no leſs honour to the Author's taſte and judgment: it is only to be regretted, that the defence of Corneille, which is the ſubject of both the

preſent Letters, is abundantly too long. The fifth Letter contains 237 pages, and the ſixth no leſs than 360: this is enough to try the patience of every Reader, and there are few, we apprehend, even of thoſe who are the greateſt enemies to Voltaire, that will have a ſufficient ſhare of fortitude and reſolution to carry them through ſuch a length of criticiſm. Thoſe who have, however, will find frequent occaſion of applauding the Author's taſte, and the ſpirit wherewith he defends a writer of ſuch diſtinguiſhed merit as the great CORNEILLE. M. Clement appears to have carefully ſtudied Corneille's writings, and in the letters now before us, he has pointed out, and very happily illuſtrated, ſome of the principal beauties of his beſt dramatic pieces. His zeal, indeed, for his Author's fame, and his indignation againſt M. Voltaire, have ſometimes, it muſt be acknowledged, carried him too far, and drawn ſome remarks from him that are unworthy of a candid and liberal critic. This, however, happens but ſeldom, and thoſe who are converſant with Voltaire's writings, and have obſerved the malignant and illiberal manner in which he frequently attacks the reputation of the moſt eminent writers, and of Corneille in particular, will readily apologize for him, and make ſome allowances for a young and ſprightly writer, who generouſly ſteps forth in defence of one of the greateſt geniuſes France can boaſt, againſt the greateſt wit and moſt faſhionable writer of the preſent times.

Voltaire, it is true, frequently commends Corneille, and ſometimes expreſſes his admiration of his genius in very ſtrong terms; but, as M. Clement very juſtly obſerves, he is, in general, very reſerved and temperate in his commendations. It is eaſy, indeed, to obſerve an air of envy and jealouſy in the whole of his commentary: but we muſt refer our Readers to M. Clement's letters, where they will ſee Voltaire's artful and inſidious management in order to hurt Corneille's reputation fairly expoſed, and placed in a clear and ſtriking light.

The cenſures which Voltaire has paſſed upon thoſe great writers of the laſt age, whom our Author has defended in his preceding letters, were, as he obſerves, only occaſional, *haſardées en paſſant, jettées à l'aventure*; but with regard to Corneille, ſays M. Clement to Voltaire, *c'eſt un corps d'ouvrage que vous élevez contre les ouvrages de Corneille. Vous vous êtes attaché à lui pour le miner ſourdement, comme la rouille s'attache à l'acier pour le ronger. Il eſt donc à propos de mettre plus de ſuite et de travail dans cette réfutation que dans les autres. Je redoublerai mes efforts, pour n'être pas au-deſſous de la cauſe que j'embraſſe. Je combats pour le plus grand Génie du dernier ſiécle, contre le plus Bel-eſprit du nôtre.*

Such are the reaſons which our Author aſſigns for his long and elaborate defence of Corneille, and our Readers will allow them

them what weight they think fit.—It may not be improper to acquaint them, before we conclude this article, that M. de Voltaire has given the public a new and beautiful edition of Corneille's works, with many additional notes, in eight volumes, quarto.

ART. XII.

Epiſtolarum ab Eruditis Viris ad Alb. Hallerum ſcriptarum, Pars I. *Latinæ.* Vol. I. II.—Letters from Men of Learning to Haller. 8vo. 2 Vols. Bern.

IN this collection, which contains about four hundred letters, ſuch of our Readers as are fond of the ſtudies of botany, anatomy, medicine, &c. will find both entertainment and inſtruction. It likewiſe contains ſome intereſting particulars which relate merely to literary hiſtory, and the characters of eminent writers; but what there is of this ſort, lies within a narrow compaſs. As in almoſt every collection of this kind, ſo in the preſent, there are many trifling letters, which can be of no uſe, unleſs it be to ſwell the ſize of the work, and fill the pockets of the bookſeller.

There are no letters in the collection from Haller in anſwer to thoſe received from his friends and correſpondents, for he tells us in the preface to his firſt volume, that he kept no copies of his letters.

The principal writers of the letters now before us are theſe following:—*Albinus, J. Geſnerus, J. Fred. Schreiber, Chriſt. Fred. Hænel, T. Georgius Gmelin, J. Jacobus Scheuchzer, Carol. Linnæus, J. Jac. Dillenius, Nic. Roſen, Eberhard Roſen, Chriſt. Gottlieb Ludwig, Paul Henr. Gerard Mochring, J. Philip. Burggrav, Emanuel Koenig,* &c. &c.

Theſe Latin letters, we are told, are to be followed by others, in French, German, Engliſh, and Italian.

ART. XIII.

Bibliotheca Anatomica. Qua Scripta ad Anatomen et Phyſiologiam, facientia a rerum initiis recenſentur. Auctore Alberto Van Haller, &c. —Haller's Anatomical Library, &c. 4to. Vol. I. 1774.

THIS is the third * volume of Haller's *Bibliotheca Medicinæ et Hiſtoriæ Naturalis*, and is a valuable and uſeful monument of the Author's extenſive knowledge and unwearied induſtry. He traces anatomy from its origin, through the ſeveral ſteps of its progreſs, to the beginning of the preſent century; gives an account of the principal writers who have cultivated this uſeful ſcience, and of the diſcoveries and improvements they have ſeverally made; pointing out, as he proceeds, the

* See accounts of the firſt and ſecond volumes, in our Appendixes to our xlv. and xlvi. volumes.

particular advantages that may be derived from an attentive perusal of the writings of the moſt celebrated anatomiſts, and referring to the different editions of their works.

In ſo extenſive an undertaking it is abſolutely impoſſible to avoid errors; and omiſſions are unavoidable: the wonder is, that there are ſo few in the work before us, which, beſide its obvious uſes to anatomical and phyſiological ſtudents, may ſerve as a ſtriking example to readers of every claſs, and ſtudents of every ſcience, of the wonderful effects that may be produced by perſevering induſtry and application.

ART. XIV.

Lettre a l'Auteur Anonyme, &c.—Letter to the anonymous Author of two pretended Extracts inſerted in the *Journal Des Sçavans*, in the Months of November and December 1773, againſt the general Plan and Argument of the *Monde Primitif, &c.* of M. Court de Gebelin. 4to. Pamphlet, 66 pages. Paris. 1774.

THIS tract was occaſioned by the cenſure paſſed by the French Reviewers on M. Gebelin's *Primitive World analyſed*. He complains that, in their criticiſm, they have been too precipitate; too inattentive to candour. He lays down certain rules for the conduct of literary journaliſts, for which he is intitled to our thanks; more particularly as there is implied in thoſe rules the ſtrongeſt compliment to ourſelves; for they are, one and all of them, exemplified in our treatment of his works *. As to the diſpute between M. Gebelin and our brother journaliſts, ſhould we take upon us to decide it, we might appear to affect the juriſdiction of a higher court. We are more ambitious of equity than of ſuperiority.

* See the third article of this Appendix, and alſo our two preceding Appendixes.

ART. XV.

Hiſtoire Litteraire des Troubadours, &c.—The Literary Hiſtory of the *Troubadours*, containing their Lives, Extracts from their Works, and ſeveral Particulars concerning the Manners, Cuſtoms, and Hiſtory of the Twelfth and Thirteenth Centuries. 12mo. 3 Vols. Paris. 1774.

THE names of M. de Sainte Palaie and Abbé Millot, are well known in the republic of letters; the former of theſe ingenious and able writers, at great expence, and with immenſe labour, collected materials for the curious work now before us, but did not live to methodize and prepare them for the preſs: that taſk was reſerved for Abbé Millot, and there are few, very few writers of the preſent age, who, in our opinion, are better qualified for ſuch an undertaking. His taſte, his judgment, his love of virtue and of mankind, the elegance of his ſtyle, and his

enlarged

enlarged and liberal views are well known to the Public. In an advertiſement prefixed to the work, he gives an account, to which we refer our Readers, of M. de Sainte Palaie's amazing induſtry in collecting materials for this Literary Hiſtory of the *Troubadours*, and mentions, with great modeſty, and in a manner that conveys a very favourable idea of his heart as well as of his genius, his own ſhare in this hiſtory, and his motives for undertaking it. He has likewiſe given a preliminary diſcourſe, part of which we cannot deny ourſelves the pleaſure of laying before our Readers.

Very little, ſays he, is known concerning the *Troubadours*, excepting their name; even the generality of men of letters form a very imperfect idea of them. They are ſatisfied with knowing that theſe ancient *Provençal* poets flouriſhed in the twelfth century, when Europe was ſunk in ignorance and barbariſm; that they viſited the courts of princes and great men, the only theatres where their talents could be diſplayed; that they were favourably received in theſe courts, eſpecially by the ladies, to whom they conſecrated their homage and their ſong; in a word, that they were in France the fathers of modern poetry. But they are generally looked upon as mere adventurers: as writers utterly void of knowledge or taſte, whoſe inſipid gallantry deſerves to be buried in eternal oblivion, and whoſe works have nothing intereſting, unleſs it be for thoſe lovers of antiquity, who paſs their lives uſeleſsly in ſcraping off the ruſt from the wretched Gothic monuments of ancient times.

The riches of our literature, abundantly ſufficient to give univerſal ſatisfaction, and to render us indifferent to leſs agreeable objects, contributed to the ſupport of this prejudice. The lives of the *Troubadours* by *Noſtradamus*, is a work equally dry and ſuperficial. The greateſt part of theſe poets are not ſo much as mentioned in it. Beſides, it is full of fables and groſs errors; contains only a few ill-digeſted facts, and is utterly unſatisfactory in point of hiſtory and criticiſm.

The ground-work, however, was valuable. Sovereigns, grandees, knights, illuſtrious ladies, monks, men of every condition, libertines and devotees, enthuſiaſts in love or ſuperſtition, panegyriſts and ſatiriſts, moraliſts and debauchees, &c. formed the catalogue of the *Troubadours*. Many of them had memorable adventures, and many of them had a ſhare in the principal events of the age they lived in, and celebrated them in their ſongs, in a very intereſting manner. Some of them expreſs all the raptures of love; others, all the tranſports of martial rage and fury; ſome are the trumpeters of fanaticiſm, others paint the manners, and inveigh againſt the vices and diſorders of the times; nay, there are thoſe who even treat of phi-

loſophy. Had Noſtradamus only been converſant with part of M. de Sainte Palaie's manuſcripts, mean as his talents were, he would at leaſt have left us an inſtructive and curious work.

I propoſe, in this diſcourſe, not to raiſe the importance of the ſubject, but to preſent it in ſuch a general point of view, as ſhall make it more fully and clearly underſtood. What was poetry before nations emerged from their original ſtate of ſimplicity? What progreſs had it made in the times of the *Troubadours*? What idea ought we to form of the manners of that age, and eſpecially of that famous gallantry which was, in a manner, the life of ſociety, and which inceſſantly inſpired the *Troubadours?* What were the great events that rouſed their genius, and furniſhed materials for their compoſitions? What are the principal characters of their ſeveral works? What influence had they, what influence had their language, upon modern literature? And laſtly, what are the ſources from which their hiſtory is drawn?—All theſe queſtions appear to me to merit ſome examination.

Theſe are curious queſtions, and would the bounds of our Appendix admit of it, we ſhould have no occaſion to apologize to our Readers for the length of the article, were we to inſert what the ingenious Author ſays on each of them; but we muſt content ourſelves with giving a part inſtead of the whole.

After ſhewing briefly how poetry takes its riſe, among barbarians, nay even among ſavages, from the fruitful energy of nature, he goes on as follows:

'The tranſition from a ſtate of ſtupidity and barbariſm to the cultivation of manners, of reaſon, and of talents, is one of the fineſt views that the hiſtory of the human ſpecies preſents to the eye of a curious obſerver. Every thing ferments in the chaos for a kind of new creation, and the objects which come out of it, though very far from perfection, have an original beauty, almoſt as worthy of attention as perfection itſelf.

After a long ſeries of evils, into which error on the one hand, and anarchy on the other, had plunged the inhabitants of Europe, the ignorance of the tenth century, accompanied with the ravages of a deluge of robbers, crowned their calamities, and reduced them to a ſtate of downright ſtupidity. In the following century, however, literature began to revive, and the minds of men were rouſed from a fatal torpor. The pontificate of Gregory the Seventh, the commotions he excited, the violent conteſt between the prieſthood and the empire, which was continued by his ſucceſſors, produced powerful intereſts, and gave additional vigour and activity, while chivalry opened a career of heroiſm, in which ſome ſocial virtues were diſplayed in the midſt of military atchievements.

To theſe different cauſes may be added the cruſades, which took their riſe at the cloſe of the ſame century. A ſtrange enthuſiaſm

thuſiaſm threw down the barriers by which nations were ſeparated from each other; united them for the purpoſe of religious conqueſts, that is, conqueſts conſecrated by a religious pretext; tranſported them into the country which gave birth to a Phidias and a Homer; and made them breathe the air of voluptuous Aſia. What a number of new ſenſations, new ideas, and new taſtes ſprung from this ſource? Wonderful to relate! The bloody and ſtupid devotion of the cruſades gave birth to the fine arts, made the muſes triumph, and produced thoſe elegant pleaſures which naturally ariſe from their ingenious productions.

On this occaſion, thoſe poets who are known by the name of *Troubadours* became very numerous. The example of William the ninth, Count of Poitou and Duke of Aquitain, (the firſt *Troubadour* we know of) muſt alone have rouſed their genius and excited their emulation. Several other princes or great barons became their models and their protectors. Courts, which in thoſe times were almoſt as numerous as caſtles, ſtrove which ſhould have the greateſt number of them; and there they found fortune, pleaſure, and, what is ſtill more flattering, reſpect and conſideration. The ladies, whoſe charms and whoſe merit they celebrated, thoſe terreſtrial divinities of chivalry, received them with a gracious generoſity, nay ſometimes with the tenderneſs of love. What encouragement for perſons inſpired by the charms of novelty, and prompted by a natural propenſity, ſhall I ſay, for pleaſure or for ſtudy!

Accordingly, we ſee a ſpirit of emulation among theſe poets. Some expreſſed themſelves with more elegance and delicacy; others with more ſtrength and preciſion. Some perfected the mechanical parts of verſe; others created new ſpecies of poetry. At one time, the graces gave the tone to ſentiment; at another, fiction and dialogue ſeaſoned morality. Taſte was no longer the ſlave, if I may ſo expreſs myſelf, of a low and creeping *routine*; it followed the progreſs of ideas, and embracing a variety of objects till then unknown, diverſified the ſpecies of compoſition, which a barren uniformity had rendered inſipid.

But taſte ſtill continued at a great diſtance from real perfection, which it never attains but by ſlow degrees, in proportion as ſociety becomes more knowing and more civilized. It even found an obſtacle in the rage and madneſs which multiplied poets, and pretenders to poetical rewards. A multitude of men with ſcarce any talents, condemned to obſcurity both by nature and fortune, threw themſelves into a career, where they had ſuch alluring proſpects. The *Tongleurs*, whoſe buſineſs it was to ſing the verſes of the *Troubadours*, aſpired to the advantages of both profeſſions; the greateſt part of the *Troubadours* themſelves had ſcarce any tincture of letters; and ſome of them, too much diſtinguiſhed by their rank, became dangerous models, when intereſt or flattery ſet a value upon works of genius.

nius. Several of them, in order to diſtinguiſh themſelves in the crowd, affected painful and laborious faults which excited admiration;—a combination of verſes and rhimes ſufficient to extinguiſh the fire of genius, and an obſcurity of ſtyle, wherein every thing appeared enigmatical, and where it was not worth while to ſearch for a meaning. Thus the progreſs of taſte, though perceptible in many reſpects, was obſtructed not only by the ignorance and ruſticity which prevailed in thoſe times, but by a kind of corruption which was produced by the cultivation of an art, the principles of which were unknown.

The works of the *Troubadours* are however very valuable, as they paint the manners of the times in a very natural manner, and much better than any other monument of thoſe ages. Our ancient chronicle-mongers, brought up in darkneſs and with the prejudices of the cloiſter, were only capable, in general, of giving a long and tedious narrative of public facts mixed with popular reports, and frequently with ridiculous legends, they debaſed hiſtory; they did not know indeed what hiſtory was. But the poets were the painters of ſociety. What they ſaw, what they heard, the cuſtoms, manners, prevailing opinions, paſſions variouſly modified, became, without their intending to inſtruct poſterity, the ground work and ornament of their pieces. Among the ancients, Homer, in this reſpect, ſupplies the want of hiſtorical monuments, and even his fictions lead us to the knowledge of truths, which, were it not for him, would be buried in eternal oblivion. The *Troubadours* have a kind of advantage over him; for their poems, more confined to common life and cotemporary objects, form more natural pictures, and lead to more certain conſequences.

We there ſee that ardent and impetuous bravery, which ſtill characterized the nation; which purſued combats with as much eagerneſs as pleaſures, and which made the right of the ſword the firſt right of nature. We there ſee that prodigality of the grandees, which was rendered an eſſential virtue of their rank and ſtation, which was far from being delicate or ſcrupulous about the means of acquiring or the manner of ſquandering, and which did not bluſh to accumulate plunder in order to deck itſelf with a pernicious and ruinous oſtentation. We there ſee that ſpirit of independence which occaſioned and continued the diſorders of anarchy, ſometimes ſtooping from motives of intereſt, to the humble conduct of a courtier, but always ready to exert itſelf, in the moſt audacious manner, whenever a favourable opportunity preſented itſelf. We there ſee that maſculine, that ruſtic openneſs, which expreſſes its ſentiments both of perſons and things, without any kind of reſtraint; which cenſures princes and private perſons with equal freedom, without any idea of decency, and ſtill leſs of modern politeneſs. We there ſee blind ſuperſtition, feeding upon folly and abſurdity; ſacri-

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ficing reaſon, humanity, nay the Divinity itſelf to its phantoms; degrading the Supreme Being by the homage which it imagines it is paying him, whilſt, at the ſame time, it deſpiſes and violates the laws he has eſtabliſhed; and by its exceſſes furniſhing weapons to that ſpirit of infidelity which it occaſions. We there ſee the ignorance and fanaticiſm of a vicious clergy; the petulance of a reſtleſs and ungovernable nobility; the vices rather than the virtues of perſons of every condition, ſlaves to barbarous cuſtoms, and juſt beginning to learn the rudiments of civilization. And laſtly, we there ſee the ſyſtem of chivalry opened and illuſtrated; we ſee its exerciſes, its amuſements, its precepts, its manners, which were in general in oppoſition to its morality, and eſpecially that famous gallantry which became one of the principal ſprings of ſociety, and of which it is of importance to have a more exact idea.

Hiſtory leaves us room to doubt of the veneration of the northern nations for the fair ſex; and this ſentiment, how various ſoever as to the degrees of its ſtrength, was common to all the Celtic nations, among which a learned modern *(Pelloutier)* reckons the Germans, the Scandinavians, and even the Scythians, though reſemblance of manners does not always prove an identity of origin. Theſe ferocious nations, whoſe ſenſibility in love was not near ſo great as that which prevails in warm climates, paid however a kind of worſhip to the ladies. They ſaw ſomething divine in them; they gave them the authority of oracles; and the empire of beauty was ſtrengthened by a religious confidence.

Whether this was the effect of that ſtrength of imagination which renders women ſo very ſenſible of extraordinary ſenſations, and ſometimes perſuades them that they are inſpired when they are in their reveries; or whether it was owing to that fine ſagacity, which, if it is ever ſo little exerciſed, makes them penetrate the ſecrets of every heart, perceive readily and clearly the critical point in intrigues and negociations, give men advice, in an inſtant, upon matters of buſineſs, and much ſuperior, too, to the reſult of our ſlow and deliberate meditations; whether it was the effect of that inſinuating addreſs, with which the graces ſubdue ſtrength, and ſoftneſs triumphs over ferocity; or whether all theſe cauſes combined, and joined to others which may eaſily be imagined, contributed to produce this effect, certain it is that it had a very conſiderable influence upon public manners, and the moſt daring enterprizes.

In order to deſerve the object of his worſhip, the warrior encountered dangers, and laughed at fatigue, toils and death. The ſpoils of an enemy ſlain by his own hands were neceſſary to accompany his amorous purſuits. The ideas of love and valour appeared inſeparable, and the poet confounded them when he celebrated the actions of heroes, or rouſed men to deeds of heroiſm.

heroiſm. How often did women ſet an example of that courage which they excited? How often did they partake of the toils and dangers of warlike expedition? How often did they put an end to their own lives, in order to eſcape from the cruelty of a victorious enemy?

When public manners have once taken deep root, there ſtill remain veſtiges of them, notwithſtanding the changes produced by length of time and the ſucceſſion of ages. The inhabitants of our provinces, who were partly Gauls, and partly Germans, preſerved for the fair ſex the ſame regard and the ſame ſentiments; ſo that chivalry did not create a new ſyſtem, it only extended, and refined the old.

War, love, and religion, it is well known, formed the baſis of this ſingular inſtitution. But though religious ideas, well or ill conceived, mingled with every thing human; war and love, thoſe favourite paſſions, which ſo naturally raiſe and actuate the ſoul through the medium of the ſenſes, muſt, in general, have prevailed over thoſe inviſible objects which are preſented to the mind only, and which are to conſtitute the happineſs of another life. Our heroes breathed carnage inceſſantly, notwithſtanding all their devotion; and worſhipped the ladies with as much, nay with more fervour than their God.

To conſecrate his heart and his homage to a favourite lady; to live for her excluſively; for her, to aſpire after the glory of arms and of virtues; to admire her perfections, and make them the object of public admiration; to be ambitious of the title of her ſlave; and as a reward for ſo much love, for ſo many toils and dangers, to reckon himſelf happy, if ſhe will but condeſcend to be pleaſed with them; in a word, to ſerve her as a kind of divinity, was one of the principal duties of every knight, and of every one who aſpired to become one.

If gallantry prevailed in civil ſociety, the *Troubadours* contributed not a little to the enlargement of its empire, and the fame of its triumphs. There was ſcarce a man who did not devote himſelf to the worſhip of the ladies, ſome from ſentiment, ſome from oſtentation, and many from intereſt; for it was the road to fortune, and the ladies, fond of that incenſe which was to immortalize their charms, did not fail to favour the poet who paid them adoration.

But love, in the days of chivalry, was far from being ſuch as the cenſors of modern times and modern manners figure it to have been. Though hiſtory were ſilent concerning the irregularity and licentiouſneſs of manners, the works of the *Troubadours* would furniſh a multitude of inconteſtible proofs. Amidſt a few examples of gallantry, under the reſtraints of decency and duty, we find a thouſand inſtances of debauchery and libertiniſm; we ſee the ſenſes ſubdue the heart, conjugal fide-

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lity violated in the moſt impudent manner; in a word, the ſame vices that prevail at preſent, leſs diſguiſed under decent appearances. But there are ſeveral of our modern ſatiriſts, who extol former times, though more deſerving of their cenſure, and draw a frightful picture of the irregularities of their cotemporaries: ſo natural is it to exaggerate ancient virtues, or even to ſuppoſe their exiſtence, in order to have an opportunity of cenſuring the vices of the preſent times with more ſeverity!

Let us obſerve a due medium, and, without being unjuſt, through indulgence to the dead, or acrimonious ſeverity to the living, let us commend what is laudable in the one, and acknowledge what is blamable in the other. The courage, the courteſy, the honour, the gallantry of our anceſtors were ſullied with many groſs vices, inſeparable from ſuch a ſtate of ſociety; in the midſt of our refined vices there are ſtill many excellent virtues, which the cultivation of reaſon and of manners will ever produce. A prejudice which ſhould render us inſenſible of the advantages we enjoy, would be equally mean and pernicious; the knowledge that may be derived from our *Troubadours*, in regard to the manners of former times, may ſerve to remove it. [*To be concluded in our next Appendix.*]

ART. XVI.

Les Droits des trois puiſſances Alliées ſur pluſieurs Provinces de la Republique de Pologne, &c.—The Claims of the three powerful Allies to ſeveral Provinces of the Republick of Poland. The Reflections of a Poliſh Gentleman upon the Letters Patent, and Pretenſions of thoſe three Powers; with an introductory Diſcourſe by the Editor. 2 Vols. 8vo. Londres, 1774.

THE Author of the Remarks upon the Declarations of the Courts of Vienna, Peterſburgh, and Berlin, ſpeaks aloud to the whole world, and tells every potentate, 'That the cauſe of Poland is the cauſe of all nations.' And we believe, or at leaſt are inclined to hope, that every honeſt mind will join iſſue in judgment with the above-cited Author, upon ſo liberal a comment.

Europe enters ſo far into the intereſt of Poland, as to compaſſionate the miſeries of the people, and to admire the fortitude of the king; but natural ſympathy muſt yield to political meanneſs; each nation, placing a watch upon her particular dominion, hugs herſelf in that partial ſecurity, and is not to be rouſed at the loud call of Nature, or by the eloquence of heroic virtue, to relieve a ſuffering people, or to reſtore an injured monarch.

All Europe execrates the unprincely conduct of the three mighty plunderers: every Chriſtian power (as they call themſelves) beholds the giant's warring againſt the pigmy, yet not one of the many has ſpirit to lift up a ſtone againſt the Goliahs

of the North; but on such inhuman supineness the Christian is observable only in their patience.

The King of Poland is the real hero of the present age; he is truly magnanimous! He stands alone, unassisted by any ally; opposing himself to the ungrateful, rebellious spirit of his own subjects, and resisting a most powerful banditti; not to gratify the ambition of extending empire, but to secure to his people their native rights, and to defend the honour of his nation, in maintaining his own imperial dignity. He, unlike the *sans souci* hero, aims not to destroy, but to preserve mankind. Yet, wonderful to relate! this magnanimous prince has hitherto found no friendships from the relation he bears to the *most* Christian, the *most* Catholick, and other *most* illustrious princes; who, forgetting their majesty in their sordidness, suffered public virtue, the most resplendent jewel on every crown, alone to sparkle on the turban.

The Author of the Claims of the three powerful Allies, now under our review, prepares the mind of his reader with a text extracted from the 2d Vol. of *Système sociale*, upon *la Politique est la Morale des Nations*. "The great object of eastern policy, says this writer, is to enforce an obedience to the laws; that the law of nature is equally to be observed with the statute or civil law, as essential to the good order of every community: the object of external policy is to assert and maintain the law of nature in all nations, to preserve such a balance of power, that no individual might infringe the great rule of equity, encroach upon the interchangeable rights of every citizen, or violate those moral duties, equally appointed for the mutual advantage of all degrees of people."

The preface explains the Author's design of laying before the world the pretensions of these mighty powers to the kingdom of Poland, that all mankind may form their own judgment upon a proceeding so arrogant, and so vain-glorious, that the universe has not furnished, nor perhaps ever will furnish, an example of similar pride and injustice.

He defends the cause of the Polanders with temper and moderation; his candour will appear in the manner of stating the case, and leaving his readers to determine upon the question. 'Have not the Polanders great reason to complain of the harsh treatment they have received from the three crowns? Have these three powers the claims, in justice, which they pretend to have upon Poland? These questions are fairly stated: we will not decide upon them; but we will presume to take upon us the defence of the oppressed, and shew that the strength of the argument is in their favour.'

He then endeavours to shake the pride of these imperial tyrants, by reminding them of a subordination to an inferior duty, which monarchs are not apprised of, or at least seem unwilling

willing to acknowledge ſenſations ſo humiliating and ſo dependent. 'If,' ſays our author, 'theſe potentates who have given ſo much cauſe of complaint from the Poles, imagine they are accountable for their actions only at the tribunal of God, and their own conſcience, they deceive themſelves. They owe to their ſubjects; they owe to every cotemporary prince; they owe to their particular ſucceſſors, thoſe exemplary virtues which characterize the great King; and, amongſt theſe attributes, juſtice and good faith hold not the loweſt rank.'

Having thus impreſſed the mind with ſome reflections very appoſite to his deſign, he then preſents us with the claims of the crown of Hungary and Bohemia upon ſome provinces of Poland. On diſplaying the futile pretenſions of theſe powers, the curious reader may find amuſement in the many hiſtorical anecdotes of theſe northern countries, naturally ariſing from the ſubject: our Author goes back very far in the tranſactions of theſe countries to aſcertain the original partition, and thence proves himſelf a man of reading and patience. He produces vouchers for the many conceſſions from the different powers, in copies from the original letters to Popes; from charters, ſtatutes, donations, &c. and we ſuppoſe they are genuine, from their autography; as they are preſented to us in Latin, the language in which they were moſt undoubtedly written.

He then proceeds to ſhew us a fine oppoſition of light and ſhade, in explaining the manœuvres of the court of Ruſſia, and the counter-conduct of the republic of Poland. Here you have the old picture once more exhibited,—a mighty prince eſtabliſhing an inferior monarch in dominion, on principles of juſtice, affection, humanity, good neighbourhood, and other motives ſtill more amiable and important; then, without the leaſt remorſe, he brings the whole artillery of Deceit to overthrow the goodly ſtructure he had ſo lately raiſed, and therein proves that affectations are not to be confided in, but that real virtue is the only foundation for princes to build upon.

Then follow the claims of the king of Pruſſia, as marquis of Brandenburg, upon ſeveral diſtricts in the kingdom of Poland. Our Author looks far into the hiſtory of Germany, to diſcover the right Poland has to thoſe poſſeſſions which the Pruſſian monarch preſumes to diſpute; he authenticates his hiſtorical records by copies from original charters, conventions, ſubſequent confirmations, &c. which are tranſcribed in Latin, as were the former vouchers.

In his reflections upon the unheard-of proceedings of theſe *larrons imperiales*, he finds occaſion to ſay, 'that the deſtruction of Poland ought to give the alarm to every nation, and make them tremble.' He prophetically continues, 'for a time will come when the fetters now forging in the cabinet of Potzdam, (which, allured by the ſpecious and deceitful bait of augmenting

their

their dominions, already have ſhackled the courts of Vienna and Peterſburgh) will enſlave all Europe.' And to mark the mean and rapacious character of the Pruſſians.' 'they clear every obſtacle to over-run a new country, only becauſe the oppoſitions thrown in their way are found weak, and incapable to reſiſt them.'

After recapitulating the grievous treatment his country has ſuffered, he concludes the firſt volume in the language of a Chriſtian philoſopher. 'In ſo melancholy a ſituation, nothing remains (ſays he) but to ſubmit the juſtice of our cauſe to the Almighty King; who, at this time, is arbitrator between us and our enemies, and who has ſignified his judgment in dividing the people who delight in war. However, there ſtill continues with us a king moſt worthy of a crown, upon whom the all-powerful hand of God was manifeſted in a viſible manner upon that horrid night, the 3d Nov. 1771, to make known to the world a power that can and will, one day or other, reſtore to perfect happineſs a nation now ſunk into ruin; or, in other words, annihilated.'

He then rouſes, and with patriotic fire, challenges his countrymen to ſhine out in ſpite of the cloud that overſhadows them, that the world may view the Poles in their diſtinguiſhable character, 'Let us (ſays he) give a ſtriking proof to all Europe what this nation, by nature brave and free, is capable of atchieving under the auſpices of a prince, wiſe in himſelf, and beloved by his people; then mark the difference between the ardour of martial generoſity, ſacrificing their lives and fortunes in fighting for the liberty of their country; and thoſe low, vile, and mercenary wretches who have ſo wantonly and ſo unworthily oppreſſedit.

The ſecond volume is intended to prove the invalidity of thoſe claims ſet up by the three powerful copartners with reſpect to many provinces belonging to the republick. In his endeavours to refute the pretended rights of the court of Vienna, he has recourſe, as before, to hiſtory; in which many anecdotes appear, that may be intereſting to thoſe particular people who have, from ſympathy or attachment, made themſelves parties in their unnatural broils. This volume throughout runs into thoſe kinds of evidences or proofs which treaties, confederacies, &c. authoriſe. Our hiſtoriographer, in his inquiries into the ſtate of the different diſtricts of *Halicz*, *Wlodzimirz*, *Owietzim*, *Zator*, *Podolia*, and *Leſſer Ruſſia*, *&c.* muſt afford information, more particularly as thoſe countries are not generally known; and may perhaps make an opening, through which ſome important ſecrets may be diſcovered, not before perfectly underſtood by our miniſterial guardians.

For a more extended idea of the preſent ſtate of Poland, we muſt refer the reader not only to the work before us at large, but to the ſpirited and affecting *letters* on that ſubject; of which ample accounts are given in our 47th and 48th volumes.

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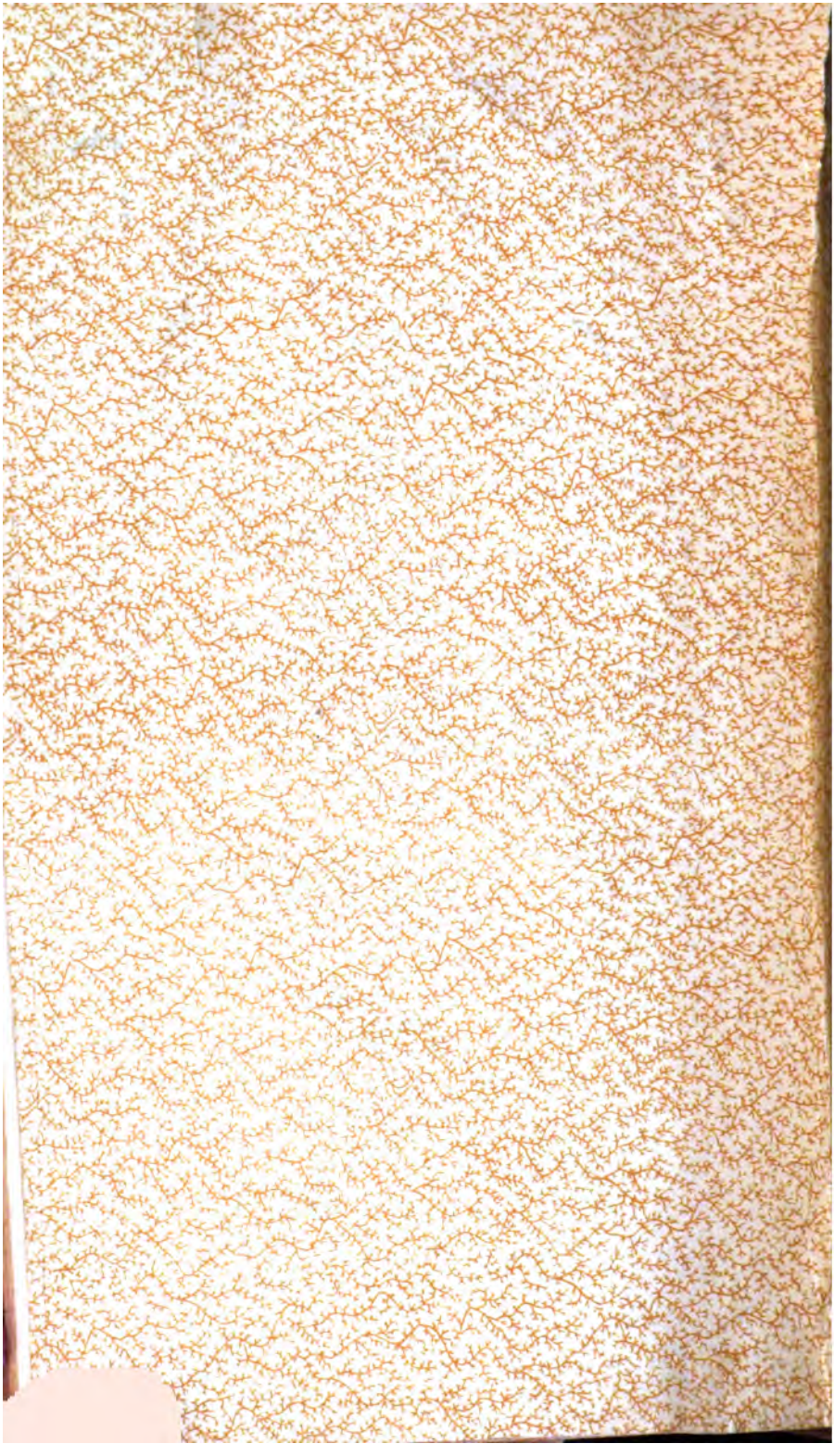
ERRATA, *&c. in this* VOLUME.

P. 79, omitted the price of Tomlinſon's Medical Miſcellany, viz. 4 s. 6 d. boards.
P. 144, for *conſtituent*, read *component* principles.
Ibid. par. 2, l. 2, place a comma after *combined.*
——— laſt line of the paragraph, after *lime*, add, '*into a neutral ſalt.*'
——— l. *penult.* for *be enabled*, read, 'enable him.'
P. 147, par. 3, l. 1, for *ſubject*, read *ſubjects.*
P. 397, par. 2, l. *penult.* for *two*, read *too.*
P. 485, in the account of *The Cobler*, for 'worthy of imitation,' read, 'worthy of *the* imitation.'

END OF VOL. LI.